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THE  
**BRITISH CRITIC,**

FOR

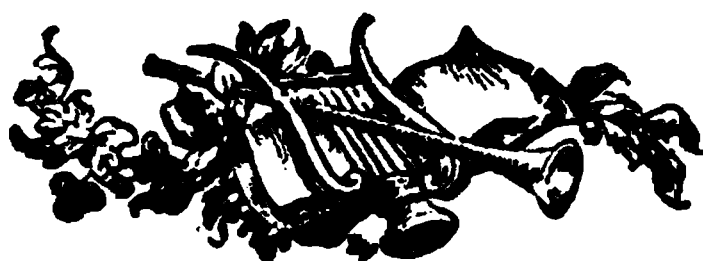
**JULY, AUGUST, SEPTEMBER, OCTOBER,  
NOVEMBER, DECEMBER.**

MDCCCIX.

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Νομίζω δίκαιον εἶναι τοὺς ὄντας τῇ ἀληθείᾳ ἱπικεῖς, καὶ πράττοντας  
ταῦτα, τυγχάνει δόξης τῆς προσήκουσας.

PLATO.



VOLUME XXXIV.

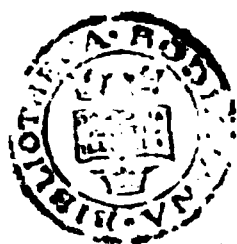
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# P R E F A C E.

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**WE** now address our Friends for the thirty-fourth time, and we do it with the same feeling that we had at first: with an earnest desire to conciliate, but still more to deserve their approbation; and a firm determination to bring forward nothing but what may tend to the best purposes;—to diffuse good, and resist bad principles; and, in subordination to those objects, to correct imperfect and instill good taste.

This period of seventeen years has produced great Revolutions. We were threatened with one at home, at the commencement of our labours, from the fraternization of congenial spirits, with the *amiable* revolutionists of France; but by the energy of wise, and the timely co-operation of good men, under the blessing of Providence, it was happily prevented; and we trust that similar resources will always remain, however appearances may threaten, to save a country and a constitution so eminently worth preserving.

Within the same period, many changes, if they cannot be called revolutions, have happened in the literary world. We have seen the death of some Reviews\*, and the birth of others; some of which

\* The *English* and the *Analytical*. The *Critical* died, we believe, for a short time, but revived again.

seem likely enough to follow their predecessors. In a few instances we ourselves have had to regret the loss of able and even illustrious coadjutors; particularly in the instance of that ornament of his time, the bold, original, and profoundly learned BISHOP HORSLEY; the acute and singular, but always truly Christian JOHN WHITAKER; and most recently, the modest, and sagacious investigator of Nature, TIBERIUS CAVALLO. These losses which are those of the nation as well as our own, we cannot cease to deplore; yet we could now produce a list, were not secrecy our duty to the living, which would show that we still depend not on the exertions of a few, nor those inconsiderable individuals. Since also our cause is connected, as closely as at the first, with that of sound Religion, good learning, and constitutional politics, we feel confident that we shall still be able continually to attract to us those persons, of distinguished knowledge and abilities, who think with us that, in times of such difficulty, every thing must depend, under Providence, upon the active exertions, in every possible way, of all who feel attached to our excellent constitution in Church and State. Its enemies are unceasingly at work, under every ostensible form, and every secret disguise; if then its friends become remiss, they make themselves little better than the allies of the assailants. A spirited and timely association \* once completely baffled those enemies, but time seems to be repairing their strength; and though we may not yet be called upon for public association, to preserve our rights, liberty, and property from the attacks of Republicans and Levellers, we are at least imperiously required to renew the efforts of the pen, and to stand like men upon the watch, for something new which may exercise their courage or their wisdom.

\* In the memorable autumn of 1792, about six months before the BRITISH CRITIC arose, on the foundation of the same principles, and to serve the same cause.



Into the forms of critical publications, changes have also been introduced; but we have determined to adhere to that which we at first took up. When we began to write, what the public expected from Reviewers, and they in general undertook to give, was, as near as might be, a general view of the publications of the time; expatiating moderately on works of some importance, and dismissing, in a brief form of decision, those which seemed to require no more particular notice: but omitting designedly few, if any, of the productions of the press; though compelled perhaps by their number to lag a little behind, and to make, in the end, a list rather less perfect than might be wished. Long since that time, the public has been so irresistibly attracted by the very great abilities displayed in one or two works, which professedly notice only a few publications, selected from the general mass, and made the subject rather of original dissertations than of critical reports, that the old method has become a little less fashionable. Such works, we are far from denying, when written with ability and truth, deserve to sell as books; but they are not, in our apprehension, Reviews. More than fifty such publications, could not give that view of the general state of Letters, which was comprised in an old fashioned Review; and if those fifty were to exist, what assiduity of reading could ever exhaust their contents?

Another difference has arisen. The works above alluded to were, for the most part, acute and powerful pleadings against the authors reviewed; often supported by irresistible powers of ridicule. The public delighted with the wit, and we fear also with the severity, triumphed without mercy over the poor authors who were thus sacrificed to their entertainment; and began to lose their relish for criticism less highly seasoned. But in the name of humanity, must not justice be done, because the public has acquired a

taste for satire and invective? Must not a good book be called good, because perhaps a very acute and not very merciful man can discover that it is not perfect? Must its merits be concealed, and its faults exaggerated, only that the reader may laugh, and admire the wit of the Reviewer? Whatever may be the amusement attending such a proceeding, the end could only be the entire depression of literature; the destruction of that laudable spirit, which enables a writer to endure toil in the hope of fame, at least, if not profit; that is, of the very life of useful authorship.

We look into foreign Reviews, and we see little or none of this petulance. The French are at least as witty a people as we are, yet in their journals we often see works praised with zeal, and without reserve; or blamed with decent respect to the author: and we are convinced that, among ourselves, the caustic style of criticism must in time give way to the candid and equitable; or we shall have no authors left, but such as are cased by nature or education "in ten-fold brags:" a race by no means preferable to the modest and timid, with all their imperfections.

On these and other considerations we have determined to persevere in the plan we originally took up: delighting to give praise, where praise appears to be due; and when censure seems to be demanded, dispensing it with due regard to the feelings of scholars and gentlemen. We will not shelter ourselves under the trite, though just remark, that it is more difficult to praise with judgment, than to find fault with ingenuity; our object is not private ambition but public utility: and though our work may appear tame, when compared with those which are full of sneer, sarcasm, and severity, yet we trust that it will be of more general use to literature as a history of what was actually produced, than any work can be, however able, whose chief object is to convince  
the

the public what great fools a few authors are \*, compared with those who have dissected their labours.

### DIVINITY.

A beautiful edition of the NEW TESTAMENT very fully conducts us into this subject, and *Dr. White's* † is one which offers not only beauty, but also the most eminent utility. It exhibits all the important variations in Griesbach's edition, for which therefore it may, in common cases, be substituted. This is the basis of all Christianity, and contains in itself the most powerful of all arguments; but if external arguments be wanted, as to some minds they are, it must be pleasing to see them multiplied, by writers at once competent and judicious. Such a writer *Mr. Penrose* has proved himself, in his sermons preached at the *Bampton Lecture* ‡, which form a suitable addition to a collection already distinguished. A distinct part of the general evidence is ably defended by *Mr. G. Cook*, in his volume on our Saviour's *Resurrection* §. *Mr. Cockburn*, lately Christian Advocate at Cambridge, undertook, and not without success, to defend the history of the *Exodus* || against the objections of Gibbon and others: while *Mr. Veyrie* ¶, combating the hypothesis of *Mr. Marsh*, concerning the origin of the four Gospels, proposed one of his own; which though it cannot be denied the praise of ingenuity, must by no means be considered as conclusive. Much more satisfactory to our minds are the *Discursory*

\* If a few works were selected for commendation, principally, such a selection might be a guide to the purchaser, so far as it went; but what is he to do with a mere negative list, nothing more than a *carveat emptor*?

† No. IV. p. 386.

‡ No. IV. p. 378.

§ No. III. p. 223.

|| No. IV. p. 421.

¶ No. II. p. 100.

*Considerations of Mr. Dunster*\*, which, though they affirm nothing, pursue some very interesting suggestions, to a strong degree of evidence. *Mr. Wix* has studiously endeavoured so to illustrate the *thirty-nine Articles* † of our Church, that they may no longer be a source of contention, to those who only differ in their mode of conceiving the same sublime truths; a difference which, he apprehends, can never be entirely eluded under any form of words. The book entitled the *Christian Code* ‡ is an elaborate compilation, the patient occupation of some veteran divine, whose reason for concealing his name does not appear. Lowered in value by a strange awkwardness of style, and by most inaccurate references to the sacred text, it still must be of use to those whose object it is to collate and compare the authorities of the Divine Oracles. Against a publication, on the spirit of which we formerly remarked, (namely, the new edition of Ward's Errata §) the *Dean of Peterborough* ||, has also remonstrated, and has shown, with proper spirit, the malignity and falsehood of the attack; and the reflections naturally arising from the conduct of those who reprint it. Two collections of *Sunday Lessons* ¶ have been noticed by us in their progress. They differ a little in their plan, and the public must judge for itself of their comparative utility. Both, however, are useful.

Among the volumes of sermons, which have lately appeared, the following seem to deserve preference: *Mr. Morehead's*, preached at the Episcopal Chapel in Edinburgh\*\*; *Mr. Partridge's* second volume ††, and *Mr. Cooper's* third ‡‡, with those of *Mr. Scott* §§, on Baptism and other offices. The first

\* No. I. p. 36.

† No. V. p. 469.

‡ No. III. p. 258. IV. p. 345.

§ See Br. Cr. xxxi. 537. See also Dr. Ryan's Analysis of the same work. Br. Cr. xxxii. 182.

¶ No. VI. p. 610.

¶ No. I. p. 17. 82 and 83.

\*\* No. I. p. 20.

†† No. VI. p. 607.

‡‡ No. VI. p. 646.

§§ No. VI. p. 648.

are elegant and impressive.; the second, a judicious adaptation of foreign discourses to an English Congregation; the third, devout, scriptural, practical; and the last clear, instructive, and unaffected.

Detached discourses are but too apt to be overlooked. Be it our task to point the finger to some, which deserve to be exempted from that fate. Among these we must unequivocally give the first place to the charge of *Bishop Gleig* \*. Clear, convincing, apostolical, it tends to extinguish schism, and to animate judicious zeal: nor can we fail to hope well of a Church, in which so able a pastor presides without emolument. In our own Church, the charge of *Archdeacon Daubeny* †, is directed to the resistance of popular attacks, which is done with no less judgment than energy. *Mr. Gregor's* visitation sermon ‡, before the Bishop of Exeter, vigorously describes the duties of the Clergy, and shows at the same time the dignity of the Christian minister, when that character is duly sustained. *Mr. Dickenson*, in two Sermons, preached before the University of Oxford §, takes up the cause of religious establishments, and defends them upon grounds of reason, accurately stated and deduced. *Mr. Gisborne*, in opening a Church at *Needwood* ||, of which he may be considered as the founder, expatiated on the duty of “believing with the heart, and confessing with the mouth,” not forgetting the indispensable point of making the practice conformable to the faith, and to the confession. No man better exemplifies what he so seasonably recommends. The funeral of a pious Christian has often given occasion to the most edifying reflections; but in few instances more than in the sermon of *Sir H. M. Wellwood*, after the decease

\* No. V. p. 517.

† No. IV. p. 426.

‡ No. III. p. 308.

§ No. I. p. 80.

|| No. III. p. 309.

of Dr. Andrew Hunter \*. The picture of a good man, "full of the Holy Ghost, and of faith" is proposed, first in the example of St. Barnabas, and then in its application to the deceased pastor, with the animation of sincerity and truth. The sentiments of joy, gratitude, loyalty, and rational approbation, as they were almost universally felt, on a late memorable occasion, the celebration of the Royal JUBILEE, will be expressed in various ways by different minds; but whatever may be done by others, the propriety and justice of Mr. *E. Nares's Sermon* at Biddenden †, will not easily be effaced; and we, who delight in loyalty, cannot but rejoice to see it so efficaciously inculcated.

#### HISTORY AND ANTIQUITIES.

We have attended *Mr. Maurice* in his *Indian History* ‡, to the close of his second volume of the Modern part, which brings him some way into the eighteenth century. How his courage will encounter the difficulties which must oppose him, from that period to the present time, we cannot foresee; but, in justice to his past labours, we cannot but wish success to him, in the termination of his long career. Of a very different nature is *Mr. Card's* small volume on *Charlemagne* §, which is rather a memoir on the manners, knowledge, and opinions of that period, than a regular portion of history. The republication of *Robert Cary's Memoirs* ¶, with the *Fragmenta regalia* of *Sir Robert Naunton*, with illustrations by an able modern, is a real accession to our historical collections for England, and will be followed, we trust,

\* No. IV. p. 422.

† No. V. p. 531.

‡ No. IV. p. 372, and V. p. 506.

§ No. III. p. 215.

¶ No. I. p. 16.

by similar editions of whatever is worth publishing or reprinting.

The miscellaneous nature of our County Histories makes it rather difficult to class them, but the double head which we have given to this section will comprise the most important part of their contents. That *Mr. Polwhele's History of Cornwall* \* has much to recommend it, we have shown by various citations. Even a smaller district, the division of *Cleveland* in Yorkshire, has afforded a subject of similar research to *Mr. Graves* †, who has founded upon it a volume of considerable extent and elegance. *Messrs. Lysons*, in prosecution of their arduous plan, have given the *History of Cambridgeshire* ‡, which we have found executed with the same spirit as their former volume: and by this time, if we mistake not, their account of *Cheshire* has also appeared. But for the picturesque delineation of ancient buildings, whether in decay or well preserved, we have seen no work entirely equal to *Mr. Britton's Architectural Antiquities* §, of which two volumes are now completed. Nor does the artist so entirely exclude the studious antiquary, as to occasion any deficiency of curious research. The eye is pleased, but the mind is not disappointed.

#### BIOGRAPHY.

The very comprehensive volume, entitled *Universal Biography* ||, the work of *Dr. Lempriere*, is such a book of reference as must be acceptable to every enquirer. If more intelligence be wanted, respecting any particular person, this work will at least refer the reader to the more copious sources. The errors, whether of press or of information, inseparable

\* No. IV. p. 499. See also p. 23, of January 1812.

† No. IV. p. 388.

‡ No. III. p. 270.

§ No. VI. p. 596.

|| No. II. p. 135.



from a work so very various, will gradually vanish as the editions shall be repeated. Of particular biography, *Mr. Ritchie's Life of Hume* \*, is the most considerable specimen that our present volume contains. We cannot, however, give it high commendation. It fills a chasm in English biography; but it is a mere compilation, and though not tainted with the infidelity of Hume, certainly not employed to advocate any better principles. But few memoirs can rival in interest the short account of *Klopstock*, drawn up by the late *Miss E. Smith* †. The writer is interesting, the subject is interesting, and the peculiar character of *Klopstock* and his *Meta* are the richest source of the pathetic that a biographer could have found. The anonymous *Life of Abraham Newland* ‡ is a trifle, in which however there appears to be good intention, and certainly not bad writing. Morality may usually draw something from the memoirs of a man raised to affluence by prudence, good conduct, and steady integrity.

As a novel written in the Epistolary form conveys a narrative, without appearing to intend it, so a collection of original Letters has generally appeared to us to belong to biography. More particularly, when like those of *Mrs. Montague* §, they are chronologically continued, from an early period of the writer's life. No biographer indeed would have sketched the youthful character of *Mrs. Montague*, with such liveliness as we have seen it derive, from the natural touches of her own pen.

#### LAW AND POLITICS.

On these subjects we have nothing at present to mention, which does not refer to the questions and events of the present day.

\* No. II. p. 187.

† No. I. p. 59.

‡ No. II. p. 187.

§ No. VI. p. 560.

Among

Among these, the great principles of the Revolution have been discussed with clearness and ability by the *Gresham Lecturer* \*, as a seasonable antidote to some doctrines too industriously circulated at this time. The subject of Parliamentary Reform, as it is called, has also exercised some able pens; among which productions we may mention the Pamphlet under the name of *Detector* †; the *Letter* of the *Earl of Selkirk* ‡ to Mr. Cartwright; and an anonymous *Letter to a Member of Parliament*, entitled *A few plain Observations* §. All these, with energy and effect, oppose the dangerous opinions which are daily broached by demagogues, with a pretended zeal for our liberties; but with a real danger to all the old securities of the constitution. The anonymous author of *Radical Reform* || is also an opponent of those restless spirits, but himself proposes several improvements, the majority of which might certainly be adopted with safety and advantage. *Mr. Tinney's Letter to Lord Folkestone* ¶, on the thanks presented to Mr. Wardle, is in fact connected with the same subject; and is a very well-written and sensible address, on subjects of much importance.

On general subjects of national concern, and more especially on the conduct of the war, *Mr. Leckie* \*\* has produced a book, which though, in perhaps the majority of points, we cannot adopt the sentiments of the writer, nor accede to his statements, we should think it unjust to pass in silence. We mention it therefore, rather as a work to be considered than implicitly received. *Ardnt's Spirit of the Times* ††, examines the state of Europe at large,

\* No. VI. p. 626.

† No. VI. p. 632.

‡ No. VI. p. 635.

§ No. VI. p. 630.

|| No. VI. p. 621.

¶ No. VI. p. 628.

\*\* *Historical Survey of Foreign Affairs, &c.* No. I. p. 63.

†† No. IV. p. 415.

and the probable designs of the common enemy. The best proof of the writer's sagacity is the punishment of death inflicted by order of Bonaparte on Palm, the unfortunate printer of the work.

On a subject which lately interested the whole of this country, and which, for several reasons will not soon be forgotten, *Mr. Perceval's* just and animated *Speech* \*, before the vote in the House of Commons, deserves to remain, as a permanent record of the facts. Deliberate judgment will hardly believe hereafter, how much some very strong minds were at that period warped by passion. *Six Letters* on the subject of *Dr. Milner* †, and the *Royal Veto*, deserve to be owned by some more respectable parent than poor A. B., who may be called to vouch for any thing. In addressing a newspaper it may be allowable, and even commendable, to withhold a name; but, in presenting the collection to the public, the author ought not to have continued his reserve. It has not unfrequently happened, that a pamphlet or a speech published in America, has proved worthy of being reprinted in England ‡; this is eminently the case with the letter from *Mr. Pickering* to *Mr. Sullivan* § on the question of War with this country. Should that rash measure be precipitated, by a French faction, on that side of the Atlantic, it will not be without having received warning from an able and enlightened citizen.

*Mr. Partridge's Seven Charges to Grand Juries* ||, though they allude immediately to events and circumstances now past, are such as, in all similar cases, will be applicable to general use; and similar events may always be expected, in a state so constituted as this. In what class to place *Mr. G. Hamilton's*

\* No. V. p. 529.

+ No. IV. p. 416.

‡ Witness the Speech of Mr. Randolph, noticed in 28th vol. p. 39; and others.

§ No. II. p. 192.

|| No. V. p. 527.

*Speeches and Parliamentary Logic*\*, cannot well be doubted. Perhaps, even in the Session now commencing, his precepts may receive very frequent exemplification. Whether his speeches will be equalled or surpassed it is not for us to surmise.

## NATURAL PHILOSOPHY AND HISTORY,

The *Philosophical Transactions* † of the Royal Society have been reported by us as usual, and possess their usual value. These are justly a national boast. But we must not therefore overlook the progress of our neighbours. The very acute and elaborate work of *M. Chaptal*, on the *Application of Chemistry to the Arts* ‡, well deserved to be translated, it is now a regular book in the libraries of philosophers.

*Dr. Shaw's Lectures* §, delivered at the Royal Institution will be found an excellent manual, or general introduction to Zoology. The Zoology of the British Islands is, on the contrary, the selected province of *Mr. Donovan*; and his work on *British Fishes* ||, promises to be one of the most beautiful of his descriptive works. The plants of Britain are still left to *Dr. Hull*, whose *British Flora* ¶, enlarged and improved, will probably be a very useful abstract of that branch of science.

## MEDICINE,

If we have little to bring forward at present in this science, it is not because we have remitted any thing of our attention to it; but because, unfortunately

\* No. III. p. 284.

† No. V. p. 443, VI. p. 567.

‡ No. I. p. 40.

§ No. IV. p. 396.

|| No. III. p. 209.

¶ No. I. p. 75.

the majority of the medical works, which we have lately noticed are unworthy to be mentioned here. The only two that we can safely recommend are the *Medico-Chirurgical Transactions* \*, and the short tract of *Mr. Thomas*, on the nature and cure of *Ophthalmia* †. We shall hope to make a better report in our next Preface.

### AGRICULTURE.

The reports in this practical branch of knowledge continue to be extended. *Devonshire* has fallen to the lot of *Mr. C. Vancouver* ‡, and *Norfolk*, though in a less regular form, to an anonymous writer, who dedicates to *Mr. Coke* §. The culture of *Hemp*, is strongly recommended by *Mr. Wissett* ||, who seems to think that the British Islands may sufficiently supply themselves with that important article.

### TRAVELS AND GEOGRAPHY.

Let but a Lord avow the happy lines,  
How the wit brightens ! How the sense refines !

So sung Pope. But the very reverse is now the case ; if a Lord writes he must be attacked on every side ; and, though his merit be as conspicuous as that of any author in his line, his faults must be sought out with diligence, and those faults exaggerated by all the powers of ridicule. So decrees the Jacobinism of Literature. Very different are our feelings from either extreme. Far from flattering any man on account of his rank, we would not how-

\* No. IV. p. 331.

† No. VI. p. 641.

‡ No. II. p. 173.

§ No. IV, p. 411.

|| No. I. p. 26.

ever forget, how much less of common incitement impels a nobleman to studious efforts, than prompts the labours of other men; and consequently how much more worthy of praise than others are the few who enter into competitions of that nature. We hesitate not to say that *Lord Valentia's Travels*\*, which gave occasion to these reflections, when prejudiced detraction shall be silent, will be cited as a work of authority on many important points; and will be confessed to have elucidated some, which no former information had effectually cleared up. As a work of entertainment it must always be resorted to. In giving an account of the *Empire of Morocco* or *Marocco*, *Mr. Jackson*†, has also the advantage of throwing light where darkness has hitherto prevailed. Some of the most curious doubts which have hitherto perplexed geographers, have received in part a solution from his Travels; and the prospect of much more information may be expected, from pursuing his suggestions, or employing his experience.

On the subject of Geographical research, connected with ancient times, we lately noticed *Dr. Falconer's Translation of Arrianes Voyage round the Euxine Sea*‡; a most curious work in itself, and rendered much more valuable, by the learned notes with which the translator has illustrated his author. The *Dean of Westminster's* third volume of his *Commerce and Navigation of the Ancients*§, contains the original of the Voyage of Nearchus, by the same Arrian of Nicomedia, and of the Periplus of the Erythræan Sea, by the unknown and more ancient Arrian; with his own translations of both, and such further elucidation, as in the interval, since the re-

\* No. II. p. 98. III. p. 243, and V. p. 459.

† No. IV. p. 358. V. p. 459.

‡ No. II. p. 177.

§ No. IV. p. 321.

publication of the former volumes, he had discovered to be requisite. A work is thus completed which exhibits more proofs of patient enquiry and acute observation than can be seen perhaps in any contemporary publication. May the learned and worthy author long enjoy his well-earned honours!

### POETRY.

We must distinguish in this place the work of two deceased authors. The translations from *Milton's Latin and Italian Poems* by the late *W. Cowper* \*, are such translations as have seldom been produced. They are truly worthy, both of the original writer, and of the established fame of the translator. *Mr. Bowles's fourth volume of Poems* †, though not so rich as some of the preceding, will be welcome to the reader of taste on many irresistible pleas. It would be strange indeed if such a poet could produce a volume destitute of native graces. *Mr. Bland's Four Slaves of Cytbera* ‡, are a successful specimen of narrative poetry, having the spirit of some earlier bards without their irregularities. In a mixed style of composition, partly in the stanza of Spenser, and partly in Lyric Measure, *Mr. Campbell's Gertrude of Wyoming* §, has strong claims upon the sympathy and admiration of the reader. He will not indeed soon surpass his early *Pleasures of Hope*, but we feel that he must always write as a poet.

The praise of classical and elegant may clearly be given to *Mr. Wright's* composition, entitled *Hæc Ionice* ||, which bring us back, with much delight, to the scenes which first impressed our youthful minds, in the descriptions of ancient authors.

\* No. II. p. 117.

† No. III. p. 221.

‡ No. I. p. 29.

§ No. IV. p. 366.

|| No. III. p. 237.

Mr.



*Mr. Macneill's Poem on the Pastoral Muse of Scotland*\*, though we have not deemed it worthy of the highest praise, is by no means such as we desire to pass in silence. It has many merits, and the author would be treated unjustly, were he dismissed without commendation. *The Bees of Dr. Evans*† continue to gather Darwinian honey in the mountainous tracts of Wales. Though a less profuse allowance of this very cloying ingredient would, to our taste, form a better composition, we cannot forbid others to try, what may, perhaps, exactly suit their tastes, being clearly good of its kind. The *Poemata Italorum*, which we noticed in our third‡ number, have no fault, as a selection, except being, in too large a proportion, a repetition of similar publications. The poems are elegantly printed, and the notes useful.

## THE DRAMA.

Of the drama we have better specimens in this volume than sometimes have fallen to our lot; and we are truly glad to perceive an amendment in a department which so long has languished. *Mr. Arnold's Man and Wife*§, powerfully attracted, and at the same time sufficiently justified the public taste. *The Jew of Mogadore*|| is not, certainly, one of the first of the Author's productions; but that author is *Mr. Cumberland*, who cannot, even at his advanced age, labour entirely in vain. *The School for Authors*, another posthumous work of the ingenious *Mr. Tobin*¶, occasioned a sigh while we perused it, to think on the hard fate of the Author, who was not permitted to enter the temple of Fame, but through the Valley of Death.

\* No. VI. p. 586.

† No. I. p. 68.

‡ P. 294.

§ No. II. p. 186.

|| No. IV. p. 407.

¶ No. IV. p. 406.

In collecting *Specimens* of our earlier Dramas, *Mr. Lamb* \* has performed a service to those who would be glad to know their merits, without bestowing the time necessary for wading through their faults. We think his volume very pleasing. The admired Pastoral drama of *Ramsay*, the *Gentle Shepherd*, may now be considered as completely *illustrated* †; since not only the place of its scenery has been accurately ascertained, but every spot delineated, by a pleasing, and, we understand, a correct pencil. On such memorials of departed genius, a feeling mind cannot fail to dwell with satisfaction, and even delight.

### NOVELS.

There are few works of fancy which we should examine with more pleasure than Novels, if Novels were written with the spirit we could wish to see in them, and with the care which they would amply repay, if they were but thought to deserve it. Some of the highest merits both of the serious and comic drama might be united in them, and the best objects of morality and religion might be forwarded by the mode of conducting them. All these qualities have seldom, if ever, been united in one novel, and those must be considered as the best, which attain the greater part of them, with most complete effect. *Mr. Linley*, in his novel of *Ralph Reybridge* ‡, has shown that he feels what such a production should be, and that he is not destitute of the talents which are required to give it effect; but he has evidently either neglected or despaired to give it that excellence which we think he might attain. *Celia in Search of a Husband* §, is a

\* No. I. p. 73.

† No. V. p. 302.

‡ No. III. p. 239.

§ No. IV. p. 410.

still more hasty production; yet its author (whose name is said to be *Torrans* \*) appears to have talents, and some knowledge of human life. Various scenes of low life are delineated with spirit in *Mr. Ryley's Itinerant* †, and the whole has a strong appearance of being drawn from real events, which we conceive to be the case. The shorter novels, called Tales, admit less of character and contrivance, but among the *Tales of Fashionable Life*, by *Miss Edgeworth* ‡, are one or two which come, perhaps, as near as can well be imagined to the perfection of that minor branch.

## MISCELLANIES.

We have resumed, after some interval, our accounts of the *Asiatic Researches* §, a work so miscellaneous that we are reduced to class it here. It is, however, only the more generally interesting from this character of variety. *Major Stewart's Catalogue* of the *Library of Tippoo Sultan* ¶ may be considered as intimately connected with the *Asiatic Researches*; of which, but for its extent, it might very properly have made a part. The works of *Pope* are also truly miscellaneous, and never have we seen them so complete, or so very ably illustrated, as in *Mr. Bowles's* late Edition ¶. The *Correspondence* of *Bp. Nicolson* \*\*, we have not considered as biographical, because it does not in fact convey much knowledge of the Bishop's Life; but it is a publication of much value, as containing the Letters of many very emi-

\* Not Byron as we had heard reported. Nor a Lady, as was also said.

† No. IV. p. 410.

‡ No. I. p. 73.

§ No. II. p. 124. III. 227.

¶ No. VI. p. 545.

¶ No. V. p. 433.

\*\* No. V. p. 488.

nent and learned men, and illustrated by the editor in the most satisfactory manner. Of *Dr. Pegge's Anonymiana*\*, we cannot say so much as we could wish. That a book so large, and so extremely various, must contain some curious things is certain; but, if the contents were judiciously sifted, we should say with the utmost energy, πλεον ἡμῶν παντος.

What remain are smaller productions; *Mr. Dibdin's* literary amusement, entitled *Bibliomania* †, has at least more information in it, than the poem of the same title by which it was occasioned. The annual volume by *Mr. Blagdon*, of selections, under the name of *Flowers of Literature* ‡, proceeds at least as well as it began, and contains, perhaps, as much as is worth preserving of many writers cited in it. *The Annals of Sporting* §, are an imitation, by no means unsuccessful, of *Mr. Bunbury's Annals of Horsemanship*, and are enlivened with etchings sufficiently expressive of the whimsical ideas in the book. *Hints to Freshmen* || at Cambridge, and *Advice to a Young Reviewer* ¶, printed at Oxford, are small Tracts, but written evidently by authors well qualified for greater things, and in their tendency altogether laudable.

A few books subsidiary to Education, will conclude our present list. Of these *Lindley Murray's* reprinted *Grammar* \*\*, is a book now calculated to pass from the School to the Library. *Dr. Carey's Latin Prosody* ††, enlarged and corrected with great care, is a book of much value and extensive utility. *Mr. Render's Sketches* ‡‡ will be sought by those who unite the study of the German with that of other mo-

\* No. VI. p. 563.

† No. II. p. 200.

‡ No. I. p. 89.

§ No. I. p. 90.

|| No. V. p. 537.

¶ No. II. p. 199.

\*\* No. V. p. 533.

†† No. V. p. 534.

‡‡ No. V. p. 537.

dem languages; to whom it offers a convenience of illustration, which they could not, we believe, enjoy before.

Having thus communicated our discoveries of the *utile* and the *dulce* in recent Literature, we leave our Readers to take advantage of them, by procuring without delay such as will either assist their studies, or delight their tastes.



# T A B L E

**OF**

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THE  
BRITISH CRITIC,

For JULY, 1809.

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"Quantum literis, quantum studiis, veteribus nostris delectationibus, consequi poterimus, libentissime conferimus."

CICERO.

Whatever literature, whatever those studies, which have always been our delight, can possibly supply, we will most freely bestow.

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ART. I. *The New Testament, in an improved Version upon the Basis of Archbishop Newcome's New Translation: With a corrected Text and Notes, Critical and Explanatory; published by a Society for the Promotion of Christian Knowledge, &c. &c. 8vo. 612 p. 8s. Johnson. 1808.*

THIS Version of the New Testament, published, as the title-page sets forth, "by a Society for promoting Christian Knowledge, and the Practice of Virtue, by the Distribution of Books," demands our particular consideration. If it really is so improved a version as it is stated to be; if the text is carefully corrected, as it is pretended; but above all, if the accompanying notes are properly illustrative of the Christian doctrines, then not only all the members of the Established Church of these realms, but almost every denomination of dissenters from the establishment, are extravagantly

B

BRIT. CRIT. VOL. XXXIV. JULY, 1809.



gantly wrong. Calvinists, Arminians, Baptists, Anabaptists, Quakers, Papists, nay, even Arians, Semi-Arians, and Socinians, all are in a gross error; those only may be held to be right who are the immediate disciples of the following contemporary authorities; Dr. Priestley, Mr. Wakefield, Mr. Lindsey, Mr. Evanston, Mr. Jones, and the several contributors to the Theological Repository. For though Archbishop Newcome is held out as a sort of model in the title-page, his authority is made light of, whenever it appears to be much against these editors, and we are expressly told in a note on the first Epistle of St. John, that nothing but “the clear and discriminating light diffused over the obscurities of the sacred Scriptures, by the venerable Theophilus Lindsey, and his coadjutors, Jebb, Priestley, Wakefield, and others,” could “purify the Christian Religion from those numerous and enormous corruptions, which have so long disfigured its doctrines and impeded its progress.” This is speaking out plainly; but it is rather a wonder that none of these names appear in the title-page to recommend the book, while *two* Archbishops are selected for the purpose; for besides the learned *Primate* of Ireland, a motto is adopted from *Archbishop* Parker’s Preface to the *Bishop’s Bible*, by way of a second decoy, to the unwary members of the Church; we can really not bring ourselves to consider it in any other light.

In their Introduction, the Editors boast of the encouragement they have received, from the liberal and enlightened. How much could we wish that all *such* terms might be avoided. It is thus that a noun adjective is often made to convey an argument. If those are the only *enlightened* who shall encourage the sale and distribution of this edition, all criticism is superseded—we must incur the charge of dulness and ignorance for merely attempting it, and certainly of illiberality for presuming to undeceive the public. The title page contains many bold assumptions of this nature. The Version is declared an *improved* one, the Text, a *corrected* one, and the object of the Society is stated to be, the Promotion of *Christian* Knowledge. We are not bound to bow down to authorities, any more than the Editors themselves, and shall therefore freely declare, that we deny all these assumptions; we think the Version *not* an *improved* one, the Text *not* by any means *correct*, and the knowledge it would promote, to be not truly *Christian*. We must take our chance, after this, of being expelled from the society of *inquisitive, liberal, and judicious* scholars; of *candid and discerning* readers; of *learned, acute, and even honest* critics;

critics ; of *serious* and *enlightened* Christians : this we cannot help. We shall endeavour to *hold fast the form of sound words*, delivered to us by the sacred writers, in hopes of saving both ourselves, and those who will honour us with their attention.

It is not our design, however, to enter upon a minute examination of the version merely as such, but rather to dwell upon those doctrines attempted to be set aside as *vulgar errors* ; such as the *pre-existence* and *miraculous conception* of Christ—the *divinity* and *personality* of the *Son* and *Holy Ghost*—the existence of *evil spirits* and *angels* ; and the *atonement* by the *blood* of *Christ*. We do not propose to be equally diffuse on all these points, but upon some we cannot avoid having much to say ; we shall begin with what happens to occur the earliest in this book of God ; namely, the birth of our Lord Jesus Christ.

The accounts of the miraculous conception and birth of our Saviour have here a strong mark of suspicion put upon them. The whole of the narratives from verse 16 of the first chapter of St. Matthew to the end of the second chapter, and from verse 4 of the first chapter to the end of the second of St. Luke, is printed in *italics*, “ to shew that it is of *doubtful authority*.” The reasons for this are given in the notes at the foot of the pages. It is our duty to examine them closely ; and we shall bring them all together, that a full view of the subject may be taken at once. The references in these notes point out to us the sources whence the editors have deduced their arguments, and we may reasonably conclude that they have of course selected the strongest proofs in vindication of their own suspicions. The first note on St. Matthew begins by telling us, that

“ Epiphanius says, that Cerinthus and Carpocrates, *who used the Gospel of the Ebionites*, which was probably the original Gospel of St. Matthew, written in the Hebrew language for the use of the Jewish believers, argued from the genealogy at the beginning of the Gospel, that Christ was the son of Joseph and Mary : but that the Ebionites had *taken away* even the genealogy, beginning the Gospel with these words, ‘ And it came to pass in the days of Herod the king, &c.’ “ It is probable therefore,” say the Editors, “ that the first sixteen verses of this chapter are genuine, and that they were found at least in the copies of Cerinthus and Carpocrates. And, indeed, it can hardly be supposed that an author writing for the instruction of Hebrew Christians, would have omitted to trace the descent of Christ from Abraham and David, upon which they justly laid so great a stress.”

Here must surely be some mistake; the genealogy is probably genuine, because Cerinthus and Carpocrates argued from it that Christ was the son of Joseph and Mary, and must therefore have had it in *their* copies, though it appears they *used the Gospel of the Ebionites*, who had expressly *taken the genealogy away!* Nay, "even the genealogy;" therefore, probably, in Epiphanius's opinion, something else; and what could this be, that should intervene between the genealogy and the words "and it came to pass in the days of Herod," but the account of the miraculous conception and birth of Jesus?

Whatever had been *taken away* should in propriety be carefully restored, and though we are not prepared to say that the Editors have given an exact account of matters (for if they have they strangely confounded their own arguments), yet we are very sure that Epiphanius does talk about things *taken away* and *erased*\* by the Ebionites, if not by the Nazarenes also. If the genealogy was by any, *taken away*, it is plain that, in these Editors' opinion, Cerinthus and Carpocrates were ill used, who had made use of it, to prove that Jesus was the offspring of Joseph and Mary, and of course *a mere man*; and we shall venture to surmise, that they who would argue from the account of the miraculous conception that he was *more than man*, are quite as ill used by those, who would, in these days, attempt to *take away* the parts of Scripture in which this is related. It is impossible not to be struck with the little credit due to the authorities cited. By the statement of the Editors, the Ebionites seem to be clearly convicted of *taking away*, one portion at least of *genuine Scripture*. If not so, then their other authorities, Cerinthus and Carpocrates, must be accounted guilty of drawing their arguments in proof of the mere humanity of Jesus from a forged genealogy. Either way their authorities are are to be suspected; the Ebionites of a fraudulent erasure, or the Cerinthians and Carpocratians of an unwarrantable insertion. To bring these forward as joint evidences in a case where they appear to have differed so remarkably, would look like a great oversight, were it possible for us to be blind to the policy of such a step in persons of the Editors' sentiments. The Ebionites are right in the eyes of all Unitarians for rejecting the account of the miraculous conception, which makes Jesus the Son of God; but not right in rejecting the genealogy, because it helps to prove, among the Cerinthians

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\* Περιαιρεσις and παρακωλυσις are the words used by Epiphanius.

and Carpocratians of the present day, that Jesus was only the son of Joseph.

That the narratives are severally to be found in all the manuscripts and versions now extant, the Editors acknowledge. Only they happen to know that they were wanting in the copies used by the Nazarenes and Ebionites, *that is (say they)* by the ancient Hebrew Christians. The Nazarenes and Ebionites of Epiphanius happen not to have been the ancient Hebrew Christians; a point so fully proved by Bishop Horsley against Dr. Priestley, that we need merely refer the reader to his Tracts and Disquisitions upon the subject, and pass on to other parts of the note before us. "It is hardly to be supposed, that an author writing for the instruction of Hebrew Christians would have omitted to trace the descent of Christ from Abraham and David." This we freely grant; it is not likely. The genealogy is in its proper place, and indispensably necessary to the Gospel of which it forms a part. But, we must have leave to add, that it is quite as *hardly to be supposed* that an author writing for the instruction of *Hebrew* Christians should omit to show that the Messiah was born at *Bethlehem* in *Judea*. We say not, "*of a virgin*," though this might well be added, but at present we shall only insist upon the former circumstance. This, to Hebrew Christians, was quite as necessary as the genealogy; for we find by reference to John vii. 42, (a passage not disputed by these Editors) that even those who judged our Saviour to be a Galilean by birth as well as residence, knew that the Messiah, the Christ, *ought to be born* at Bethlehem. Therefore, all things considered, the Hebrew Gospel of St. Matthew would have been grievously and essentially defective, without some testimony of this sort, the Hebrews themselves being judges. But to return again to the note.

All the evidences adduced from Epiphanius, about the Gospels of the Nazarenes, Ebionites, Cerinthians, and Carpocratians, as defective in these particulars, are nothing in comparison with the argument that follows, and which, if admissible, must needs settle the question. "The 18th verse begins," say the Editors, "a new story, which continues to the end of the second chapter. This *could not have been* written (this is certainly coming to the point) by the author of the genealogy, for it *contradicts* his design, which was to prove that Jesus, being the son of Joseph, was the descendant of Abraham and David, whereas the design of this *narrative* is to shew that Joseph was *not* his real father; this account, therefore, of the miraculous conception of Jesus *must have*

*been wanting* in the copies of Cerinthus and Carpocrates, as well as in those of the Ebionites: and if the genealogy be genuine, this narrative *must be* spurious." This is decisive: nothing surely can be advanced against such a discovery. And yet, to upset the whole of it, we need not go far. The Editors themselves have amply supplied us with an answer. In Mark, chap. vii. 38, the Editors, without hesitation, admit the following reading: "Of him the *Son of Man* also shall be ashamed, when he cometh in the *glory of his Father*, with the holy angels."—Whom do they here account the *Father* of the *Son of Man*?—They also freely admit the following passage; Mark xiv. 61, 62. "Again the High Priest asked him, and saith unto him, art thou the Christ, the *Son of the blessed God*? And Jesus said, *I am*; and ye will see the *Son of MAN*, sitting at the right hand of power, and coming with the clouds of Heaven." Could these things have been written, let us ask, by those who really judged our Lord to be *only* the Son of Man? is not the contradiction as glaring in one instance as the other? The Editors, perhaps, will say no. One is literal, and the other figurative. One speaks of a Son of God, the other of a person born of the Holy Ghost. This we shall not stop to settle. It is sufficient for our purpose to turn over only one leaf, with the Editors, and take their own words. For there we are actually told, (*and it is urged upon us as a forcible argument*) that *had* the account of the miraculous conception been a genuine narrative, it *could not have been unacceptable* to the Ebionites, nor would it *at all have militated against the doctrine of the proper humanity of Christ*, which was universally held by the *Jewish Christians* (see before), it being a fact analagous to the miraculous birth of Isaac, Samuel, and other eminent persons of the Hebrew nation. This analogy, in all its bearings, we entirely deny, but shall not dwell on it. It is enough to point out the inconsistency alluded to. We are told on one side of the leaf, that if the account of the descent from Joseph be true, the account of the miraculous conception by the Holy Spirit must be spurious; and yet on the other side only of the very same leaf we are told that such miraculous conception does *not interfere* with his proper humanity. With such critics and such reasoners how can we stir a step? In the last place, however, we agree with them, for we do not think that the miraculous conception *does* interfere with the proper humanity of Christ. We fully think that he was man, and the Son of Man, though born by the immediate influence of the Holy Spirit. We think his genealogy quite as applicable to his mother as to his re-  
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puted father. The laws of the Jews made these matters identical and reciprocal. If Joseph was the husband of Mary, it has always been pretty generally allowed that he *could not have been so*, had he not been exactly of the same tribe and family as herself, and if so the genealogy applies to both: and of Mary he was most indisputably born. There is no commentator of any repute, ancient or modern, to whom we might not refer to settle this point. Mary's pedigree and descent was involved in that of her husband Joseph; and "an author writing for the instruction of HEBREW Christians," must have known this.

The note next proceeds to say, that if it be true as Luke relates, Chap. iii. 23, that Jesus was entering upon his thirtieth year (see Wakefield's Translation) in the fifteenth year of Tiberius, he *must have been* born two years at least after the death of Herod, "a circumstance which alone invalidates the whole story." See Lardner's Works, Vol. I. p. 432. Here again they come most decisively to the point. We should at least suppose that this "*must have been*" has the sanction of the great authority they cite, and yet, Lardner (to whom they so very confidently refer) actually enters upon this very difficulty with the following remark; "It may be made appear *several ways*, that Jesus was born *above a year*, probably *above two years*, before Herod died!" So that we shall here beg leave to join in the reference, and intreat the reader to turn to Lardner, and see how ably and satisfactorily he combats the difficulty, and in how *many several ways* he unravels the mystery.

We are next told in these notes on St. Matthew (for those on St. Luke are still to come) that "it is indeed highly improbable that no notice should have been taken of these extraordinary events by any contemporary writer; that no expectation should have been excited by them; and that no allusion should have been made to them in any other passage of Scripture." We would ask, what contemporary writer was there to notice them? Josephus was not born till many years after, and he had great reason for suppressing such relations. Could any author be particularly named that was so situated and circumstanced as to be likely to record such transactions, the Evangelists excepted? Though indeed it should be noticed, that the Unitarians often intimate that these accounts were borrowed from the spurious Gospels and narratives relating to Jesus particularly, and his virgin mother. Such histories were certainly written, and by contemporary authors, but it remains to be proved that, extravagant as they were, they had yet no foundation whatever



in truth. The "*Gospel of the infancy of Jesus*," and "*the Gospel of the birth of Mary*," are titles that rather imply the actual truth of the accounts in Matthew and Luke. Why take the trouble of going back to the very infancy of Jesus, or why dwell upon the birth of Mary, if as an infant Jesus was generally held to have been merely such, and Mary but a common mother? Why not write a Gospel of the birth of Joseph, as well as Mary, or of the infancy of John the Baptist? It cannot however be pretended that no contemporary writer noticed these events. The censual tables and public records of the empire may be said to have borne some testimony to them. The temporary sojournment of the parents of Jesus at Bethlehem, accords so particularly and so remarkably with the prophecies relating to the birth of the Messiah, that this event alone is as extraordinary and providential as any, and this appears to have been expressly *registered*. We must confess that the appeals made by Justin Martyr and Tertullian to the public registers of the empire, and the particular mention of these evidences by St. Chrysostom, fully satisfy us that something of the kind notoriously existed.

As for the expectations excited, if the account is but true, there were many such. The visit of the Magi, the alarm of Herod, the astonishment of the Shepherds, the prophecies of Simeon and Anna, are surely remarkable enough. That great opponent of Christianity, Mr. Collins, in his Scheme of literal Prophecy, admits that very extraordinary expectations were raised by the birth of Jesus. He expressly mentions the opinion of the Virgin Mary, that the child with which she was big should help Israel. He mentions and dwells upon the prophecy of Zacharias, who declared that that child was the person spoken of by the Prophets, who should "save Israel from their enemies, and from the hand of all that hated them." He speaks also of the insurrections of the Jews in consequence of such expectations, and other matters. But, in our opinion, *St. Luke's* account is at once a sufficient answer to all such objections. The conduct of the virgin mother is described in a very striking manner, and is exactly such as we might expect and suppose, if we consider that it was manifestly among the purposes of God, not fully to reveal the Messiah, till a long time afterwards. She is represented as doubtful in some degree, and yet by no means disposed to question the interposition of Providence. Upon the report made by the Shepherds, that they had been favoured with an angelic vision concerning the child, "all that heard it," we are told, "*wondered at those things which*  
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were told them by the Shepherds." "But," it is added, "MARY kept all these things in memory, considering them in her heart," a circumstance particularly repeated, upon the extraordinary occasion of his being found, when only twelve years of age, among the teachers in the Temple.

Were such events to occur in our days at the birth of any child, no doubt we should be inclined to think the story would spread rapidly, and not be easily forgotten. But the miraculous occurrences, the signs and visions vouchsafed under the Jewish polity, had made such matters too familiar to admit of so general a surprise, as we might apprehend would follow. The Jews of those days were particularly disposed to dispute all miracles; those that they even saw our Saviour perform, they referred to magic. "Nihil non nugacissimi fingunt," (says *Vorstius*, of the Jews in after times; and the same might have been applied to many of those who lived during our Saviour's appearance in the flesh.) "These egregious triflers invent any thing to avoid being obliged to confess that our Jesus performed his miracles by the power, and, as it were, the finger of God." So far from attending much to the circumstances that accompanied our Lord's birth, most of his contemporaries were more likely to have turned away from those who testified of such matters, while his low birth and early sufferings must even have been offensive to those whose expectations of a temporal deliverer had been excited by the prophets. To Abraham and Sarah, as well as to Joseph and Mary, much was revealed of the future fortunes of their son: much that was quite out of the course of nature, (as these editors admit) attended the birth of Isaac; yet we do not find that the eyes of the world in general were fixed upon him, or that even his own parents fully understood the whole purport of the promises and signs vouchsafed to them. Herod does not appear to have been ever certified whether Jesus was cut off among the infants slaughtered at Bethlehem. The angel that warned his parents to flee with him into Egypt, we may be very certain did not appear or make known his errand to Herod, or any others at Jerusalem. This was evidently done secretly; and whatever construction we may be disposed to put upon the vision, it plainly shows, that, in the opinion of the writer, an open and general manifestation of the Messiah was *at that time* by no means intended. It appears from the history of our Lord, that thirty years were to elapse before he entered upon his ministry. During this period it seems to have been requisite, that, so far from his being generally made known, God should



should even "exert his divine power," (as the editors remark upon another occasion) "to restrain men *from so beholding him* as to know him." We are reminded by the editors themselves, that there was a tradition among the Jews, that after the Messiah should be born, he would be conveyed away, and miraculously concealed, till Elias came to reveal and anoint him. The Jews would refer this to some future coming of the real Elias; but if we apply to it to the Baptist, as we are justified in doing, it comes nigh to the truth.

Though, however, a temporary concealment and obscurity seem to have been thus entirely consistent with the purposes of God, yet in order that all the prophecies should meet in him, and him alone, such occurrences as are related to have taken place, were indispensable to the grand scheme of the Christian dispensation. His birth and birth-place required to be marked and distinguished by peculiar evidences: all which, as we observed before, is remarkably confirmed, by the representation given us of Mary's conduct. SHE, we are told, noticed and regarded all that passed with wonder and astonishment; by no means so carelessly as to suffer any thing to escape her observation. She kept every thing in *her memory*, "*pondering them in her heart.*" Mary survived her Son, and must needs have been questioned about his birth and childhood, when his ministry and miracles, sufferings, death, and resurrection, became matters of so great interest to his followers. Now the account given by the Evangelists seems to be exactly such an account as the mother of our Lord would have given. All the extraordinary events, as they occurred, are mentioned, as matters which at the time excited wonder and amazement, mixed with a becoming resignation to the will of God, and submission to his dispensations. She praised God, it seems, for the appearances vouchsafed, and pondered every thing in her heart, but still waited for further revelations. One incident occurred during his childhood which particularly drew her attention: at twelve years of age she found him sitting among the teachers in the temple, both hearing them and asking them questions; many being astonished at his understanding and answers. This then set her again considering. "She kept," we are told, "all these things also in her heart.\*:" nor should it be omitted that our Sa

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\* Grotius upon this says, "Quod ideo videtur a Lucas expressum quia *ipsam* habebat harum narrationum *auctorem.*"

viour's reply to her on this occasion seems to carry in it an allusion to the miraculous conception. "Know ye not that I must needs be in my FATHER's house." It is added indeed that his parents understood not the thing which he spake unto them. But the force of the Greek term *ouk epegrahan*, as well as of the correspondent Latin term *intellegerunt*, is, that they did not *perfectly* and *entirely* apprehend all that he intended by this speech, (see Leigh's *Critica Sacra*, Doddridge, &c.) This agrees therefore with the imperfect knowledge they then had of God's designs. That they might have understood it in part, our Lord's own words expressly imply. That Mary attained to a full understanding of his divine powers, even before they were openly exerted, is evident from her behaviour at the marriage feast at Cana, and the directions she gave as *preparatory* to his *first* miracle. During his minority, and private conversation, as he wrought no miracles, his conduct and character must needs have been less noticeable: but when the events of his life and ministry were to be recorded, who could more exactly supply the materials relating to his birth, infancy, and childhood, than his mother; and who could doubt her testimony, after the resurrection and ascension of her crucified Son? We have dwelt the longer on this, because to those who have not time or disposition to examine thoroughly into matters, the objection may appear to have some degree of plausibility; whereas the slight expectation excited, and the little notice taken of Jesus before his baptism, were particularly consistent with the views of Providence.

That no allusion is made to these extraordinary events in any other passage of the sacred writings, (the next objection of the editors) and that the reasoning from the prophecies of the Old Testament are inconclusive, are mere pretences. The reasoning from the prophecies of the Old Testament must have been conclusive to the extent that the writer intended, whether he was an impostor or inspired; and though expositors should differ for ever, as to the precise manner in which the events and the prophecies are to be accommodated to each other, no difficulty of this kind can tend to prove the narrative not genuine. But the fact is, that to many wise men, and most profound scholars, the reasoning has been held to be most strikingly conclusive, and therefore no bare assertion to the contrary can be any subject of criticism. (See, among other writers, Bishop Kidder's *Demonstration of the Messiah*; Jenkin's *Reasonableness of the Christian Religion*; Leslie's *Method with the Jews and Deists*; Leland's *Deistical Writers*, &c. &c. &c.)

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The other objection, that no allusion is made to the miraculous conception and birth of Jesus in any other passages of Scripture, depends entirely upon the construction put upon various passages which might be selected. To an Unitarian, such expressions as "God sent his own Son in the likeness of simple flesh;" "The word was made flesh, and dwelt among us;" "God sent forth his Son made of a woman, made under the law;" may seem to carry in them no allusion to any thing out of the common course of things; but to those who believe the accounts of the miraculous conception of Jesus, nothing can be more direct and conclusive than such references. It is a mere begging of the question then to pretend that no such allusions exist. If the narrative be true, all these expressions are the strongest allusions possible; if it be not true, they are as near as can be totally unintelligible. The editors are careful enough to prevent, if they can, any such impressions. They add a note on Gal. iv. 4. expressly to inform the world, that "born of woman," bears no allusion to the *supposed* miraculous conception of Christ. It is a common Jewish phrase to express a proper human being; and they refer us to many passages of Job to prove this. Now a common Jewish phrase must have been too general to express that person who was to be in a most peculiar manner *the* seed of *the* woman who was to bruise the serpent's head. This prophecy can never be done away, nor its application to him whom Paul was writing about: but Tertullian would have accused the editors of a trick in rendering it "*born* of a woman;" the received text is "*made* of woman."—"Paulus grammaticus istis," says Tertullian, "silentium imponit, inquires, misit Deus filium suum FACTUM EX MULIERE. Nunquid per mulierem vel in mulierem? Hoc quidem impressius, quod FACTUM potius dicit quam NATUM. FACTUM autem dicendo, et verbum caro factum est, consignavit; et carnis veritatem ex virgine factam asseveravit." The editors may cite against this, we are aware, both Cyprian and Augustine, who read it "born," natum: but the *Syriac* Version, and the *Vulgate*, support the common reading; and Beza declares, that in his opinion "certè expositio vera est." But to return from this digression.

It is next insisted upon, that "if the account be true, the proper name of Jesus, according to the uniform custom of the Jews, would have been "Jesus of Bethlehem," not "Jesus of Nazareth." This then, we are sorry to say, can only be considered as a plain declaration on the part of the editors, that our Saviour was *not* born at Bethlehem, and therefore,

therefore, to all intents and purposes, not the Messiah. For it appears to have been generally held that the Messiah should not only "come of the seed of David, but out of the town of Bethlehem where David was," as it is expressed John vii. 42, with reference, no doubt, to Micah v. 2, which the Chaldee Paraphrast expressly applies also to the Messiah. And this alone is a great proof of the authenticity of St. Matthew's account; for what other record is there to be produced to show that he answered this criterion. The censual tables, if they existed to the time of Chrysostom, as has been alledged, are certainly not now to be appealed to. The editors conjecture some early *Gentile* convert might be the author of the fiction, who hoped, by elevating the dignity of the founder, to abate the popular prejudice against the sect. They might much more reasonably suspect some Jewish convert; the fact being absolutely necessary to the proof of his being the Messiah. Indeed such a proof and testimony is *so necessary*, that the Scripture would not be fulfilled without it. There is nothing the Unitarians are more ready to do than to send the Trinitarians to the Jews, in order to try upon them the effect of their opinions: and it was but the other day that the world was in a most strange manner called upon to acknowledge the principle that Jewish prophecy is the sole criterion of genuine Christian Scripture. Let us then in this case have leave to refer the editors and encouragers of this improved version, to the Jews: let them tell *them*, that the Messiah was *not* born at Bethlehem. If any modern Jews give up this criterion, we will venture to say they are not proper Jews; and if any Christians abandon the history, they are not proper Christians. The chief priests and pharisees confirmed the matter also negatively, declaring it to be contrary to their history or traditions that the Messiah should be a Galilean. Therefore if Jesus was *not* born at *Bethlehem*, we have the testimony of the contemporary Jews that he could not be the Messiah; and we have also the testimony of the chief priests and pharisees, that if he *was* born at *Nazareth*, it would be contrary at least to their history and traditions, (if not expressly to their prophecies\*) to receive him as such. We have of course

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\* The expression search and look seems as if they referred to the prophecies upon this point, which, indeed is scarcely to be questioned, when prophecies relative to the birth-place of Christ were plainly supposed to exist, as that of Micah. They over-looked

course not insisted upon the answer given to Herod by the chief priests and scribes, (Matt. xii. 5.) as not being of sufficient authority in the estimation of the editors.

But it seems our Lord is repeatedly spoken of in the Gospels as "the son of Joseph," without any intimation on the part of the historian that this language is incorrect. And here we have the usual Unitarian references, viz. Matt. xiii. 55, Luke iv. 22, John i. 45, vi. 42. In every one of which passages, though indeed no parenthesis tells us, on the part of the historian, that the language is incorrect, the context intimates, as plainly as possible, that he was something far higher than the mere "son of Joseph." One historian, however, whose particular testimony is not among the above references, though it is only a few verses above what they do cite, has always been held to intimate, (by a certain parenthesis) that the title of "son of Joseph," was not altogether correct. The Unitarians have always been in the habit of expunging or altering this text. The present editors adopt the latter method. Instead of the received reading of Luke iii. 23, "being (as was supposed) the son of Joseph; they read, being (as was allowed by law) the son of Joseph, i. e. say they entered in the public registers; and Pearce is cited in proof of this." If these public registers stated that Jesus was the son of Joseph, they probably stated also that he was born at Bethlehem, and were in fact those very registers, or censual tables, referred to by Justin and Tertullian, in proof of the very point in dispute. That these tables, or registers, should describe him as the son of Joseph, is quite regular, he being the husband of his mother Mary, though his birth and conception might nevertheless be miraculous; but at all events, and let either

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looked one thing, namely, that the prophets in general had intimated that he should be called in contempt and scorn *a Nazarene*, as many able commentators explain Matt. ii. 23. The taunt against him, therefore, for being a Nazarene, was consistent with this intimation of the prophets, for that this was no express prophecy, but an intimation rather, seems plain from the Evangelist's terms: "Hæc verba uti Ναζαραιος κληθῆσθαι non sunt alicujus veteris prophetæ verba, sed Evangelistæ Matthæi; referri enim debent non ad τὸ ρηθῆναι, sed ad τὸ πληρωθῆναι. Quomodo quod per prophetas prædictum est de eo, propterea implebitur quòd habitavit in Nazareth? Quia Nazarenus, inde acceptâ occasione vocabitur: quo nomine varia variorum prophetarum vaticinia implentur ac typi." Vid. Alex. Mori. Not. ad Quædam Loca Novi Fœderis. Paris 1668.

rendering be received, one may as fairly be understood as a qualification of the expression as the other. By the Unitarians own account, the notoriety of his connection with Joseph was such as to need no appeal to the register for such a simple fact. If then the account of the miraculous conception be but true, the parenthesis, even as the editors render it, is just as strong. It would then run thus, "and Jesus himself began to be about thirty years of age, being (not actually, but as he is described in the registers) the son of Joseph, who was the son of Heli." The latter member of which clause deserves particular notice, because it serves to show, (in the estimation of most commentators,) that the pedigree is immediately carried from the imputed or "*supposed*" father, into his mother's family. The endeavour to do away the received rendering is a tacit acknowledgment of the strong sense it conveys; and as it has the sanction of ancient versions, and the consent of most able critics, it may be still not only defended, but insisted upon. The rendering of the editors ("as was allowed by law,") happens particularly to militate against Grotius's argument in refutation of Africanus, who supposed that Luke gave the *legal*, Matthew the natural genealogy. Grotius contends that the case is exactly the reverse. That Matthew gives the legal, Luke the natural pedigree; and therefore that ἐνομίζετο, if it signified any reference to the registers, should have been adopted by Matthew, and Matthew's term εγγενής been transferred to Luke; but as he justly remarks, "Quod vim vocum attinet, primum illud ἐνομίζετο non ad totum stemmatis contextum pertinet, sed ad Jesum solum, qui Josephi filius non erat, sed vulgo putabatur."

There has been another parenthesis proposed, which deserves consideration. "Jesus (being as was supposed the son of Joseph) of Heli," i. e. "Jesus (who was supposed to be the son of Joseph) was the son (or grandson) of Heli." This would particularly accord with the original, ὁ Ἰησοῦς ἐν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἠλίου. As there are no parentheses expressed in ancient MSS. it must be left to the judgment of every reader how he places them; but according to the common reading, Joseph and Heli are so conjoined as to appear to be son and father, which was not the very fact, except as son-in-law and father-in-law, which however would do. But the term υἱὸς is not repeated before Ἠλίου in the Greek, as the common version has it, and as the editors read it: and as neither Joseph nor Jesus were directly the sons of Heli, the truth would be best expressed by marking only the descent of Jesus from Heli. (See Kidder's Demon-

Demonstration, and Trapp on the Gospels). Luke as a Gentile, writing for the instruction of Gentiles, might with propriety go into the mother's family, which Matthew was precluded doing, as not customary with the Jews. With them it was a rule, that "the family of the mother is not called a family;" but it should be noticed, as Bishop Kidder suggests, that on this very account possibly Jesus was ordained to be conceived, not of a free, but of an espoused virgin, that by the family of Joseph, the family of Mary might be known; and he cites Cotelierius in Epist. Ignatii ad Ephes. who hath collected several places to this purpose\*.

We have now regularly considered the reasons stated in the two notes on St. Matthew, for printing his account of the miraculous conception in Italic characters, as being of doubtful authority. It remains to examine in the same manner, those which accompany the correspondent narrative in St. Luke. Upon these, however, we need not be so long, as most of them are answered in the replies already given: and what we have to say upon them we must defer to another month.

(To be continued.)

ART. II. *Memoirs of Robert Cary, Earl of Monmouth. Written by Himself; and Fragmenta Regalia; being a History of Queen Elizabeth's Favourites. By Sir Robert Naunton. With explanatory Annotations. 8vo. 301 p. 10s. 6d. Edinburgh, Constable; London, Murray. 1808.*

THE French, who abound in original Memoirs, illustrative of their history, are diligent in preserving and reprinting them; we, who have but few works of the kind†, have been so careless of those few, that they have in many instances become scarce, and almost forgotten. Under these circumstances were the two works united in this volume,

\* Having just treated of parentheses, we cannot avoid giving a reading of Luke i. 26, suggested by the Bishop, and which happens to be supported by the express testimony of Chrysostom and Nicetas. Instead of "Gabriel was sent to a virgin espoused to a man, whose name was Joseph, of the house of David, and the virgin's name was Mary," he proposes to read, "To a virgin (espoused to a man whose name was Joseph) of the house of David," connecting the latter clause with "virgin;" which the Greek admits, and for which he gives many good reasons.

† We rejoice therefore the more at those which have lately come to light; as those of Colonel Hutchinson, and Lord Londale.

which



which are introduced by the following just remarks from the Editor.

“Memoirs are the materials, and often the touchstone of history; and, even where they descend to incidents beneath her notice, they aid the studies of the antiquary, and the moral philosopher. While therefore it is regretted, that the reserved temper of our nation has generally deterred our soldiers and statesmen from recording their own story, an attempt to preserve, explain, or render more generally accessible the works which we possess of this nature, seems to have some claim upon public favour.”

To this position we heartily assent, and therefore hasten to give a short account of the present volume. Cary's Memoirs were first published by the late Earl of Cork and Orrery, in 1759, from a manuscript entrusted to him by Lady Elizabeth Spelman, daughter to the Earl of Middleton; and by him copied, as he says, with religious fidelity\*. In what hands it had been preserved till that time, we are not told; nor is it clear whether the original was still preserved, or now exists. The account of Queen Elizabeth's death had been before extracted and published by Dr. Birch. Lord Orrery introduced the Memoirs by a preface of some length, which is here republished, and he added also explanatory notes, which are now augmented, particularly in the parts that relate to Border History, by the pen, we presume, of Mr. Walter Scott. Sir Robert Cary was Deputy Warden, first of the West Marches towards Scotland, for his brother-in-law, Thomas, Lord Scroope, and afterwards of the East, for his own father, and exerted himself much in reducing that turbulent district to some order. At his father's death, he was first continued warden, during the Queen's pleasure, and then obtained the patent for the place. The history of this appointment is so peculiarly characteristic of the manners of Queen Elizabeth and her courtiers that, though it is not now new to the public, we cannot resist the pleasure of transcribing it, with the note of the present editor. Cary having filled his father's place for a twelvemonth, without salary, became anxious to go up to court, but was refused permission; on which he ventured to go without leave, a very hazardous step under such a mistress. He thus relates the result of his adventure.

“The Queen lay at Theobald's, and early in a morning I came thither. I first went to Mr. Secretary [Cecil] who was

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\* It is evident, however, that he has very widely departed from the spelling of the writer.



much troubled when he saw me, and by no means could I get him to let the Queen know that I was there, but counselled me to return, that she might never know what I had done. When I could do no good with him, I went to my brother, who then was Chamberlain, after my Lord Cobham's death. I found him far worse than the other; and I had no way to save myself from some great disgrace, but to return without her knowledge of my being there; for, by no intreaty could I get him to acquaint her with it. I was much troubled, and knew not well what to do. The Queen went that day to dinner to Enfield-House; and had toiles set up in the park to shoot at bucks after dinner. I durst not be seen by her, these two counsellors had so terrified me. But after dinner, I went to Enfield; and walking solitary in a very private place, exceeding melancholy, it pleased God to send Mr. William Killegrew, one of the Privy-Chamber, to pass by where I was walking, who saluted me very kindly, and bade me welcome. I answered him very kindly, and he perceiving me very sad, and something troubled, asked me why I was so? I told him the reason. He made little reckoning of what they had said to me, but bade me comfort myself, for he would go presently to the Queen, and tell her of my coming up, on such a fashion, as he did warrant me, she would take it well, and bid me welcome. Away he went, and I stayed for his return. He told the Queen that she was more beholden to one man, than to many other, that made greater shew of their love and service. She was desirous to know who it was. He told her it was myself; who, not having seen her for a twelvemonth and more, could no longer endure to be deprived of so great a happiness\*; but took post with all speed to come up to see your Majesty, and to kiss your hand, and so to return immediately again. She presently sent him back for me, and received me with more grace and favour than ever she had done before; and after I had been with her a pretty while, she was called for to go to her sports. She arose, I took her by the arm and led her to her standing. My brother and Mr. Secretary, seeing this, thought it more than a miracle. She continued her favour to me the time I stayed, which was not long; for she took order, I should have five hundred pounds out of the Exchequer, for the time I had served; and I had a patent given me under the Great Seal, to be her Warden of the East March. And thus was I

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\* "This dexterous turn placed Cary's journey in a view quite irresistible. Her courtiers understood well how to play upon the Queen's passion for general admiration. In the Life of Sir Walter Raleigh, there is an admirable letter, describing his affectation of fury, at being deprived the sight of his queen and goddess, as she passed in a barge by the Tower, in which he lay prisoner. It is obviously calculated for the Queen's eye, and probably, as in the present case, had its usual mollifying consequences. E."

preserved by a pretty jest, when wise men thought I had wrought my own wrack. For out of weakness, God can shew strength, and his goodness was never wanting to me in any extremity." P. 84.

The solemn importance given to the incidents in this narrative, by ascribing them to Divine goodness, is as characteristic as any part of it. Yet the writer calls the turn of Killigrew "a pretty jest."

Sir Robert Naunton's "Fragmenta Regalia," also reprinted here, contains a collection of short but authentic characters of Queen Elizabeth and her Courtiers. It is here illustrated with notes, apparently by the same hand as those marked E. in the former part. The Author's own account of his performance, at the end, will give the most satisfactory notion of it.

"And thus have I delivered up this my poore essay, a little draught of this great Princess, and her times, with the servants of her state and favour; I cannot say I have finished it, for I know how defective and imperfect it is, as limbed only in the original nature, not without the active blemishes, and so left it as a task fitter for remote times, and the sallies of some bolder pencil, to correct that which is amiss, and draw the rest up to life; as for me to have endeavoured it, I took it to consideration how easily I might have dashed in too much of the stain of pollution, and thereby have defaced that little which is done; for I profess I have taken care so to master my pen, that I might not, *ex animo*, or of set purpose, discolour truth, or any of the parts thereof, otherwise than in concealment. Happily there are some which will not approve of this modesty, but will censure me for pusillanimity, and with great cunning artists attempt to draw their line further out at large, and upon this of mine, which may, with somewhat more ease be effected, for that the frame is ready made to their hands, and then happily I could draw one in the midst of theirs, but that modesty in me forbids the defacements of men departed, whose posterity, yet remaining, enjoys the merit of their virtues, and do still live in their honour; and I had rather incur the censure of abruption\*, than to be conscious, and taken in the manner† of sinning by eruption‡, and of trampling on the graves of persons at rest, which living we durst not look in the face, nor make our addresses to them, otherwise than with due regards to their honours; and renown to their virtues." P. 306.

This modesty is much in favour of the Author's veracity. The characters given by him are, the Queen, Leicester, Sussex, Burleigh, Sir Philip Sidney, Walsingham, Wile

\* Defect.

† In the fact.

‡ Excess.

loughby, Sir N. Bacon, Lord Norris, Sir Francis Knowls, Sir John Perrot, Sir Ch. Hatton, Lord Effingham, Sir John Packington, Lord Hunsdon, Sir Walter Raleigh, Sir P. Greville, Essex, Lord Buckhurst, Lord Mountjoy, Sir R. Cecil, Sir Francis Vere, Lord Worcester. In all twenty-three.

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ART. III. *A Series of Discourses, on the Principles of Religious Belief, as connected with Human Happiness and Improvement.* By the Rev. R. Morehead, A.M. of Balliol College, Oxford; Junior Minister of the Episcopal Chapel, Cowgate, Edinburgh. 8vo. 441 pp. 9s. Edinburgh and London, Constable and Co. 1809.

WE have not often met with a volume of sermons better calculated to serve the purpose for which they were published, than this series of discourses on the principles of religious belief. The design of the author, as he informs us in the preface, was to exhibit a simple and popular view of the evidences of religion, and of the effects of religious belief. He wrote not for the conversion of the hardened infidel, but for the instruction of those who appear indifferent to the truths of religion, through an indolent misapprehension of its true nature and general foundations. On such men, he says, and says truly, that direct controversy and formal argument have but little effect; because to follow a train of argument requires an effort of attention, which indolence will not exert.

"Its cure," says Mr. Morehead, "is to be effected, not by topical applications, of detailed proof, or special refutation, but by the general tonics of more enlightened and comprehensive views, as to the nature of men and of the universe; arguments that point out the connection and consonancy between religion and all that we know or feel of existence; and reflections which tend to cultivate those dispositions which lay the foundations of religious belief, not only in our understanding, but our affections."

These *tonics*, to continue the use of a metaphor, which however appears to us the only instance of *bad taste* in the whole volume\*, the author applies in twenty-eight discourses,

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\* The metaphor is the more offensive, because it brings immediately into view the Medical School of Edinburgh, as infecting the language of all orders of men in that city. Had the work been published any where else the evil would hardly have attracted notice.

which, though they were written, we are assured, at different times, and without any precise view to this present arrangement, have undoubtedly such a mutual coherence and dependency as to entitle them to the appellation of "a series." They are dedicated, in a strain of affectionate respect, to his colleague in the chapel where they were preached, the Rev. A. Alison, LL.B. &c. the author of well known *Essays on Taste*, and are on the following subjects:

" 1st. The Character of Religion, 1 Kings xix. 12. 2d. The Character of Scripture, St. John v. 39. 3d. The Character of Wisdom, Prov. xvii. 24. 4th. The Character of Faith, St. John xx. 29. 5th. On Natural Religion, St. John xiv. 8. 6th. On Revealed Religion, St. John xiv. 9. 7th. The Nativity of Christ, St. Matt. ii. 11. 8th and 9th. On Man, as a rational, moral, and religious Being, Job xxxii. 8. 10th and 11th. Proofs of Immortality from Reason and Revelation, 2 Tim. i. 10. 12th. On the Resurrection of the Dead, Ezekiel xxxvii. 3. 13th. The Temporal Advantages of Christianity, Ephes. iv. 8. 14th. The superior Importance of Moral Duties, St. Matt. ix. 13. 15th. Connection of Morality and Religion, Heb. x. 38. 16th. The Character of the good Centurion, St. Matt. viii. 8. 17th. On Christian Charity, as it influences our Judgments of each other, St. Matt. vii. 1. 18th. On Christian Charity, as it influences Conduct, St. John xiii. 34. 19th. On the Lessons to be learned from the Afflictions of Life, Ecclesiastes vii. 2. 20th. On Religious Consolation in Affliction for the Death of Children, St. Matt. ii. 18. 21st. On Religious Education, Prov. xxii. 6. 22d. On Religious Education, St. John xiv. 15. 23d and 24th. On Religious Rites, 1 Cor. xi. 26, and Isaiah vi. 7. 25th. On Public Worship, Psalm c. 3. 26th. On youthful Piety, Ecclesiastes xii. 1. 27th. On redeeming time, Ephes. v. 16. 28th. Religious Meditations, Rev. i. 8."

It is needless to observe that sermons, of which twenty-eight are printed, with a large type and respectable margin, in 441 8vo. pages, cannot, any one of them, be of great length. It would not indeed have answered the preacher's purpose of attracting the attention of the lukewarm and indolent, to have made them long, or to have exhausted any one of the subjects brought into view. All that he aims at, is to exhibit, in a short compass, and in a style remarkable for elegant simplicity, every subject of which he treats, in such a light, as ought to convince the most careless reader that it is a subject at once interesting and important; and this aim he has surely accomplished. To novelty or ingenuity of Scripture criticism, he lays no claim; and we have seen him expressly declaring, that profound argumentation was foreign from his object; but we confess ourselves some-

what surprised, that, in a series of discourses on the principles of religious belief, there is not one on the christian doctrine of atonement, and another on the office and operations of the Holy Ghost in the economy of grace. Our surprise is the greater, as, on these important subjects, Mr. Morehead appears, from what has incidentally dropt from him, to be a true son of the Church of England, neither deviating towards the Calvinistical Methodists on the one hand, nor to the cold-hearted Socinians on the other. The following reflections on the origin of religious knowledge, with which the subject of the second sermon is introduced, are eminently just, and not less seasonable than just.

*“ The Heavens, says the Psalmist, declare the glory of God, and the firmament sheweth his handy-work. This is the universal revelation which is gone out through all the earth, and to the end of the world. To us, who, from our earliest years, have been taught to observe these manifestations of Deity, they seem to be so simple, so beautiful, and so conclusive, that we are sometimes disposed to undervalue every other source of religious instruction. When we reflect, however, my brethren, it cannot but occur to us, that those traces of the Divine hand, which to us appear so distinct, are beheld without any emotion by the greatest portion of the human race; that the sun rises upon many regions without reminding the unthinking inhabitants of that eternal fountain of light from whence he sprung; and that the savage may say of the book of nature, as he has said of the book of Revelation, that it speaks not to him. Nor can we ascribe it to the progress of reason and philosophy alone that the simple truths of natural religion are so clearly discerned by our eyes; for there have been ages before us, distinguished for the highest mental superiority; ages to which we still look back with reverence approaching to adoration, that yet, in point of religious knowledge or sentiment, were scarcely at all advanced beyond the miserable ignorance and superstition of barbarians.”* P. 16.

The same train of thought is thus happily expressed in the sixth sermon.

*“ The leading ground upon which those proceed who deny the authority of revelation is, that it is unnecessary; and that nature and reason can supply us with all the religious knowledge which we require. Now admitting to those who maintain this opinion, that there is nothing deficient in the intimations concerning God and his laws which we derive from those sources, there still occurs an important observation, which does not seem to strike them with the force which it deserves. In considering the subject of religion, a material distinction is to be made between what, it appears to us, may be effected by the unassisted powers*

powers of the human mind, and what the history of mankind informs us *has been* actually effected by them. The natural evidences of religion may appear to us very able and indisputable; and yet we know that, not two thousand years ago, these evidences were very imperfectly discerned by philosophers themselves, and that mankind in general was involved in the grossest darkness and idolatry." P. 82.

This is a distinction which we have had repeated occasion to point out to our readers, though we should have thought that it could hardly escape the observation of any man, who considers the difference between making a *discovery* in science, and proving *the truth of a known doctrine*. That one or two men, or indeed any number of men, dropt upon this earth, and left wholly to themselves, would never have *discovered* the very first principles of religion, is a truth which we have elsewhere shown to have had the countenance of Aristotle and Cicero\*, and of which we have not ourselves the smallest doubt; though we are fully aware that there are many religious truths, which, *after they have been talked of*, are *capable of being demonstrated* without the aid of revelation. If this be Mr. Morehead's opinion, and if it be not, we do not understand the purport of these extracts, we know not how he can reconcile to it the following passage, which occurs in the 11th sermon.

"Admitting, *what I am much disposed to believe*, that the evidences of our immortality from reason are fitted to produce the highest degree of conviction on the minds of those who will candidly weigh them; still the philosopher ought not to judge of men in general from himself, or suppose that a revelation is unnecessary for the instruction of the human race, because it may be so to a few individuals." P. 162.

Without reasoning from the attributes of God, it is impossible to infer the immortality of the soul, or a future state of rewards and punishments; and if, as Mr. Morehead admits, the evidences of any kind of religion were, two thousand years ago, very imperfectly discerned by the philosophers themselves, how is it conceivable that those philosophers could, without the aid of revelation, discover evidences of our immortality fitted to produce on their minds *the highest conviction*? They made in fact no such discovery; and if this author will take the trouble to consult, we do not say the works of all the ancient philosophers, but only Whitby's note on the text of his sermon, he will find ample evidence, that Socrates, and Aristotle, and Cicero, and Seneca, who were as acute reasoners and as good men as any

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\* In our 22d vol. p. 398.

modern deists, were so far from having obtained *the highest degree of conviction*, that their souls were immortal, that they talked of a future state as of something extremely uncertain. That it could not be otherwise than uncertain, Mr. Morehead is himself undoubtedly convinced; for in the very same sermon, in which, from an amiable desire to give no offence, he makes this unguarded confession: he says, and we heartily agree with him, that

“ If there *is* (be) really any man in modern times, who, without faith in Christianity, still possesses a firm conviction of his immortality, I will venture to affirm, that the faith of that man is supported in no small degree by the existence of Christianity every where around him; and if he saw not the multitude going to the house of God, he would have less assurance than he now feels, that there is an eternal house to which all the true worshippers of God will one day go.”

We have observed but one other passage in the volume, in which the preacher has attempted (as it appears to us) in opposition to his own better judgment, to bespeak the favour of the most intolerant sect, perhaps, existing—we mean the sect of *rational Christians*, who, with liberality constantly in their mouths, would persecute even to death, were they armed with the power of the state, as they now revile and calumniate, in the grossest manner, every man who dares to profess his belief of one article of faith which has not received the sanction of their philosophical divan. In vain Mr. Morehead hopes (if indeed he do hope) to gain the favour of this sect by such liberality as he displays in the following passage, which they will treat as the most contracted bigotry.

“ It would be conducive, I believe, to the interests of their common faith, if, throwing aside all points of doubtful disputation, Christians of every denomination would fix their eyes with undivided attention on the great leading fact which runs through all their creeds, that he in whose name they are baptized, is the pillar of fire given them to direct their course through the night and the wilderness of mortality; *the sun of righteousness, who has risen with healing in his wings* upon the darkness of their nature, in one word, *the Christ, the Son of the living God, whose, and whose only, are the words of eternal life.*” P. 93.

There are sects of men who call themselves Christians, through whose creed this leading fact does *not* run. The latter part of it will not be admitted, in the only sense in which it is true, by the Socinian who denies the atonement; not



nor, in any sense, by the more modern Unitarian, who contends that Christ was liable to error! "A severe and contemptuous tone, and a haughty sternness of manner," appear to us as unsuitable to the mildness of the gospel as they can appear to this author or to any man; but let us not in our eagerness to conciliate, abandon a single article of faith which has its foundation in scripture. Such conduct would involve us in guilt of the deepest dye, without attaining the object for which that guilt was incurred; for whoever is acquainted with the controversies of the age knows well, that there is not one article of faith except the existence and *natural* attributes of a being, not of *infinite*, but of *great power and wisdom*, which some pretended Christians do not call in question! As we really think the Sermons before us calculated to produce much good, we throw out these hints, in hopes that the amiable author, for such he appears to be, will pay attention to them in any subsequent edition. Let him, without regard to this or that sect of Christians or Deists, illustrate, in his own simple, elegant and impressive manner, the truths so beautifully stated in the following paragraph, and we shall have a meaner opinion than we wish to have, of the taste as well as the seriousness of the age in which we live, if his sermons pass not through many editions.

"What so simple to every thinking person, or so congenial to every uncorrupted heart, as the fundamental truth of all religion, the belief of the existence of God? What so natural as the sentiments of devotion, which rise from the contemplation of his perfections? What, in like manner may I add, so easily comprehended as the more important doctrines of revelation? That a teacher came from God to instruct mankind; that he delivered the purest precepts, and exhibited the model of every virtue in his life; that he conversed with man as a friend and brother; that he died to take away the sting and the bitterness of death; and that he rose again to exhibit to men a living proof of the final victory of human nature over death and the grave. There is a congeniality between such views and the natural sentiments of religion; and they supply so well some points which the religion of nature leaves obscure (of which indeed she teaches nothing) that an unprejudiced man, it would seem, should have no great difficulty in admitting them, and should require no very great body of evidence for the purpose of establishing their truth."

P. 40.



**ART. IV.** *A Treatise on Hemp: including a comprehensive Account of the best Modes of Cultivation and Preparation, as practised in Europe, Asia, and America; with Observations on the Sun Plant of India, which may be introduced as a Substitute for many of the Purposes to which Hemp is now exclusively applied. By Robert Wisset, Esq. F.R. and A.S. Clerk to the Committee of Warehouses of the East-India Company. With an Appendix, on the most effectual Means of producing a Sufficiency of English-Grown Hemp. By the Right Hon. Lord Somerville. 4to. 296 pp. 1l. 11l. 6d. Harding. 1808.*

**T**HE present state of Europe renders this a singularly useful and important work.

“It is obvious,” says the author, “to the most common observer, that not a few indispensable articles in the rigging of vessels are manufactured from hemp; and since the naval power of Britain has risen to an extent unparalleled in the records of history, her consumption has so far exceeded the amount of her growth, that it is only by annual importations, proportionably great, that she has hitherto been able to supply the progressive demands of her navy.”

“This supply has hitherto been derived principally from Russia; whose cultivators have been enabled to furnish British merchants with hemp at a price so moderate, that, after the expences of freight and charges of merchandize had been defrayed, it came to the consumer at a cheaper rate than if it had been grown in Britain.” P. ii.

“But in consequence of the cessation of all our commercial intercourse with the northern powers of Europe, and particularly with Russia, we are, from the vast increase of our navy, placed in a situation that will demand a proportionably great supply of hemp, without the possibility of procuring it through the usual channels. Hence the cultivation of that plant, as well as of such vegetables as may be raised by way of substitutes for it, in our own country and its dependencies, becomes the more necessary.” P. iii.

The following information will perhaps be new to most of our readers, and certainly deserves attention.

“It is worthy of note, that hemp is stated to possess the excellent property of expelling caterpillars from *cabbage-plantations*; and, on this account, it has been recommended as a certain preventive of the depredations committed by those vermin, that all the borders of the ground, where it is intended to plant cabbages, be sown with *hemp*; and, however the vicinity may be infested  
by

by caterpillars, the grand inclosure (it is affirmed) will be found to be perfectly free from them. Where tenants, therefore, are restricted by special covenants in their leases from sowing hemp-crops, it may nevertheless be worth their while to make the above experiment on those borders of their fields, which would otherwise lie perhaps uncultivated: and if this practice, being proved to be successful, were generally to obtain, an important addition might thus (almost imperceptibly) be made to our native growth of hemp." P. iv.

"The work is divided into two parts; in the first of which the articles are considered as PRODUCTIONS OF THE SOIL; and in the second, it has been the author's endeavour to set forth the subsequent PREPARATION which is requisite, in order to render them merchantable.

"Since the present work was printed off, the Editor has been favoured with some important communications on the subject of cultivating hemp, by the Right Hon. Lord Somerville, whose assiduous attentions to the country's best interests are too well known to require the meed of praise from his pen. These interesting articles are given in the Appendix." P. ix.

"With regard to the bounty granted by Parliament, of three-pence per stone, I have been informed by several persons, that it has seldom or ever been claimed; owing to its not being equal to the expence and trouble required in obtaining it." P. 135.

We are surprised at this information, having (some of us) regularly assisted the claimants in obtaining this bounty during the seven years to which it was limited, from A. D. 1787; and having witnessed the greatest facility in the business. But possibly, in some parts of the kingdom, justices might be scarce, or clerks of the peace inaccessible.

Lord Somerville's letter, in the Appendix, calls for the serious attention of the land proprietors.

"Such are the political relations of Great Britain, and such is the unjust, as well as unnatural, alliance of the Continental Powers against our country, that it becomes an imperious duty to make every possible effort that may tend to ensure to her that proud security which her maritime force has hitherto commanded; and on this account I beg leave to call the most serious attention of the cultivators of our soil to the growth of hemp.

"The prejudice which formerly existed against this crop, and the temptation offered to the farmer by the great profits arising from its culture, have induced many land-holders to insert in their leases covenants altogether prohibiting its growth. It is highly probable that, if additional bounties were given by government, they would tend to encrease those prohibitions; and as the culture is now well understood in this kingdom, I am inclined

inclined to think we no longer need them. Bounties are not wanted to encourage those who, being released from all restrictions, or farming their own lands, can draw a profit such as is hereafter stated from a crop which does not lie in ground more than three or four months.

“ To induce landlords to withdraw these prohibitions is my principal object in the present concise and hasty statement of facts: and, as it would be improper in me to recommend that to others, which, in similar circumstances, I would not do myself, it behoves me to state, that I have strongly advised the growth of hemp in the whole of a parish which belongs to me in the county of Gloucester, provided the crop is not sown on the same land more than once in three seasons, and I shall give my tenants a similar option in the adjoining county of Somerset.

“ It is probable that one hundred and forty thousand acres of land, at the rate of a ton from somewhat more than three acres, would grow more than the whole annual consumption of this country, amounting to 35,000 tons, (independent of what would be required annually for seed;) and I have no doubt but that a most ample supply might be obtained from the ten following counties only, viz. LINCOLN, CAMBRIDGE, HUNTINGDON, NORTHUMBERLAND, YORK (EAST RIDING), LEICESTER, WARWICK, GLOUCESTER, and SOMERSET.

“ These counties are, perhaps, best adapted to the culture of hemp, without any material derangement of their present system of husbandry, so far as regards the growth of corn; because hemp is generally admitted to be a most excellent preparative for wheat\*. Thus it leaves the far greater part of South Britain and Wales, together with the whole of North Britain, in the undisturbed possession of their present mode of cultivation. A large proportion of Ireland also, from its climate, and the strength of its soil, is admirably adapted to the growth of hemp.”  
P. 280.

“ Whilst our properties, our lives (and which ought to be more dear to us) the freedom and glory of our country, depend on the

“ \* The land being ploughed and ‘bouted up’ rough late in the autumn, has the whole benefit of the winter fallow. The late period of sowing hemp, viz. the month of May, admits of the cleanest and best spring tilth, and the shelter which this crop gives to the soil, during the hot months of summer, besides that it is destructive of weeds, must restore much of that fertility which may be exhausted by the rapid growth of the plant itself. In confirmation of which, we have reason to believe that a crop of clover mown for hay, is of more advantage to the succeeding crop of wheat, than that which has been fed off by sheep, although the value of the sheep layer is undoubted.”

superiority

superiority of our navies, this subject should not for a day be neglected." P. 281.

This is one of the many books that come before us, which do not admit of an abstract of the contents, necessarily multifarious; but the importance of which is demonstrated by a few extracts, and of which a very favourable general recommendation may be sufficient; and this we willingly award to the present work; but not without observing that it is *very high priced*. We do not however recollect, that it contains any notice of the discovery lately made, and now becoming confirmed by experience,—that *coarse wool* may be substituted for hemp in many cases; not indeed in the making of *ship-ropes*, but for so many other purposes, that a great quantity of hemp may be spared to naval uses.

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ART. V. *The Four Slaves of Cythera, a Romance, in Ten Cantos. By the Rev. Robert Bland. 8vo. 282 p. 9s. Longman and Co. 1809.*

IT can be no easy matter to write a poetical tale of almost three hundred pages, involving numerous episodes, which can be perused to the end without weariness. Various talents are required, besides a facility of versification, and an easy and elegant diction. Yet we have no hesitation in declaring, that we have perused this volume with particular interest and satisfaction. It exhibits no common ingenuity, and a very great harmony in the structure of the verse; it keeps the curiosity constantly awake, and demonstrates with some little modification a familiar acquaintance with the scenes, regions, and personages which it presents to view. Mr. Bland has before obtained reputation, and very deservedly, from Poetical Tales of a similar kind. That reputation will be considerably increased by this work, and may probably excite an ardour to attempt something of more importance to literature, which we shall be anxious to hail and to encourage. We are very sensible that young authors, and Mr. Bland has not yet had very great experience, are apt to take alarm, to feel indignant, and to express resentment, if the praise of their performances be at all qualified. But alas! perfection is the lot of none, much less of poets. If Homer sometimes slept, should Mr. Bland be angry if we observe that his tales, or rather episodes, interwoven in his  
one

one and great tale, are not, to use his own expression, always well "dove-tailed," if we say that there is a want of perspicuity, sometimes an inconsistency, and inattention to local propriety. Whoever heard of marmosets, or citrons, in the Island of Cythera. Would a Turk send a diamond to his mistress by a slave, and the slave give the diamond by stealth at night, from a string let down from the windows of the lady's apartment?

But now to the story. The opening is very auspicious.

"Light heaved the wave, and soft the breezes blew,  
While, cheered with hopes of home, a gallant crew  
In their trim vessel bounded o'er the main,  
From camps and broils on Acre's battle plain.  
Now full in sight the Paphian gardens smile,  
And thence by many a green and summer isle,  
Whose ancient walls and temples seem to sleep,  
Enshadowed on the mirror of the deep,  
They coast along Cythera's happy ground,  
Gem of the seas, for love's delight renown'd!" P. 1.

We are then told, that four Christian chieftains, on their return from a campaign against the "Paynims," at Acre, with the spoils of their "foemen," shields, banners, and scutcheons, are encountered off the Island of Cythera, by two Turkish corsairs. The Poet, "nursed in soft bowers of peace," does not attempt to describe the sanguinary contest, but is satisfied with relating the result. His heroes are taken prisoners, and become the slaves of Hamet, a rich Turk. After a time, Alfred, the English knight, captivated, by a milder force, one of the daughters of Hamet, for very luckily he has four. Every night she communicates to him some proof of her attachment, and on one occasion informs him, that on the following day her father, with his friends, proposes to celebrate her birth-day. This introduces a powerful rival, who appears under the name of Zulemah, and makes a considerable figure in the sequel. The representation of this party is, however, in our opinion, more like a gay water-party on the Thames, than a Turkish gala, for it does not seem quite consistent with Oriental manners at any time that the lover should, in the presence of numbers, sit near his mistress,

And press her hand, or whisper in her ear.

However this may be, this same Zulemah takes a fancy to the English slave, and on the occasion of his being sick borrows him of his master to amuse him. How far the  
follow.

following description of a rich Turk's room may be accurate we pretend not to determine.

"Pards, griffins, peacocks, monkeys, men and apes  
And thousand forms grotesque of monstrous shapes,  
In bronze, in gold, in ivory, fought with pains,  
At once rebuked the buyer's lack of brains."

The Koran permits none of these real or fancied ornaments. Alfred renders himself highly acceptable to Zulemah, who, strange to tell, sends back by him

"A brilliant diamond for Zoraida's hair."

At night the lady, as usual, appears at her lattice, and Alfred takes the opportunity of presenting the diamond with the donor's compliment. Other presents are sent and received in like manner, which excites in Alfred's mind the suspicion that his mistress was fonder of gold than of himself. This turns out to be unjust, for Zoraida only avails herself of this opportunity to collect all the riches she can to accomplish her escape with her lover. The explanation of her feelings on this head introduces a dialogue, which will immediately remind the reader of the Nut-brown Maid, but which will well endure the comparison, as the following specimen will sufficiently demonstrate.

#### ZORAIDA.

"Alfred take back this precious seeming weight,  
I loath the giver, and the gift I hate ;  
'Gems have no lustre for Zoraida's eyes,  
And if for aught this casket yet I prize,  
'Tis that for thee the glittering toy I stored,  
For ever adding to the costly hoard,  
Made niggard of my nature but for thee,  
To burst thy bonds, and purchase liberty.

"Let those, whom gold persuaded, ever hold  
Their sordid hearts united yet by gold ;  
And ever toil with newly added gain  
To goad indifference into love in vain,  
Who dream that halls of luxury can inspire  
A waning passion with reluctant fire ;  
But love demands not gold, nor selfish tie,  
On leafy beds it couches healthfully ;  
It wears no charm nor amulet to thrive,  
No love-juice needs to keep it still alive,  
Nor clime, nor fortune, nor degree, nor name,  
But ever reigns in every cot the same ;

In Thracian fnows, or Tempe's sunny vale,  
In wealth or poverty, in blifs or bale.

ALFRED.

" Oh happy hour, that fets a captive free,  
And from a bafier bondage refcues thee !  
For though thy fmiles of favour and regard  
For all my labour were a rich reward,  
And ftill that myftic token from thy hair  
Sooth'd my fond hope, and raifed me from defpair,  
A heavier fate perversely feemed to place  
Whate'er I lov'd in Zulemah's embrace,  
And made thee bow, more fervilè than a flave,  
Thy noble nature to a vulgar knave.  
I deem'd thy father, blinded by a dower,  
Had doom'd his ages pride, his faireft flow'r,  
Torn from a kindly parent foil, to feed  
On rank corruption with that poisonous weed.

ZORAIDA.

" So wills my fire—but by that holy light  
That views our flumbering world; and rules the night,  
Worfe than a mortal mineral I hold  
His hated felf, his banqueting, and gold ;  
And, though compell'd my loathing to difguife,  
Never fhall morn upon the nuptials rife ;  
But feign'd excufes fhall my fire deceive,  
And gain from time to time a bleft reprieve.  
Meanwhile, (for oft thy lays, and mournful eyes  
Have own'd a wifh to join our deftinies,)  
In happy hour, by force or fafer guile,  
Prepare to win me from Cythera's Ifle.  
And whether famed for title and for power,  
Or only rich in fovereign nature's dower,  
Or deftined o'er a dangerous world to roam,  
Or blefs'd in fome fair region with a home,  
Thee would I choofe—and all my future voice  
Shall give approval to my former choice."

P. 30.

A very beautiful apoftrophe to Shakefpeare and Dryden occurs in pages 40 and 41, which we would infer if we had room. The ftory proceeds to fay, that the brother knights are ransomed by Alfred, who, it is to be prefumed, at the fame time ransoms himfelf, but this is not faid. The other knights depart to their feveral homes, under the promife to be for one year obedient to the will of Alfred, who remains behind, and is employed by Hamet as his gardener. Here he

the Poet makes a digression to justify the seeming improbability of

“ Four knights, four vows, four ladies, and four bowers.”

This he does with some humour, though we object to certain mean and vulgar expressions, as “ fit it to a T.,” “ bolt a tortoise,” “ his brains are pumpkin,” and to these, the two worst lines in the Poem.

“ Read Milton's English through futurity  
And plainly saw it how it needs must be.”

In the situation of gardener, Alfred, who assumes the name of Selim, summonses his brother knights to assist him as labourers, and the three sisters of Zoraida were doubtless not a little pleased to see their lovers return; as for their being detected or recognized, love laughs at such objections. Among the various qualities by which Selim is found to be distinguished are those of a minstrel, and this incident is made the ingenious vehicle of some beautiful episodes. These are sung to Hamet and his daughters, in a bower of the garden, round which the brother knights are, rather in disregard of Turkish manners, and the rigorous discipline of slaves and dependants, made to assemble. The story of Richard Cœur de Lion, and the popular song of “ Oh, Richard! oh, my King!” are very happily introduced, and among others a very finished poem, in the stanza of Spenser, called the Lay of Iolante. Mr. Bland might rest his pretensions to the character of an excellent poet on this production only. We subjoin an extract, the beginning of which is happily imitated from Catullus.

50.

“ A tender maid is like a floweret sweet,  
Within the covert of a garden born,  
Nor flock, nor hind, disturb the calm retreat  
But on the parent stock it blooms untorn,  
Refresh'd by vernal rains and gentle heat,  
The balm of evening, and the dews of morn:  
Youths and enamour'd maidens vie to wear  
This flower, their bosoms grace, or curl'd around their hair:

51.

“ No sooner gather'd from the vernal bough,  
Where fresh and blooming to the sight it grew,  
Than all who mark'd its opening beauty blow,  
For sake the tainted sweet and faded hue,  
And she who yields, forgetful of her vow,  
To one but newly lov'd, another's due,

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Shall



Shall live, (though high for heav'nly beauty prized,)  
By youths unhonour'd, and by maids despised.

## 52.

“ Oh, Iolante! what so fair a flower  
Was ever fair, was ever pure like thee?  
Oh, Iolante! what malignant power  
Has made another rich, and rifled me?  
I saw thy beauties ripening every hour,  
And when I hail'd my happy destiny,  
A stranger came, and gather'd for his own  
The rose I fondly mark'd for mine alone.

## 53.

“ Since when with helmet, brand, and battle-spear,  
Far from the pleasure of his native bounds,  
Far from those eyes that wont his heart to cheer,  
'Mid fights of havoc, and unseemly wounds,  
Valence has journey'd through the tedious year,  
Till call'd to combat for his country's grounds;  
And on that verdant marge reclines again,  
Once known with joy, remember'd now with pain.

## 54.

“ Fair winding vale, and thou delicious stream,  
Enchanting birds, and beasts that haunt the plain;  
And thou green path, where fondly yet I dream  
To mark some print of her, beloved in vain!  
Unalter'd yet, and fresh to me ye seem,  
And smile as in rebuke upon my pain;  
No likeness to my happy self I find  
In these dim eyes, in this distemper'd mind.

## 55.

“ But if from rest and happiness to fly;  
And all that once I languish'd to behold,  
If my heart's image painted in my eye,  
Or grief, in stifled accents hardly told,  
If ever to complain, to weep, to sigh,  
Another dearer than myself to hold;  
Feed on my wither'd frame, the guilt is thine,  
False fair, but ever be the suffering mine.”

P. 99.

The end of all this singing is a plot to carry off the ladies, which is successful with respect to the three companions of Alfred, but alas he and his Zoraida are circumvented and arrested by his rival Zulemah. She is hurried back to her father,

father, and Alfred immured in a dungeon. In this interval Hamet purchases a female slave, called Matilda, who is to be the guardian of Zoraida. In the communication of his passion to Zoraida, Alfred had told her that he was under a vow to discover his parents. He had succeeded as to his father, whose tomb he discovered in "the Syrian Desert." Of his mother he was yet in search. Zulemah had prevailed on Hamet to give him his daughter, and had determined that the bridal morn should also witness the death of Alfred. This is hardly to be reconciled to probability, for at no time had a Turkish individual power over the life of his prisoner or slave. On the evening before the fatal morn the slave Matilda tells her story to Zoraida. Not to detain the reader too long with a wondrous tale, Zoraida turns out to be the daughter of Matilda, and Alfred the son of Hamet. The result may easily be anticipated. All the knights, and all their brides, &c. are happy.

" But now the merry bugles call the host  
At early dawn to muster on the coast,  
Squires, knights, and brides, and all the splendid train,  
Throng to the barks obedient to the strain;  
And soon, by favouring breezes borne, descry  
The mountain peaks of beauteous Italy,  
Each homeward bent,—and as my legend says,  
The Norman chief in quiet pass'd his days;  
The fire was happy in his childrens' loss,  
And for the prophet's law embraced the cross;  
Matilda long her lovely child cares'd,  
And all the knights with all their brides were blest."

P. 270.

We had at first some doubt whether Mr. Bland did not intend to describe things and characters previous to the time of Mahomet, but we are here told, that Hamet is converted from the Prophet's law to the Christian faith. There are also other allusions to the superstitions of the Mahometan creed. The writer has not always had these superstitions and prejudices in his recollection. Nothing can be less like a rich and noble Turk than Zulemah, which by the way is rather a feminine appellative than a masculine, and is that by which the wife of Potiphar is designated in many Oriental writings. But we will not be restrained by the occurrence of a few inadvertencies, by occasional carelessness in the versification, and now and then a disregard of consistency, from giving Mr. Bland due credit for his very ingenious and very entertaining performance. He certainly

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rises

rises in our estimation in every succeeding production of his pen. His imagination is fertile, his taste correct, his versification generally harmonious, and he obviously possesses talents, adequate to lofty undertakings. That this volume will be highly acceptable to all lovers of genuine poetry there can be no doubt, and if our analysis of it shall be necessary to its more extensive circulation, it will give us sincere satisfaction. The Author will, we doubt not, take in good part our animadversions, which are given not only without the slightest intention of detracting from his general merit, but with the earnest wish to caution him against certain inaccuracies, which, at the same time, that they deface any composition, may be soon and easily avoided.

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ART. VI. *Discursory Considerations on St. Luke's Preface and other Circumstances of his Gospel; in three Letters to a Friend, from a Country Clergyman.* 8vo. 181 pp. 4s. Payne. 1805.

ART. VII. *Discursory Considerations on the supposed Evidence of the early Fathers, that St. Matthew's Gospel was the first written.* By a Country Clergyman. 8vo. 107 pp. 3s. Payne. 1806.

ART. VIII. *Discursory Considerations on the Hypothesis of Dr. Macknight and others, that St. Luke's Gospel was the first written.* By a Country Clergyman. 8vo. 180 pp. 4s. 6d. Payne, &c. 1808.

THE Country Clergyman to whom the public is indebted for these several tracts is generally understood to be the Rev. Charles Dunster\*, Editor of *Paradise Regained*, &c. and the modesty and ingenuity united in his Considerations strongly agree with this supposition. The occasional succession of them, from time to time, has been the cause of a delay in our notice of them, at which we now rather rejoice; because it enables us to give a general opinion upon the three at once, the subjects of which are so intimately connected.

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\* We would not name him if we thought he really wished to be concealed, or if we could conceive any valid reason why he should.

We say then with pleasure, and without hesitation, that we agree with the learned and ingenious author in most of his points. We complain of nothing but that redundancy of discussion, and particularly of very long notes, which make it extremely difficult to pursue the thread of the argument. This, we conceive, the author has accounted for in his first tract, where he tells his friend, that he shall write "proluforily," that is, he says, not "with any degree of *levity*, either habitual or assumed, on a subject so important and sacred; but with *that superficiality of examination*, and *that desultory supervolitation of process*, to which alone my faculties are competent, and my habits any ways competent."

P. 102. Here, though the writer, as is usual with him, depreciates both his talents and his habits more than is at all just, yet we must understand him as meaning to apologize for that very style of writing which we have found it so extremely difficult to pursue. He seems to have written down his thoughts just as they occurred, and to have poured them out into notes without reserve; and without considering whether they might not have been digested with more advantage in another form. We shall endeavour briefly and clearly to give the general results of his statements, with our opinion upon them.

In the first tract then Mr. D.'s principal object is to prove, that St. Luke's preface to his Gospel does not contain any expressions from which we are obliged to conclude that he wrote exclusively from the reports of others, and not from his own knowledge. He limits the enquiries made by this Evangelist from others, to the previous circumstances; (*τὰ ἄνωθεν*) or those which took place before the personal knowledge of the writer could commence; those, for instance, which are related in the whole introductory part of St. Luke's Gospel. This opinion he supports by an examination, grammatical and critical, of every word contained in the original preface; to the substance of which we do not see it necessary to make any objection.

The latter part of this tract argues strongly to prove the probability, that St. Luke was himself *the other disciple* who was with Cleophas in the walk to Emmaus, when our Saviour appeared, accompanied, and opened the Scriptures to them. The degree of ingenuity exhibited in supporting this novel conjecture is considerable; and though we cannot say that it is sufficient to remove all doubt, it assuredly inclines us much to believe that it might be so.

In his second tract, this respectable author undertakes to show, that the testimony of the Fathers respecting the re-

ceived order of the four Gospels is not conclusive; particularly as to the circumstance of St. Matthew's Gospel being the first written. This opinion he supports by a careful examination of the passages of Irenæus, Eusebius, Jerome, and Augustine, which have been usually considered as deciding the point. He concludes by asking,

“Where then shall we find this most satisfactory evidence, whereon it is generally agreed that St. Matthew's Gospel was the first which was written? I really cannot discover any such evidence where it is indicated to me; nor can I be a party to any such agreement. With much deference to the high authority from which the assertion comes, I humbly beg leave to enter my protest against it; professing myself *dissentient*; because, on a studious and impartial consideration of the authors referred to, I find no such thing attested by them, nor indeed by any of their contemporaries.” P. 72.

The above tract is properly introductory to the third, in which the author goes a step further, and states many arguments from Macknight and others, with some in addition of his own, to prove that St. Luke's Gospel was the first written. We fully agree in this opinion. To us it is nearly sufficient proof that St. Luke, in his preface, speaks of his own work as necessary, because *many* had attempted to digest the facts, but (as is implied) so imperfectly, that, without this further assistance, his friend Theophilus could not be certainly assured of the truth of what he had learned. In this manner surely he could not have written, had the Gospels of St. Matthew and St. Mark, or the former alone, already existed for the instruction of Theophilus. The passage in which Mr. D. gives the chief additional illustration of the question, as from himself, is thrown into the shape of a supposed case of two memoir-writers, L. and M. But as we see no advantage gained by suppressing the names, but on the contrary, a diminution of the clearness of the statement, we shall, in printing it, venture to substitute the names at length.

“Two ancient writers, Luke and Matthew, have, each, left Memoirs of an eminent (and commonly supposed divine) Teacher; but whom they both survived many years. These Memoirs contain an historical narration of interesting facts: and a record of certain important, preceptive, and doctrinal discourses, connected with the historical facts; and deriving their authority from them.—The obvious purpose of the Memoirs is to assure us of the truth of the facts; thereby to establish the authority of the doctrines.—There is no *external* evidence, that can at all be relied upon, which of these two memorialists was the earliest writer.—

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The Memoirs by Matthew have commonly had the precedence; but this might well be from his being a man of a superior rank. The solution of the question must depend on the internal evidence of their respective Memoirs.—Those of Luke are the most extensive in point of time, beginning previous to the birth of the Teacher, and comprehending two most interesting and important events consequent to his death, while those of Matthew commence barely with the circumstances of the birth, (which are referred to, rather than narrated,) and include only one of those two interesting events, consequent to the death; but with some few additional circumstances relating to that particular event.—Now, this larger extension of time, and more ample comprehension of events, has been commonly made an argument for Luke's being the later writer; and it has been supposed, that he, as such, supplied the things omitted by Matthew.—But there is the best reason to believe, that most of the things, which Luke has exclusively recorded, were perfectly known to Matthew; and that he knew them to be material to the purpose of his Memoirs.—How, therefore, came he to omit them?—In his history of the birth and infancy, Luke has given us a number of minute, but most important and highly interesting circumstances, all of which are indispensably necessary to the purpose of the Memoirs; but all of which are entirely omitted by Matthew: who, in their place, gives us three or four circumstances, (respecting the birth and infancy,) which are entirely omitted by Luke; which circumstances are certainly interesting and important, but, compared with those recorded by Luke, (we must say,) are of a *secondary* and less important kind.—The circumstances recorded by Luke are **INDISPENSABLE**; and, (though perfected, and rendered beautifully complete, by those of Matthew,) would, of themselves, have sufficed for the purpose of the Memoirs.—The few circumstances of the birth and infancy, exclusively recorded by Matthew, might have been dispensed with, while we have those of Luke: but, taken alone, would not be held sufficient for the intended purpose, with a view to which they are produced.—Must I not then say, that Luke, as being the most extensive and completely comprehensive writer, appears, from the internal evidence (of this part especially) of their respective Memoirs, to have been the **EARLIEST WRITER**; while Matthew, in supplying some few additional circumstances, interesting indeed and important, but not indispensably necessary to be recorded, announces himself a **SUBSEQUENT WRITER**, acquainted with the contents of his predecessor's Memoirs,—resting in a certain degree upon them, and modelling his own accordingly?—But this is not all.—These Memoirs, (as it has been before observed,) consist of facts and doctrines.—The **AUTHORITY** of the *latter* rests on the certainty of the *former*.—Luke's Memoirs consist of both in a fair abundance;—but with a seeming studious care to bring forward, circumstantially and distinctly, every fact,—giving the doctrines,

#### 40 *Chaptal's Chemistry applied to Arts and Manufactures.*

doctrines, as they find their place, in connection with the facts,—and certainly not making the doctrines his principal object, which the facts may rather be said to be.—The Memoirs of Matthew, in the mean time, must be allowed to abound, proportionately, more in doctrines; and where his facts are the same as those of Luke, they are often in point of circumstances evidently compressed, while something of new matter, *doctrinal* or *preceptive*, is often brought forward with them, or the doctrinal and preceptive part, before given by Luke, is enlarged and dilated, in the Memoirs of Matthew.—Indeed, in the great body of the Memoirs, what Matthew has exclusive of Luke, consists principally of discourses and doctrines, or of facts, not materially tending *generally* to establish ALL the doctrines, but including, or leading to some doctrines immediately combined with those particular facts.—Luke's primary object appears to be the FACTS, upon which the authority of the DOCTRINES rests; while the more immediate object of Matthew may fairly be stated to be the DOCTRINES.—Now, on the principle that a foundation is prior to a superstructure, I cannot but consider Luke, thus minutely attentive to these most important facts on which the doctrines rest, as indicating himself to be the EARLIEST WRITER; and I consider Matthew, thus exuberant in doctrines, while sparing and compressive in facts, as a SUBSEQUENT WRITER, trusting in a certain degree to the foundation so amply laid by Luke, the previous writer; whose foundation, however, he has, in some few instances, if not materially strengthened, at least embellished and perfected." P. 108.

We conclude by repeating our full agreement with this author, as to the opinion here maintained. After he had put together the materials for his own Considerations, he had also the satisfaction to find that the same had been the opinion of Bishop Pearce, with whose words, taken from his Commentary on St. Matthew, (i. 18.) he concludes the body of his tract, They are in fact strong and satisfactory, and add much to the weight and authority of an opinion already, as it appears to us, very amply supported.

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ART. IX. *Chemistry applied to Arts and Manufactures.* By M. J. A. Chaptal, Member and Treasurer of the French Senate, &c. &c. 4 Vols. 8vo. 256, 448, 512, and 520 p. Phillips. 1807.

IN a long preface of sixty pages, this author, whose name is famous in his own country, explains the object, the plan, and the general contents, of his work. Speaking of the



the arts and manufactures, he displays extensive knowledge, and proper discernment; viewing them in a political, an economical, and a commercial light. His observations seem to be derived from experience; they are accompanied with proper reasoning, and are calculated to afford both instruction and caution to practical manufacturers.

Lest the reader should be induced to expect too much from the present work, this author commences by saying, that a treatise on chemistry applied to the arts, cannot be a treatise on each art in particular; as that would not only prove an endless work, full of superfluous and tedious repetitions, but could not possibly be executed by any single person, even of the most extensive information. The object, then, of this work, is not to detail all the particular processes of every art dependent upon chemistry; but to reduce all their operations to general principles. "Chemistry," this author says, "applied to the arts will, therefore, be that science which, from the comparative analysis of the operations of all the arts, will deduce certain general laws, to which the innumerable effects observable in the practice of those arts, may be referred;" for by these means, he observes, not only the old processes are laid open to improvements, but new arts are daily created. Thus, within the period of a few years, we have witnessed the introduction of new methods of bleaching cloths, of decomposing salts, of forming nitre for the composition of gunpowder, of reducing the tanning of hides to its genuine principles, which abridge its operations, &c.

Next to this, the preface contains several judicious remarks respecting the adoption or the rejection of new practices; observing that innovations, however advantageous they may appear to be, should not be introduced into manufactures, without the greatest circumspection; and that the cautious manufacturer should adopt no change before it has undergone the test of practice, of his own experience, and in great measure also the approbation of the consumer. Yet, on the other hand, this author blames the obstinacy of those who reject all kinds of proposed innovations without any examination; for by such means their manufactures, he says, will soon be left behind by the more industrious competitor.

With respect to the choice of particular manufactures for the employment of the inhabitants of extensive countries, or of certain districts, this author shows, that a variety of particulars must be carefully examined, and properly weighed, in order to ensure success. Such are, a situation abounding with indigent persons, also with fuel, or with other articles necessary



necessary for the proposed manufactory; the advantageous proximity of a river, or of the sea, or of good roads, fit for the easy conveyance of goods, and so forth.

“The power of locality,” this author says, “is less absolute over objects of luxury. Thus a pottery for coarse wares should be erected on the stratum of clay of which they are made, and not far from the places where they are consumed, or of canals and rivers which facilitate their conveyance; whereas a porcelain manufactory may flourish in the centre of a large city, because there the workmanship is every thing, and the primary materials scarcely enter as an element into the price of that pottery.

“All the arts in which the workmen, the materials, and the means are collected with difficulty, ought perhaps at first to be established in cities. There men, drawn together by necessity, exist by their industry alone; they form, if I may be allowed the expression, a common fund of all their resources, and divide all the operations among them, in order the more speedily to accomplish their purpose. It would even appear that such of the arts as require great intelligence and a perfect taste, cannot flourish but in the midst of great cities, because there only can we hope to find the necessary resources.” Vol. i. p. xxi.

Subsequent to this, the reader will find a variety of observations relative to the assistance, the encouragement, and the regulations, which a well regulated government ought to bestow upon the arts and the manufactures of its dominions; showing that not all kinds of manufactories are suitable to the genius of the inhabitants, to the climate, or to the local situations, of particular nations. Among other considerations, the influence of the consumer of the articles, is likewise examined.

The latter part of the preface contains a sketch of the plan of the work, and this we shall concisely express in the following manner. The first part of the work states the principles of chemistry, with the general laws which are obeyed by bodies in their reciprocal actions, together with the modifications that are introduced by other unavoidable causes, such as the pressure of the atmosphere, the action of temperature, the force of elasticity, &c. The next part explains the means which art can employ for facilitating and modifying the above-mentioned laws; it also describes the principal bodies upon which chemical action is exercised. Then those different substances are set, as it were, at work; that is, the results of their different mixtures, or combinations, are stated, so as to exhibit, in a comprehensive manner, the fabrication

brication of all the chemical products of common use in the arts; such as the mixture of gases, the mixture of earths, the alloys of metallic substances, and so forth. This Author says,

“ I have not considered myself bound to give, when treating of each art, those numerous details of execution which constitute the practice of the workman, rather than the science of the artist. I conceived that, in the application of chemistry to the arts, a writer ought to confine himself to an exposition of the chemical principles on which art is established; I thought that in a work of this nature he ought to enlighten the steps of the artist, and not pretend to mark out for him a purely mechanical track, in which the practice of a few days gives him more knowledge than books are capable of imparting. In a word, my object was to enlighten the artist, not to form the workman; and I constantly bore in mind that I was writing for the artist who executes, and not for the apprentice who is just entering the shop or manufactory.” Vol. i. p. liv.

In fine, this author concludes his long but able preface with the following candid acknowledgment:

“ Though,” he says, “ in the last thirty years I have formed many establishments, and have visited a far greater number, yet there are many arts of which I have not been able to acquire a sufficient knowledge to give satisfaction to myself. There are others which I have never enjoyed opportunities of seeing, and respecting which I have only consulted memoirs or accounts more or less correct. I have even been obliged to omit altogether certain articles of manufacture, because I was apprehensive lest I should commit or propagate error.

“ My work is therefore imperfect; but, such as it is, I think it useful, and under this conviction I submit it to the public.” Vol. i. p. lxi.

The contents of the first volume are as follows:

“ Book I. Of Chemical Action.

Chapter I. Of the Natural Causes that produce Modifications in Chemical Action.

Section I. Of the Modifications produced in Chemical Action by the Cohesion and Insolubility of Substances.

Section II. Of the Modifications produced in Chemical Action by Elasticity.

Section III. Of the Modifications produced in Chemical Action by Caloric.

Section IV. Of the Modifications produced in Chemical Action by Luminic.

Section

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**Section V. Of the Modifications produced in Chemical Action by the Pressure of the Atmosphere.**

**Section VI. Of the Modifications produced in Chemical Action by Vitality.**

**Chapter II. Of the Means employed by the Chemist to prepare the Particles of Bodies for Chemical Action.**

**Section I. Of the Mechanical Operations employed by the Chemist, to prepare the Particles of Bodies for Chemical Action.**

**Section II. Of Solution considered as a Medium preparatory to Chemical Action.**

**Section III. Of Crystallization considered as a Medium preparatory to Chemical Action.**

**Section IV. Of Caloric considered as a Medium preparatory to Chemical Action.**

**Article I. Application of Heat by Means of Furnaces.**

**Section I. General Principles of the Structure of Furnaces.**

**Section II. General Principles relative to the Choice and Employment of Combustibles.**

**Section III. General Principles relative to the Action of Air in Furnaces.**

**Article II. Application of Heat by the Burning-glass and Blow-pipe.**

**Section V. Application of the preceding Principles to Furnaces of Fusion.**

**Article I. Wind-Furnaces, or Furnaces with a forced Current.**

**Article II. Furnace with a free Current of Air.**

**Section VI. Application of the preceding Principles to Furnaces of Evaporation.**

**Section VII. Application of the preceding Principles to Furnaces for Distillation.**

**Article I. Distillation with the Retort.**

**Article II. Distillation with the Alembic.**

**Section VIII. Results of the Action of Heat, applied at different Degrees to various Mineral Substances.**

**Article I. Table of the Action of Heat on various simple Mineral Substances.**

**Article II. Table of the Action of Heat on certain compound Substances.**

**Section IX. Methods of measuring Heat."**

It appears from the preceding table, that the contents of the first volume are such as have been frequently described, explained, and illustrated, in a variety of recent chemical works; so that the only question which needs be asked, is, how have those particulars been treated in the present work? We hesitate not to answer, that the masterly hand of the ingenious M. Chaptal is, upon the whole, generally conspicuous.

ous. The subject of every chapter, or section, or article, is clearly explained; and various opinions, which have been advanced relative to certain fluctuating results, are comparatively stated. Several new ideas and illustrations are also to be met with throughout the volume. But it cannot be said that Mr. Chaptal has treated his subjects extensively, or that every thing which belongs to those subjects is contained in the book. Throughout the whole work we have observed a variety of inaccuracies, such as unusual expressions, unusual applications of certain words, and several errors of the press; nor is any table of errata to be found in the work. Several of those inaccuracies are evident faults of the translator; for a translation it evidently is, and must be, though it is not acknowledged as such. The two or three specimens which follow, will, we imagine, be sufficient to give our readers an idea of the style, and will, in some measure, corroborate our general remarks. In the third section of the first chapter, speaking of the most essential properties of caloric, this author says, "caloric dilates all bodies, but not in an equal degree."

"In general, the same quantity of caloric dilates elastic fluids more than liquids, and these last more than solids.

"Liquids differ from each other in regard to their expansibility, which is not proportionate to the elevations of temperature when they approach the state of vapours.

"In the experiments hitherto made on the dilatation of solid bodies by heat, no correspondence has been found between the dilatations and the quantity of caloric they are capable of absorbing. Nothing but the fusibility of metals seems to coincide with the dilatations; platina, the least fusible of metals, dilates the least; lead dilates most, and the most fusible glass is also the most dilatable. We may therefore lay it down, with M. Berthollet, as an established principle, that bodies are so much the more dilatable, the less caloric they require to change their constitution from solid to liquid, and from liquid to gases or vapours.

"From a long series of experiments, Messrs. Guyton and Prieur deduced a dilatation peculiar to each gas: but M. Gay-Lussac has demonstrated, that all gases, without exception, possess the same dilatability at the same degree of temperature, and that the presence of water in gases occasioned the errors into which his predecessors had fallen.

"M. Gay-Lussac concluded from his experiments made on gases reduced to the utmost degree of dryness, that one hundred parts of each of the permanent gases acquired an increase of  $\frac{1}{8}$  by every degree of the thermometer from zero to 80.

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“ Vapours follow the same laws of dilatation as gases, provided the temperature be sufficiently elevated to keep them in the elastic state.

“ It may, therefore, be laid down as a principle, that gases and vapours are equally dilatable and equally compressible.

“ 6. When the caloric escapes from a body highly heated, without immediately entering into combination, it preserves, for some time, its elastic state, and forms what is denominated *radiating caloric*.

“ Scheele observed that metallic mirrors reflect radiating caloric without contracting any heat, and that the air which it traverses likewise receives none: but that, by degrees, the caloric combines, more or less speedily, according to the nature or the colour of the bodies.

“ Gases afford a free passage to radiating caloric; and the more expansible they are, in so much higher a degree they possess that property.

“ Liquids quickly absorb it.

“ Black substances retain it more easily than others.

“ 7. A disengagement or absorption of caloric is not only occasioned by the changes of constitution which bodies undergo, but combinations and decompositions produce similar effects.

“ In all the operations of which we are treating, new compounds are formed, that present a capacity for the caloric peculiar to themselves, and must necessarily differ from that of the original compounds from which they proceed. When, for example, a gaseous substance is combined with a solid body, the first abandons the caloric which held it in solution, and preserves only what is necessary for the new compound.

“ The operations which produce fixation of the gas, are always accompanied with a more or less considerable emission of heat, according to the nature of the new body that is formed.

“ The simple mixture of two liquids sometimes occasions a *penetration*, which may be considered equivalent to a species of combination, and which causes a change of temperature without altering the nature of the principles. Thus water mixed with concentrated sulphuric acid produces a great heat, and the mixture takes up less space than is occupied by the two separate liquids.

“ Were we to travel through the long series of facts from which result combinations or decompositions, we should be thoroughly convinced, that in every one of them there is a production or diminution of heat.” Vol. i. p. 24.

In the above transcribed passage, Mr. Chaptal says, that lead is the most dilatable of the metals; but according to the well known experiments of Mr. Smeaton, (which, several years ago, were published in the Philosophical Transactions, and

and which have since been copied into a great many other works) zinc is more expansible than lead. Mr. Smeaton's statement is, that from the temperature of  $32^{\circ}$ , to that of  $212^{\circ}$  Fahrenheit's thermometer; that is, from the freezing, to the boiling, point of water, the expansions per foot length, in parts of an inch, are lead 0,0344, zinc 0,0353, and hammered zinc 0,0373.

The section on the modifications produced in chemical action, by the pressure of the atmosphere, is as follows:

"The atmosphere presses upon all bodies; and as this force is constant, it may be considered as a cause which contributes to give each body the constitution that is adapted to it, and which incessantly modifies the efforts of elasticity, and the action of caloric.

"The power of pressure exerted by the atmosphere, is equal to the weight of a column of mercury of twenty-eight inches, or of a column of water of thirty-two feet; for it is able to raise those two liquids to that height, and to keep them there in equilibrium.

"In examining the effects of the compression of the atmosphere, Lavoisier remarks, that were it not for this, the particles of liquids would wander at large without any thing to keep them together except their own gravity, which would collect them for the purpose of forming an atmosphere.

"Mr. Dalton disputes the truth of the assertion, that the pressure of the atmosphere keeps water in a liquid state. He observes, that were the weight of the atmosphere to be instantly removed, the aqueous portion which exists in it would not be much increased, because, as he says, it is nearly at the *maximum* which the temperature is capable of producing and maintaining. The removal of the obstacle would, in his opinion, accelerate the evaporation, without very sensibly augmenting the absolute quantity. Mr. Dalton seems to confound the soluble quantity of water in the atmosphere, with that which, when reduced to vapour, would of itself alone form an atmosphere.

"When we observe that, by a slight diminution in the pressure of the atmosphere, produced either by the air-pump, or by ascending to the most elevated points of the globe, we convert ether and alcohol into vapour, and facilitate the ebullition of all kinds of liquids, &c. we cannot deny that, if the atmosphere ceased to press upon the globe, it would be replaced by the vaporisation of almost all the liquids with which we are acquainted.

"By approximating the particles of bodies, the pressure of the atmospheric air increases their affinity. M. Biot has demonstrated the possibility of forming water, by subjecting to a violent pressure a mixture of hydrogen gas in suitable proportions."

Vol. i. p. 37.

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In the last line but one, the words, *oxygen and*, seem to be wanting before *hydrogen*.

In page 76 this author says,

“ Dr. Watson, who has most attentively observed the phenomena of solution, has deduced from his numerous experiments these conclusions :

“ 1. That water acquires volume at the moment of the immersion of a salt.

“ 2. That its volume decreases during the dissolution.

“ 3. That it ascends, after the dissolution, higher than its original level.

“ The first phenomenon is the necessary effect of the immersion of a solid in a liquid.

“ The second is the immediate result of the lowering of the temperature produced by the solution.

“ The third indicates that the liquid, on recovering its temperature, is restored to its natural state, with a sensible augmentation of volume, in proportion to the volume of the body with which it is charged. Nevertheless the augmentation of volume bears no proportion to that of the body resolved, which announces a kind of penetration, or of combination between the two bodies.

“ The operation of the solution of salts in water invariably produces cold. Messrs. Fourcroy and Vauquelin have, it is true, instructed us, that when the water of crystallization is separated from the salts, which require a great quantity in order to crystallize, their solution in water is attended with a disengagement of caloric; but then those salts are no longer in their natural state; and they produce cold, like all the others, when they are resolved with all their water of crystallization.

“ When the water holds a salt in dissolution, the new body may then be considered as having particular affinities, distinct from those of the two bodies which compose it. Thus the solution of alum in water, parts with a large portion of alumine, which precipitates as soon as the alum of crystallization is disengaged.” Vol. i. p. 76.

In the last line *alum* is written instead of *water*. In the article on the application of heat by the burning-glass; speaking of Trudaine's burning-glass, we read, “ the focus of this lens was at the distance of ten feet ten inches, and one line from the centre of the lens; it formed a circle fifteen inches in diameter.” This must clearly be a mistake.

It is to be remarked, that, though in this article Mr. Chaptal describes, in a particular manner, three well known burning lenses; viz. those of Mr. Tschirnhausen, of the Count de la Tour d'Auvergne, and of Mr. Trudaine; yet he



he makes no mention whatever of Mr. Parker's famous burning lens, which was, some years ago, exhibited and used in London: and accounts of which, together with the experiments that were made with it, have been published in a variety of works.

Upon the whole, it may, however, be observed, that though the articles which are mentioned in this first volume are not always described in a very complete manner; they are, nevertheless, explained sufficiently to inform the manufacturer of whatever depends upon them, with all their really useful or essential properties.

Ten plates, with delineations of chemical utensils, and principally of chemical furnaces, are placed at the end of this first volume, and proper explanations are annexed to each plate.

The second volume treats generally of those bodies which are the subjects of chemical action; as of Gaseous Fluids; of Metallic Substances; of Combustible; and, lastly, of Compound Substances extracted from Animals and Vegetables.

In the examination of the substances, which form the subject of the second volume, this Author commences with the lightest and simplest; namely, the gaseous fluids; and he then gradually proceeds to treat of the liquids and the solids. The same style, and the same perspicuity, are continued in the second volume, as in the first; excepting that, upon the whole, the descriptions and explanations of this second volume are rather more particular. As a short introduction to his description of the æriform fluids, this author asserts with truth, that the present state of chemistry may be said to have dated its origin, at the period in which the various gaseous fluids were first discovered; for the neglect of those fluids in the computations of former chemists, rendered all their analyses imperfect, and gave them ample opportunities of indulging themselves in all the delusions of fanciful conjectures.

The definition of gases in general, the difference between them and the vapours, and their peculiar characteristics are briefly and satisfactorily stated in the first chapter; then follow the peculiar properties of each gas; their specific gravities; their origin; their uses, and so forth.

The second chapter, which treats of minerals, contains, in the first place, the distinctive characters of the earths; then the peculiar properties of each individual earthy substance are described in an abridged manner; but without omitting any of their essential properties, which, in fact, are

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the particulars mostly wanted in the arts. The fixed alkalis come next in order of description, and in those, (if we except the very recent discoveries, which prove in the most satisfactory manner possible, that they are metallic oxides) every thing else of importance, such as their origin, the various ways of obtaining them, their extensive uses, &c. is stated with perspicuity, and in a more extensive manner than the preceding substances, which indeed might be naturally suggested by their great importance in arts and manufactures. Mr. Chaptal does not omit to mention that some of the earths have various properties in common with the alkalies; on which account they are called *alkaline earths*. The same section concludes with the theory of causticity, which has merit, but is too long for us to transcribe.

The metals are treated in a manner similar to the earths. Their general characters, such as their specific gravity, colour, hardness, ductility, and tenacity, are stated in the first place; then the peculiar properties, uses, &c. of each metal, commencing with gold, are described in regular order. Speaking of gold, in page 154, this author says, that it is, *excepting platina, the most ductile of the metals*. We much doubt the propriety of this exception. He also says, that it is less fusible than mercury, tin, lead, and silver. We have strong reasons to believe, that it is likewise less fusible than several other metallic substances, and even less so than copper. It is to be remarked, that the fusibility of gold has been estimated differently by different authors. The source of this variety of results may probably be owing to the admixture of other metallic substances with the gold that has been subjected to the experiments; it being well known, that metallic alloys are fusible at a lower temperature than the most refractory of the metals in the alloy. In treating of the fusibility of a certain metallic substance, that substance must be understood to be perfectly pure: and it is not easy to obtain gold quite pure, or, as it is expressed by goldsmiths, of 24 carats fine.

The description of iron forms a peculiarly well drawn dissertation on that most useful metal, but is rather too long to be transcribed as a specimen. After enumerating the various forms under which iron is found in the earth, and describing the peculiar properties of those different species, together with other particulars, it details the several processes by which the ores are converted into useful iron. It also describes the principal methods of converting iron into steel.

The third chapter, which treats of the principal combustible substances, is likewise peculiarly well drawn, but we must

must unavoidably omit to take more particular notice of each division of this work. We shall only insert one specimen from this volume; namely, the article *caoutchouc*, or *elastic gum*, to which substance we particularly wish to call the attention of our readers, and of the industrious manufacturers of this country. The use of *caoutchouc* has been much extended in France, it having been applied to surgical purposes, to varnishes for cloth, and other pliable substances, &c.

“ *Caoutchouc*,” this author says, “ is one of those substances which cannot be ranked in any of the large classes, into which chemists have distributed all the productions of vegetation.

“ We are indebted to La Condamine for the first accurate accounts obtained of this substance, and of the tree which produces it: this academician informs us, that, according to Fresneau, engineer at Cayenne, the *caoutchouc* is a very large tree, in the bark of which incisions are made, and the juice which flows from them is received into vessels. It is applied in layers upon an earthen mould, and dried by the sun or fire: while it continues quite soft, any kind of figure may be traced upon it; and when dried, the mould is broken and the pieces are extracted.

“ The tree which yields the juice, is the *hervia guianensis* of Doublet, or the *jatropha elastica* of Linnæus. M. Richard has ranked it in the class of the *euphorbiæ*.

“ An analysis made by M. Fourcroy, of a bottle of this juice sent to the Society of Agriculture, proved to him, 1. That the elastic gum is dissolved or suspended in a milky juice, from which the mere contact of the air detaches it; 2. That the absorption of oxygen is the principal cause of this separation; 3. That the colouring of the gum is owing to this oxidation; 4. That the elastic gum, which yields ammoniac in distillation, only does so in consequence of the azote which it contains; 5. That it resembles gluten, rather than oils or resins.

“ Several productions are found in nature, which nearly approach the elastic gum, without combining all its properties.

“ 1. Dorthes has observed, that the species of *coccol*, which are clothed with a down resembling small straws, have an unctuous covering very analogous to elastic gum.

“ 2. There has been found in the lead mines of Derbyshire, a fossil bitumen which has all the characters of *caoutchouc*. Of this there are two kinds; one brown, shining, and in its fracture like resin; the other of a darker colour, soft, and elastic. M. Lametherie, who has analyzed it, obtained the same products from it as from elastic gum. (*Journal de Physique*, 1787.)

“ The juices of the *euphorbia* of our climate (*euphorbia cyparissias*), when expressed and exposed to the air in capsules, be-

comes covered with a pellicle, which may be handled without breaking, which burns like elastic gum, but which, when dried, does not preserve its elasticity. (*Memoir on the Juices of Vegetables*, first volume of the first class of the National Institute.)

“ 4. Linseed oil rendered strongly drying by boiling over litharge, and applied in layers upon earthen pots, acquires the softness, elasticity, colour, and combustibility of the elastic gum.

“ Elastic gum exposed to the action of fire, becomes soft, swells in bubbles, and burns with a white regular flame. It is used in Cayenne to light their dwellings. It is not soluble either in water or alcohol; but sulphuric ether, the drying oils, turpentine, &c. form solvents, which enable us readily to apply it upon bodies, on which it makes a most valuable varnish.

“ Macquer was the first who informed us that it was soluble in ether, and founded, upon this circumstance, the art of making elastic probes, by applying upon a mould of wax, layers of the varnish, till they have acquired their requisite thickness.

“ This process appears to be of difficult execution, and of very uncertain success. Pelletier has observed, that, in order to facilitate and insure the solution, it is necessary to soften the elastic gum in boiling water, cut it in small pieces, and then soften it again; in this state it is very soluble in ether, even when cold.

“ Berniard, to whom we are indebted for some curious researches respecting the caoutchouc, has found that the nitric ether is a better solvent of it than the sulphuric.

“ If elastic gum be placed in contact with a volatile oil, such as that of turpentine, or even if it be exposed to the vapour only of this oil, it swells, softens, and assumes the consistence of paste. In this state we may spread it over the surface of paper, or apply a coating of it upon stuffs; but this varnish is difficult to dry.

“ The mixture of alcohol with oil of turpentine, forms a better solvent than the pure oil, in as much as the varnish dries more readily.

“ The drying oils dissolve elastic gum with the aid of heat. This is the method used at present, to apply upon cloths, and other objects, a varnish of this substance. It is the method at once the most simple and most economic.

“ Elastic gum melts also in yellow wax, at a boiling heat. This varnish likewise may be conveniently applied upon cloth; but it is liable to the disadvantage of stiffening too quickly.

“ M. Fabroni informs us, that rock oil, after several distillations, is capable, when cold, of completely dissolving elastic gum, and preserves all its characters. *Letters of Giobert to M. Berthollet*; Turin, October 22, 1791.

“ M. Frossard, of Virly, softens the thongs of this gum in boiling water only, and brings them in contact upon a mould, in

in order that they may join or solder together; and obtains, by this simple method, all the forms he desires.

“These varnishes possess the inestimable advantages of not cracking, and of bearing the handling of common uses, without breaking or scaling off: they are impervious to air, water, &c. and unaffected by alcohol, acids, &c.; and on every account, we ought to multiply the uses of them, and to convert them into a very extensive resource of industry.” Vol. ii. p. 324.

This second volume contains one plate only, in which is delineated the hydropneumatic trough, and a few other instruments necessary for experiments on gases.

Mr. Chaptal commences his third volume with the acids, by observing, that though analysis has shown that most of the acids are compound substances, and even their constituent principles have in great measure been ascertained, yet he describes them as primitive substances, on account of their being the best known agents in chemical operations, and likewise because some of them have not as yet been decomposed; to which it may be added, that almost all of them, in their combinations with other bodies, act like simple substances.

This observation is followed by a statement of the general properties of acids; namely, such as discriminate them from every other class of bodies. Then follows the description of each acid in particular, commencing with the aerial, or the carbonic acid.

It is not a mere description of the characteristic properties, and uses of those acids, that this volume contains. The most valuable part of it is an accurate and circumstantial detail of the various processes that have been used for the production of each acid, or for extracting it from those substances which contain it; pointing out the advantages and the disadvantages which attend each process; and mentioning at the same time the results of a variety of collateral experiments, that have been made by various ingenious persons, and especially by Mr. Chaptal himself. From all those particulars the manufacturing chemist, and whoever works in those arts in which acids are mostly used, may undoubtedly derive new ideas, and considerable assistance.

The processes, which seem to be peculiarly well drawn, and more extensive, are those which relate to the extraction, or rather the formation, of the sulphuric acid, and the nitric acid, and this, it seems, has taken place in consideration of the very extensive use of those acids. As the merit of those descriptions cannot well appear from a short quotation, we must unavoidably refer the reader to the work itself.

### ***Chaptal's Chemistry applied to Arts and Manufactures,***

In page 192 of this third volume, Mr. C. begins to treat of the mixture and combinations of bodies with each other; and the combinations of gases are considered in the first chapter of this new division.

In the first section of this chapter, the air of the atmosphere is described, as being the principal, and by far the most extensive mixture of gases in nature. In this section are some very useful paragraphs relative to eudiometers, and to the methods of assaying the purity of air.

The second chapter treats of *the combinations and mixture of the earths with each other*; and the second section of this chapter contains a most useful and extensive dissertation on the combinations of earths with respect to potteries. It describes the nature, and the effects, of the earths, especially of alumine, which enter into that manufacture, showing how to select, to purify, and to prepare them; it states the combinations proper for particular articles of pottery, from the most common to the most beautiful, whether for use or for ornament; it describes the manner of working those articles, whether in the mould, or on the lathe, or by the hand; and it teaches how to bake them. The glazing, the white enamel, and the compositions for the coloured enamels, are likewise regularly described; and among them this author mentions the colours used in Mr. Wedgwood's well known manufactory; we have, however, reasons to doubt whether he is well acquainted with the nature of Mr. Wedgwood's most beautiful colours; but for what he says upon the subject, we must refer our readers to the work itself.

The same second chapter also contains the subject of glass, or of vitrification, though not in so extensive a manner as that of pottery.

The metallic alloys, which are described in the third chapter, are likewise highly deserving the attention of the reader. This part of the work does not contain all the useful or speculative experiments, that have been profusely inserted in a variety of chemical works; but it gives the detail of whatever has been found particularly useful in those arts, in which metallic alloys are concerned.

From this chapter we might extract various passages highly deserving the attention of our readers; but it is not in our power to follow this author step by step, throughout his extensive work.

In the fourth chapter, on the separation of metallic substances from each other, as well as from other substances, Mr. Chaptal describes the various methods of effecting those separations,

separations, which are either by means of acids, or by oxydation, or by the peculiar actions and fusibilities of the metallic substances themselves, or by sublimation, &c. to which he subjoins, by way of illustration, the detail of some practical examples.

The fifth chapter, which treats extensively of metallic oxydes, is peculiarly useful to various arts and manufactures, it being from those oxydes, that the potter, the enameller, the painter, and others, derive most of their colours. Several of those oxydes are likewise used for grinding, polishing, lubricating, for medical purposes, &c.

In this chapter, after an explanation of oxydes in general, the properties peculiar to the oxydes of each metallic substance are orderly stated. Among them we may remark those of iron, which are contained between the pages 392 and 398.

The last two chapters of this third volume, on the combinations of sulphur, and those of hydrogen, are likewise peculiarly well drawn and highly important. We may, however, observe with respect to the volatile alkali, or ammonia, which is noticed in the second of those chapters, that the description of its components, like that of the fixed alkalies, must be considered as defective; it having been rendered so by the recent remarkable discoveries of Mr. Davy, of the Royal Institution. The uses, however, of the alkalies in their undecomposed state, remain the same as before.

One plate, with only two figures, is annexed to this third volume.

The first eleven chapters of this fourth volume, which treat of the combinations of the acids with earthy, with metallic, and with other substances; present a vast and variegated prospect of numerous objects, which are either offered ready formed by nature, or are producible by art. They are all possessed of remarkable properties, which render them highly and extensively useful. The combinations of the sulphuric acid, or the sulphates, furnish a greater number of those useful articles, than those of any other acid. Of the nitric acid one combination only appears to be in use, in the arts; viz. its union with potash, commonly well known under the name of *nitre* or *saltpetre*. There are several combinations of the muriatic acid used; and so there are of various other acids.

When those compounds are found naturally formed in the earth, they generally need only to be separated from other adventitious bodies, in order to render them fit for

use in manufactures; but almost all the abovementioned combinations may be produced artificially; and the best processes for that purpose, are described, and are accompanied with proper remarks in the abovementioned eleven chapters.

The 20th chapter contains a concise account of the tanning principle, or *tannin*, together with the theory and the practice of tanning hides.

The 21st chapter treats of the combinations of the alkalies, and in it we find an extensive and particular account of the soap manufactory: wherein the various necessary ingredients, with their uses, pointing out their peculiar advantages and disadvantages; the different preparations, and the different ultimate processes are minutely described.

The next, or the 22d chapter, which treats of the combinations of alcohol, describes, among other things, the principal spirit varnishes, otherwise called *the dry varnishes*. Some of the fat varnishes, which consist of resinous substances dissolved in fixed drying oils, are briefly described in the 23d chapter, amongst the combinations of the fixed drying oils.

The 24th chapter treats of the extensive art of dying in all its parts; that is, describing the nature of the colouring materials; the various modes of preparing and applying them, the preparations of mordants, the nature of the stuffs that are to be dyed, the preparation of those stuffs, to which they must be subjected, in order to render them capable of acquiring an uniform and durable colour; and a variety of other particulars of use and importance in that most extensive manufactory.

The fifth section of this chapter speaks of the preparation of the colouring principle; and the eighth of the mixture of colours.

One of the most remarkable sections of this chapter is the sixth, which describes the preparations of the earthy, and of the metallic mordants; we must, however, forbear transcribing any more of this work in the present account. In the above-mentioned section the reader will find a statement of the different proportions of ingredients that have been used by various chemists and dyers, for the preparations of the mordants; pointing out the particular processes as well as the peculiar quantities of ingredients, which may be necessary for the composition of the very same kind of mordant, suitably to the nature of the stuffs to which it must be applied. Upon the whole this 24th chapter may be considered



sidered as containing a most useful theory of the art of dying.

The last chapter of the work treats of fermentation; but it is rather too short in proportion to the importance of the subject. The particulars which are principally noticed in it are those products of fermentation which are more immediately applicable to the arts, and which arise from the vinous or the acetous fermentation.

In a work so comprehensive and so extended, the want of an index is rather a defect.

In the course of the preceding account, we have often expressed our opinion of the work which we have attempted to examine. But should now that opinion be required, in more explicit terms, we can briefly assert, in concurrence with Mr. Chaptal's acknowledgment at the end of his preface, that though it is in some measure imperfect, and notwithstanding several omissions and irregularities, we nevertheless consider it as a most useful performance, highly deserving the attention of the scientific, and the industrious part of the public.

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**ART. X.** *Sermons by David Brichan, D.D. Minister of the Scots Church, Artillery-Street.* 8vo. 7s. Williams. 1807.

**THESE** Sermons, though only fourteen in number, form a very interesting and important volume, and if we do not entirely agree with the Preacher in all points of doctrine, we have no scruple in acknowledging that they are written with a masculine energy of style, and must have made a suitable impression upon the hearers.

The first is on the miraculous propagation of the Gospel; the second, on the attention of Jesus to infants. This is a very emphatical discourse, as the following short extract will evince.

“ When the parents brought their children to Jesus, his disciples rebuked them. The condescension with which our Lord treated his disciples, and the familiarity to which he admitted them, seem to have had an unfavorable effect upon their perverse minds. They never indeed lost their reverence for his person. There was a majesty in all his language and deportment, that kept them in awe. But they were incessantly disposed to interfere with



with those who came to him, and ascribing to their master their own ideas of dignity and propriety, and discouraged and forbade several applications as intrusive upon so sacred a presence. Never did they meddle more ungraciously than now. What! will not innocence and helplessness be welcome to the Son of Man? Was not himself a babe born in adversity, and folded with affection and faith in the withered arms of an aged saint? They have not your prejudices, your stupidity, your worldly views. They quarrel, contend and dispute not like you, nor dream of sitting on the right hand, and on the left of a temporal sovereign, in an earthly kingdom. May not the same grace which have called you, include also them; and does not the promise of salvation recorded in the scriptures you profess to believe, extend to the offspring of the faithful as well as to their parents: Have you already forgotten your master's regard to children, when, to repress your contentions, he took one, placed him in the midst of you, and recommended his disposition to your imitation? And if you are rash and ignorant, and presumptuous, did he, who knows the human heart, ever reject any who came to him with the faith, the sentiments, and the views of these pious parents?

“ Our sentiments of indignation are warranted by the example of Jesus. He was much displeased, and most probably indicated the internal emotions of his mind, not merely by his countenance, but his language, for we are informed by the other Evangelists that he rebuked them, &c. &c.”

The third discourse is on the Enticement of Sinners. IV. On the Exclusion of Pain from the Heaven of the Faithful. V. On a future Judgment. VI. The same. VII. The same. VIII. On the Inconsistency of Presumption, with the uncertainty of Events, and the acknowledgment of Providence.—A Fast Sermon: IX. On Prayer. We read this discourse with peculiar satisfaction, though we do not agree with the Preacher as to his opinion of the frequent repetition of the Lord's Prayer. X. Exposition of the 23d Psalm. XI. On the Conversion of St. Paul. XII. On the Improvement of Time. XIII. On the Resolution to serve the Lord. XIV. On the Delay of Punishment.

The great character of these Discourses is a masculine vigour, a thorough acquaintance with the different subjects discussed, and an earnest, though by no means enthusiastic zeal, in endeavouring to impress the great truths of Christianity on the hearers.

The three Sermons on a Future Judgment are in all respects worthy of attention, they are full of sound argument, perspicuously arranged, and vigourously enforced; and the hope which the preacher has modestly expressed in his neat introduction,

introduction, cannot, in our opinion, fail to be accomplished. This, hope is, that there is some class of readers with whose ideas the doctrines here delivered may coincide, some whom they will inform, some perhaps whom, through the operation of the spirit, they will persuade.

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ART. XI. *Memoirs of Frederick and Margaret Klopstock; translated from the German, by the Author of Fragments in Prose and Verse. Second Edition. Cr. 8vo. 236 pp. 6s. Crutwell, Bath; Cadell and Co. London. 1809.*

WHOEVER has read the "Fragments in Prose and Verse," or even the account which we gave of them in our Review for March, 1809, (p. 217) must of necessity feel both interest and curiosity, unless their composition be devoid of both, for the character, and respecting the productions of the late Miss E. Smith. Her talents, acquirements, and character, were all of the most uncommon kind, and this further relic of them appears in proportion to have attracted the public notice. The four Letters of Margaret Klopstock to Richardson, which were printed among his correspondence\*, were also of a nature to make her character esteemed and admired; and though Klopstock is not valued among us, as he is said to deserve, owing probably to the want of a poetical translation of his Messiah, yet is too much celebrity attached to his name for his memoirs to be overlooked or neglected. Klopstock is here displayed to us not only as a poet, but as a good man and a pious christian. He is indeed rendered truly interesting, as well as his beloved Meta. To use the words of the ingenious and amiable Editor,

"Klopstock is not here presented to the reader as the first poet of the age; but as one of the best and most amiable of men; the tenderest husband, the kindest friend. But this is not all: he appears in a far higher character. Fallen in an instant from the height of human felicity, called to resign such a blessing as few of his fellow mortals ever possessed, his exalted mind seemed marked by Providence to shew the triumph of genuine Christianity. In this little collection of Letters, we penetrate into the deepest re-

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\* They are here reprinted, at p. 87.

cesses of his heart; we see how much he loved, and was beloved. His warm imagination and acute feelings made him peculiarly susceptible of pleasure and of pain. Blest with the hand and heart of the most excellent of women, he was in every respect "happy past the common lot," when he was called to prove to the world that no trial is too great for Christian fortitude to support." P. vi.

Of the Memoirs we are told, that they are compiled from papers which were communicated by Dr. Mumssen, and translated by Miss Smith. To which are added extracts from "Klopstock, Er und über ihn," by Professor Cramer, Hamburg, 1780; and from a Life of K. published in the Monthly Magazine. He was born at Quedlinburg, July 2, 1724, and died at Hamburg, Mar. 14, 1803, being in his 80th year. His union with his beloved Margaret, called in fondness Meta\*, lasted only from June 1754 to 1758, a space of less than four years. Towards the end of life, in his 68th year, he formed a second marriage with Johannah von Wenthem, a relation of his first wife, "and much of the happiness of his cheerful old age was owing," says his biographer, "to his union with this lady."

A great part of this volume consists of Letters from Klopstock, his wife, and their friends. Some of them are "Letters from the Dead to the Living," by Mrs. Klopstock, which, notwithstanding a pleasing apology made by the editor, are not entirely to our taste. They seem to be rather presumptuous, in attempting to guess too far at the secrets of the invisible world, which, at the same time, we are convinced, was far from the intention of the amiable writer. It is rather extraordinary that two of these are written on the supposition that Klopstock had died first, and wrote from the other world to his widow, who pens an imaginary answer also under that supposition. We think differently of the five letters which Klopstock addressed to his Meta, after her death; these seem to us to be full of the tender yet pious feeling of a man so left destitute: likely to be extremely soothing to his own mind, and calculated very strongly to affect with sympathy the minds of his readers. One of these we are inclined to give, as very characteristic of the disposition and feelings of the writer, and a proper specimen of the nature of this very affecting compilation.

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\* A contraction of Margareta.

## “ LETTER 3.

“ How much should I have to write, if I allowed myself to be at all circumstantial in the description of what I now feel for thee; now that I am alone, that I live without thee! How much should I have to tell thee! But I must restrain myself.

“ I should oftener give way, my Meta, to the melancholy that oppresses me, I should think myself justified in giving way to it, if I had not experienced so much grace, at the time when the stroke of thy death fell on me; if I did not remember it with joy and gratitude. I am obliged to call it to mind, to restrain the melancholy which came on even now, as I recollected that there are but a few days to thy birth-day, which thou didst not out-live. How shall I pass it without her? But I will ask this question no more. Was I not wonderfully supported on the day of thy death?—A little while ago, as I was alone, at the approach of night, I imagined so strongly, I could almost say with such a degree of certainty, that thou wert before me, that I more than once spoke to thee. Oh! if thou wert indeed with me, then I need say nothing more. Ye inhabitants of Heaven! Are ye sometimes around us? Oh, if this is allowed, my Meta has often already been with me! And why should ye not be permitted sometimes to visit us? Are ye not like the Angels; and are not the Angels sent down to minister to them who shall be heirs of salvation? But if thou hast not been allowed to visit me, thou wilt soon, perhaps, hear something of me. I believe that the number is not small of those who are my friends without my knowing them; and whom I should love, if I did know them. Perhaps it may not be long before one of these will die, and then, my Meta, will hasten to thee with my heavenly salutation (may I not call it so!) and with an account of the mercy which I have experienced. How narrow are my thoughts! As if thou couldst not already know by other means what has befallen me since thy death; as if thou didst not much more accurately know the intentions and the consequences of it.—May I fulfil the intentions which God, in this great trial, and in the grace wherewith he supported me, had in view! I beseech, I implore thee, merciful JAHOVAH! let me not fall quite short of them! O what it is to wander still in the wilderness, and never be at home! How dangerous is the temptation to sin!

“ If, by means with which I am unacquainted, thou dost know something of me, yet there is probably much which is not important enough to be told thee. I will therefore mention yet a little more of what I wish thee to hear. Certainly not with such sorrow as can in any degree diminish thy present felicity; yet with soft emotion for my fate, thou feelest now, what those letters must be to me, those letters in which thou didst suppose me where  
thou

thou art now, and thyself yet here. *From this world for ever\**, my Meta. Yes, it is short, very short, the *for ever* of this world. How soon wast thou taken from me! How suddenly was thy time, with all its happiness gone from me! But never, never will I complain! Not even that the *for ever* of this world often appears to me far from short. How can I complain? How can I forget the comfort, the gracious refreshment which restored my soul, when my path was the roughest, when the wilderness of my pilgrimage most resembled that shadowy vale which thou didst traverse. Yes, Meta, no heart but such as thine, could, with a tenderness beyond comparison, have wished to out-live thy Beloved! Full well I know how often and how earnestly thou hast wished this, when thou wert with me, and what I felt at the time! If a human being could merit any thing from God, I would say that by this pure tenderness thou hast merited not to be the deserted one, to have thy course so soon accomplished. It is exalted virtue to bear the cross as God wills; but how very unequal should I have been to bear it! Thou rememberest how the mighty arm that has led me, had already began to support me, when we talked of thy death, and I always broke off the subject by saying, "As our God will!" Thou knowest how cheerful we then were. It was not then far off, that hour of my torture, and I was to be prepared for it. Thou too wouldst not have been too much cast down. To thee too would have been given strength, more than thou hadst dared to hope. And thankful, (for with gratitude didst thou always receive whatever came from the hand of God), thankful wouldst thou have been, and repressed the grief of thy heart. Ah, Meta, dost thou not still love me? love me so that thy heart, though in Heaven, longs for me? How sweet, how inexpressibly sweet is this thought! Yes, thou art for ever mine, thou wert made for me, my now quite heavenly love! O that it would come, the moment of our meeting, that moment full of joy beyond expression; O that it would come! But no,—I must not give way to this idea. If I have ever clearly seen how confined we are, even with regard to our favourite pursuits, I mean the pursuits of our individual happiness; if ever I have seen this strongly, it was when, soon after thy death, I sometimes wished that thou mightest in some way make thyself known to me. What wish could be more natural? and what truer happiness could I have wished for myself in this world?—Yet what wish can be formed with less hope?—And why is it not fulfilled? Because such a discovery is incompatible with the happiness of the whole. Thou seest now the whole system of this universal happiness. Would it be disturbed by thy making thyself known to

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\* From the Letters above-mentioned and alluded to. *Rev.*

me for a few moments? O, if thou mayest, without a doubt thou wilt!—Then wilt thou hover not invisible around me; then—what heaven is in the thought!—then wilt thou appear to my closing eyes! But do I not wish too much? Yes, far too much, if I spoke of reward; but I speak of grace, which God through thee might grant me." P. 209.

The Specimens of poetry translated from Klopstock, which appear at the end of this volume, do not show his Muse to advantage; they are not verse, they are not even harmonious prose. Miss S. had her own ideas upon this subject, but they seem to us erroneous. She conceived also that the poetry of Klopstock himself was not harmonious; in this her editor seems to allow that she was mistaken, and apologizes for it. Certain it is that no poetical composition will please, unless it be thrown into some sort of measure acknowledged in the language into which it is transfused. It is however asserted that the sense of the author is here conveyed with an uncommon degree of accuracy, and of this, not knowing the originals, we will not pretend to decide.

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**ART. XII.** *An Historical Survey of the Foreign Affairs of Great Britain, with a View to explain the Causes of the Disasters of the late and present Wars.* By Gould Francis Leckie, Esq. 8vo. Part 1st. 172 pp. Part 2d. 107 pp. 6s. 6d. Bell, Oxford Street. 1808.

**T**HE variety of important matter contained in the present work claims our attention, not merely as critics, but as well-wishers to the cause of our country: yet it is given in too desultory a manner to admit of a regular analysis; nor is it easy to select, from such a performance, any passages more prominent than the rest. It shall therefore be our employment rather to delineate its leading features than examine the more minute details.

The Author has divided his work into two parts; each of which contains several tracts, and abounds with political information, derived, as it should seem, from extensive local knowledge, and apparently the fruit of much reflection.

In discussing the measures pursued by Great Britain during the present war, two leading objections are made to the policy of our government. To the support of these censures, and the recommendation of a different system, almost all the  
statements

statements and arguments in these tracts mediately or immediately tend. Our Ministers, we are told, not content with affording protection to our allies against the common enemy, countenance, or at least permit, such gross abuses and corruptions in the internal government of those states, as endanger the common cause, by alienating the minds of the people. The impolitic and iniquitous system of laws and government in Sicily, (of which the Author seems to have the most accurate personal knowledge) is particular adverted to; and great pains are taken to prove that, unless we insist upon and effect reformation of that system, all the military aid we can afford to our Ally, the King of Naples, will ultimately be of no avail. It is impossible, within our limits, to give any adequate description of the many flagrant oppressions and abuses represented to exist in the Sicilian government. Were it not that the local knowledge, and the character of the Author, forbid our considering him as deceived, or meaning to deceive his countrymen, we could scarcely for a moment believe that any European nation could endure such oppressions. It cannot be heard without indignation by an Englishman, that the principal tax in Sicily is on the article of bread. Almost all the taxes indeed are laid on the immediate necessities of life, and apportioned with the grossest partiality, being under the direction of a corrupt and iniquitous tribunal, called the tribunal of Patrimony. But the exemptions and monopolies are, if possible, still more grievous. The nobles and barons are exempted from most of the imposts.

“ The corn trade (says the Author) is a monopoly in the hands of the Corporations. In order to support them in this abuse, these are invested with an absolute authority to prevent the produce of their district from being carried to a neighbouring town, and to forbid that of another from being carried into their territory. Thus arises a complete stagnation of the inland trade. If once the prices of corn should fall after the corporation has made its provision, the severest penalties are inflicted on any one who should endeavour to bring his corn to market; and he must submit to sell it, giving up his profit to the Corporation, or let it spoil in his magazines. If he grinds it into flour it is seized, and should he attempt to export it, he runs the risk of being cashiered and ruined \*.”

Particular instances of this and other oppressive practices are given: but the whole system of government in that island

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\* Part 1st, page 60.



appears to be so corrupt, that without a very general amelioration of the laws, it cannot be expected that a people so governed can be zealous in the defence of their sovereign and constitution. Yet it must be obvious that our interference to remove, or at least to assuage, these evils, though perhaps necessary, requires the most delicate management, and exceeds the powers ordinarily intrusted to a general or a minister.

The other favourite doctrine with this Author is, that, as it appears impossible to restore the balance of power in Europe, (which we have absurdly, in his opinion, wasted so much blood and treasure to preserve) we should now endeavour to establish an insular empire, which would, in a great degree, countervail the continental aggrandizement of France. It must be obvious to the reader that this plan has, in a great measure, been put in execution; and that some of the additions to our insular possessions proposed by the Author, could not be obtained without palpable injustice, nor warranted, we conceive, by any necessity: others could not be retained without an expence beyond their value. In an Essay written before our quarrel with Denmark, he recommends our seizing all the islands belonging to that monarchy, including (of course) their capital, and puts a speech into the mouth of our general; which he gravely tells us would reconcile the Court and people to such a flagrant usurpation. The bitter, and apparently unextinguishable resentment, which a far milder and more necessary measure has kindled in that nation, is surely a sufficient answer to this extraordinary proposal. We incline, however, to the Author's opinion that, when the obstinate resistance of the Danes, and their rejection of all accommodation, had compelled us to extreme measures, we should not so easily have abandoned the possession of Zealand, and that the stipulation to that effect was unnecessary and impolitic. Our attempts to soften the severity of proceedings necessary to our own preservation have, we confess, been sometimes carried too far; "*ea via est quæ neque amicos parat, neque inimicos tollit.*" Unnecessary rigour should indeed be above all things avoided: but half-measures, while they incur all the odium which attaches to apparent violence, often deprive the proceeding of those beneficial effects which would demonstrate it's necessity and vindicate it's justice.

The islands of Crete and Cyprus form an essential part of the Author's projected insular empire. Great pains are taken to prove the advantages attending the possession of those



those favoured countries, the benefits that would be derived thereby to our commerce, and the addition that would accrue to our naval strength. But the Author does not stop there. He would persuade us to a more arduous undertaking, the deliverance of continental Greece from the Turkish yoke. We should indeed rejoice with him, should the natural course of events effect this change, without great bloodshed, or the horrors generally attending on revolutions, and without any accession to the dominion or influence of the common enemy. But the expediency of our interference, either by arms or intrigues, to bring about such a revolution, is surely very questionable, even if the character and temper of the Greeks in the present age showed them to be ripe for the enjoyment of liberty.

Although on these, and several other topics (the discussion of which would far exceed our limits) we cannot agree with the recommendations of this Author; although, in our opinion, he does not view the affairs of Spain, nor indeed the general contest carrying on in Europe, exactly in their proper light\*, yet the abundant, and we believe authentic information communicated in this work, and the many important suggestions it contains, (in some of which, particularly as to the affairs of Sicily, we in a great degree coincide) intitle the Author to the gratitude of his country, and claim attention not only from the ordinary speculators on political affairs, but from those who direct or influence the councils of the nation.

ART. XIII. *Occasional Sermons, in two Volumes. By the Rev. Robert Lucas, D.D. Rector of Ripple, in the County of*

\* The attachment of the Spanish nation to their King Ferdinand (which is so much questioned by this Author) has, we think, been amply demonstrated, as well as the advantage to the cause of Europe, in the diversion of a considerable part of the tyrant's force. As to the general contest, it is not, we conceive, against France, *as a nation*, but against an armed and organized banditti, who oppress that nation, and invade and plunder the rest of Europe. Nothing short of the defeat of that banditti, and the destruction of their power, can, in our opinion, redeem Europe from slavery and desolation.

*Worcester,*

*Worcester, and Vicar of Pattishall, Northamptonshire.* 8vo.  
12s. Longman and Co. 1809.

**T**HE character of these Discourses seems to be correctness rather than vigour, elegance rather than energy. They are in every respect unexceptionable, but it does not appear to us that our funds of theological knowledge, or our collections of sermons, which have deservedly become popular, will be importantly increased or improved by this publication.

The Sermons are only fourteen in number, and might easily, and perhaps more properly, have been comprized in one volume. The three first are on Sunday schools, and as these appear to us to be the best of the collection, we shall select from them a small specimen of the preacher's style.

“ But it is truly a strange idea, adopted, however, by some, which supposes that knowledge, arising from a decent and christian-like education, indisposes the poor for their respective callings. That the knowledge of a man's duty should indispose him for the performance of it, is a problem not easily solved. For I may appeal to the experience of those who hear me, whether such among the poor as embrace all opportunity of acquiring the knowledge of their duty, are not found to perform that duty, how laborious soever it may be, better for their employers, more beneficially for their families, and with more cheerfulness and satisfaction to themselves than such as wilfully neglect the opportunities that offer of enlightening their minds by instruction and knowledge. It is unquestionably therefore our bounden duty to obtain for the poor all possible opportunities of acquiring a decent and religious education.

“ But numerous as are the charity schools established for this benevolent purpose, in various parts of the kingdom, their influence cannot possibly extend so wide as the necessities of the poor and the exigencies of the case require. Their benefits are usually confined to a small part of the poor of the metropolis, and the more opulent cities and market towns, while the children of the village are overlooked, and suffered to grow up in ignorance and vice, without one effort to implant the seeds of virtue and religion in their hearts, without one ray of knowledge to enliven their passage through this vale of tears. We have to lament therefore, that the most liberal institutions, already established, which owe their support to voluntary contributions, do not spread wide enough, and are wholly incompetent to reach, with any efficacy, the general mass of the people. These still remain overwhelmed in a sort of hereditary ignorance and sloth, still uninstructed to avoid the paths of vice, still averse from the performance of the duty they owe to the Supreme Being and to society. A condition like this

calls loudly upon us for generous and benevolent exertions, and urges us to adopt any probable mode of affording sufficient relief." Vol. I. p. 19, 20.

These Sermons on Sunday Schools are followed by some very sensible hints on parochial clubs. The 4th Sermon was preached before the Severn Humane Society, at Worcester. The 5th before a Friendly Society at Hartlebury. The 6th was an Assize Sermon, continued in the 7th. The 8th was before the Music Meeting at Worcester. The 9th on the office of a Magistrate, before the Mayor and Corporation of Northampton. The 10th at St. Mary, Cambridge, before the Vice-Chancellor and the University, on the cessation of miracles. We looked to this Discourse with the greatest curiosity, expecting to see, on such an occasion, and before such an auditory, the fullest vigour of the preacher's mind, but were not particularly impressed by any novelty or force of argument. This seems to be itself a mistake: perhaps it should be said, "called the twelfth, whereas it is the tenth." two, which succeed are Visitation Sermons. The last but one is a charity Sermon, preached at Birmingham, and the volume concludes with an Infirmary Sermon.

These Sermons were preached at such various places, and upon such truly benevolent occasions, as sufficiently to demonstrate the amiable and pious mind of the Author. That they were heard with great attention, respect, and impression, there cannot be the smallest doubt; but the multitude of Sermons which are deservedly become popular is so great, that it is rather a perilous undertaking to attempt to increase their number. The preacher's friends are doubtless very numerous, and to them these two volumes cannot fail of being particularly acceptable.

## BRITISH CATALOGUE.

### POETRY.

**ART. 14.** *The Bees: a Poem, in four Books. With Notes, moral, political, and philosophical. By John Evans, M. D. F. R. M. S. Edinb. Book II. 4to. 95 pp. 7s. Shrewsbury, printed; Longman and Co. London. 1808.*

Since Dr. Evans thinks proper to publish his books separately, we cannot afford him a principal article for each. We noticed his  
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first

first book in our 30th volume, page 249, and in terms of praise and encouragement. The fondness of Dr. Evans for his medical predecessor Darwin, seems to increase as he proceeds; his families, his digressions, his descriptions, are all on the Darwinian model; the structure of his lines, the choice of his epithets, all denote the faithful pupil of that transiently admired school. This resemblance, as it is evidently the first ambition of the author to attain, he will doubtless triumph to find so fully acknowledged. To us, however, it is a strong objection; not only because we dislike imitation, but because we think the model so extremely faulty: Nothing is beyond the reach of these magicians, the most incongruous subjects are called together by their wand. Thus to illustrate the history of Bees, we have the massacre of St. Bartholomew, the French revolution and emigrations, the seizure of the the King of Poland, Bosworth Field, the voyage of Prince Madoc to America, and finally the departure of the Braganza family to the Brazils: and these not in transient allusions, but in full, circumstantial, and often poetical descriptions, if they were but placed where they would come in with propriety. In describing flowers we have Darwin actually revived.

“ First to his lord [Man] the vernal tribute paid,  
For you [the Bees] ASPARAGUS expands his shade,  
Marshals his mimic groves in close array,  
And hangs a pearl on ev’ry tufted spray.  
But first to you [Bees] NASTURRIA loves to yield  
The saffron tinted horn, and emerald shield,  
Where twilight marks, with superstitious dread  
The streams electric quiv’ring round her head.

“ So, young Jūlus, o’er thy temples play’d  
Heav’n’s lambent fire, and each fond beast dismay’d,  
Till rapt Anchises, with prophetic joy,  
Hail’d in the happy sign a second Troy.” P. 20.

If the “ Loves of the Triangles” had never existed, we should the less have wondered at this error of taste; this misplaced devotion to a false model, which has led astray a man so full of poetical powers as Dr. Evans appears to be.

ART. 15. *La Fete de la Rose; or the Dramatic Flowers; a Holiday Present for Young People.* By Mrs. B. Hoole. 24mo. 22 p. 6d. Longman. 1809.

We have read these verses with singular pleasure; and young people, in their holidays, may be delightfully amused by them. A walk in the garden, with this book in the hand, will be a very interesting entertainment. The Rose, Queen of Flowers, designed to give a *feast* to her friends; following the example of *birds, beasts, and insects*; but the Lily persuades her to have a *theatre* placed upon the lawn, and a tragedy performed, with a

pantomime following. Many of our readers (we think) will readily pay for a sight of the tragedy, interlude, pantomime, and concluding banquet; if we treat them with a view of the theatre.

“ On a hill, near the lawn, with pale violets o’ergrown,  
The Queen in full majesty sat on her throne;  
In a robe of pink satin this Venus was drest,  
And a diamond of dew glitter’d bright on her breast:  
A mantle of green moss around her was borne,  
To soften the radiance it could not adorn;  
Behind her as guards, the tall Holy-Oaks stood,  
The *Carnation* sat near her, a prince of the blood;  
The white *Rose*, and damask too, claim’d their high stations,  
As peers of the realm, and as royal relations;  
For supporters the *Lilac* and *Jessamine* came,  
And the flexile *Laburnum* bow’d low to the Dame;  
But *Geranium* declar’d it was his place to stand  
Earl Marshal, by heirship, at Majesty’s hand;  
And the *Myrtle*, with blossoms all white as a bride,  
Plac’d herself with great modesty, close by his side.  
Then powdered *Auricula* headed his cousins,  
*Cowslip*, *Primrose*, and *Polyanth*, walking, by dozens:  
The flaunting *Ranunculus*, yellow, and red,  
By the gentle *Anemone* softly was led;  
Rich *Stocks* of all ages, behind them were plac’d,  
Gay *Pinks* intermingled with infinite taste;  
*Convulvulus* open’d her eyes on the scene,  
And *Monksblood* a moment forgot all his spleen.  
The *Marygold* gaudy, and *Love in a Mist*,  
With *Larkspur* and *Hyacinth*, shone in the list;  
*Mezerion* was there in his jacket of red,  
And pining *Narcissus*, still hanging his head;  
His dashing relation the *Daffodil* came,  
With sprightly Miss *Fonquil*, a sweet-scented dame;  
Poor *Charity* too, in her boddice of blue;  
And low-bred *Nasturtiums* whom nobody knew.  
Though none were invited some *Coxcombs* were there,  
And *London-Pride* simper’d to see them appear;  
The *Sweet-briar* and *Hawthorn* united to screen,  
From vulgar intrusion the throne of their Queen;  
But in spite of their thorns ’twas beset at all hours,  
By elegant *Creepers*, and *Parasite* flowers.” P. 7:

ART. 16. *Ronald, a Legendary Tale, with other Poems.* 12mo.  
3s. 6d. Hookham. 1809.

Every month, every day, nay, almost every hour, produces elegant little volumes of finely printed poems, on wove paper, hot-pressed,

hot-pressed, and externally captivating, generally with a vignette or two, procured at no small expence. Yet of these not one in twenty can aspire to greater praise than that of mediocrity. Melancholy decision for the critic to pronounce and the youthful poet to hear. Such must be the sentence on this volume. The poems are generally amatory, and the following is one of the best of them :

“ TO MARY.

“ Yes, yes, another's far more dear  
To thee for whom so true I burn'd,  
And mine was no vain jealous fear,  
For every jealous doubt's confirm'd.  
Dear dear perfidious maid, I thought  
I found a kindred heart in thee,  
But, oh! thy perfidy hath taught  
Once more my heart its misery.  
How vain the lustre of thine eye,  
Since that on all can fondly dwell,  
No more for thee false girl I'll sigh,  
Or only sigh to breathe farewell.  
Ah! no, in every clime I rove,  
And many a clime the scene will vary,  
Should I but hear the name of love  
My constant heart would sigh for Mary.”

ART. 17. *Camilla De Florian, and other Poems. By an Officer's Wife.* 12mo. 3s. 6d. Dick. 1809.

If this elegant little volume had not, as it really has, the claims of great tenderness and sensibility, of many ingenious ideas, happily and harmoniously expressed, the following impressive address would disarm criticism and excite a friendly sympathy.

“ TO THE REVIEWERS.

“ Ah! say, who blames the wintry bird,  
When storms have chill'd its frozen trembling wing,  
If then its notes are feebler heard,  
Than those in gilded palaces who sing?  
E'en taste will urge, as gen'rous bounty pours,  
That sweeter notes may rise in happier hours:

“ So 'mid the winter of my days,  
My humble lays affection bids me try;  
Not now to meet soft friendship's praise,  
But the stern glance of judgment's keener eye.  
E'en in the hour when Fate her dart has thrown  
To wound a heart far dearer than my own.

"No vain presumption hither brings,  
 No conscious merit does a hope impart;  
 I seek to bear to healing springs  
 The faded, wounded husband of my heart,  
 O spare the verse my trembling hand unveils  
 Respect the motive, tho' the effort fails."

ART. 18. *Little Odes to Great Folks; with a dedicatory Dithyrambic to Sir R-ch-rd Ph-ll-ps, Knight. By Pindar Minimus. With Notes, critical and explanatory, by Sextus Scriblerus. With a Frontispiece. 8vo. 107 pp. 3s. 6d. Oddy. 1808.*

We cannot say much for these *Little Odes*, but more than we can for most of the *great Folks* whom they celebrate. We delight not greatly in these personalities, though it seems that the public does; for they are so frequently produced, that we must suppose they are encouraged. Peter Pindar's manner is however successfully imitated, and the notes are frequently humorous.

ART. 19. *Gilbert; or the Young Carrier, an amatory rural Poem, In four Books, ornamented with Plates. 12mo. 143 pp. 6s. Symonds. 1808.*

The Author says that "he was persuaded to publish the work as it now appears, under an idea that it was not wholly destitute of merit, he having received many flattering encomiums from several of his literary friends." We should suspect that the encomiums, if the friends were really *literary*, were founded chiefly on the consideration that the Author was not so, and had vanquished several difficulties in attempting to write poetry at all. That the tale is not wholly destitute of merit is true, because it is moral, and ends with the reward of *true love*: but it is not poetry; which certainly this writer has not yet learned to distinguish from versification. A specimen will enable our readers to distinguish for themselves. This is the denouement. The 'Squire, whom the young Carrier had rescued from robbers, thus addresses him.

———" 'Twas you that sav'd my life,  
 And in return fair *Jane* shall be your wife!  
 Look not amaz'd, but hear what I express:—  
*Jenny*, your fav'rite, now my servant is;  
 My old housekeeper for a season's hir'd  
 The young maid's service, whom you've long admir'd  
 Herself she's well acquitted, just and true;  
 And her affection's surely fix'd on you.  
 A 'squire's devoirs she lately did withstand,  
 And to my steward's since refus'd her hand:  
 Some youth she loves, and *Gilbert* is his name,  
 And what you say confirms that you're the same.

I'll ring the bell, your *Jenny* to accite,  
 And may you bring the matter clearly right !  
 If still to wed the lovely girl's inclined,  
 Henceforth in me a friend both you shall find." P. 135.

It is not thus that poets relate tales.

## DRAMATIC.

ART. 20. *Specimens of English Dramatic Poets, who lived about the Time of Shakespeare, with Notes.* By Charles Lamb. Crown 8vo. 10s. 6d. Longman and Co. 1808.

Though this work, consisting almost entirely of extracts from other books, does not seem to admit of any long account, yet we think it a remarkably good and amusing book of specimens. The passages are taken from not less than ninety old plays, some of them, the Editor says more than a third, extremely scarce. Enough is told respecting every play to make the extracts intelligible; and in many instances to give quite as much knowledge of the drama itself, as can be desirable or useful to the common reader. "The kind of extracts," says Mr. L. "which I have sought after, have been not so much passages of wit and humour, though the old plays are rich in such, as scenes of passion, sometimes of the deepest quality, interesting situations, serious descriptions, that which is more nearly allied to poetry than to wit, and to tragic rather than to comic poetry." The notes are in general critical; frequently judicious, sometimes a little extravagant; and in one or two instances alluding unnecessarily to sacred subjects, in a way which we could wish had been avoided. In page 264, notwithstanding the solemnity thrown into the expressions, the reference introduced is utterly improper, and to our apprehension not less irrelevant. In some other instances the Editor seems to be grasping at too much; but in general his notes, which are not very numerous, are illustrative and useful.

## NOVELS.

ART. 21. *Tales of Fashionable Life.* By Miss Edgeworth, Author of *Practical Education*, *Belinda*, *Castle Rackrent*, *Essay on Irish Bulls*, &c. 3 Vols. 12mo. 18s. Johnson. 1809.

Whatever comes from this lady's pen may naturally be expected to possess the distinction of vivacity, knowledge of society, agreeable variety, and good writing. Yet it is not easily to be determined for what class, or for what age, these volumes are intended. The two tales of *Ennui* and *Manœuvring* are properly designated, and may well be called *Tales of fashionable Life*. The tales of *Almeria*, *Madame De Fleury*, and the *Dun*, have hardly



hardly so high a claim, and are rather tales for young people. They may, however, all be considered as very highly entertaining. The first of *Ennui* is full of spirit and interest, and communicates that accurate representation of the Irish character, for which the writer is so eminently distinguished. The following is one of the best Iricisms that have ever occurred to us. A nobleman, enquiring of his Irish servant what was the cause of the noise he heard—It is the singing in my ears, replies Pat, and I have had it, your honour, these six months. The story of Lord G. is indeed improbable, but admirably told, and “*Manœuvring*” demonstrates a familiar acquaintance with the foibles and fooleries of gay and fashionable life. The *Dun* has the least interest, but the volumes, altogether, will be considered as an acceptable gift, by those who read for amusement, and may to those who read with more exalted views, afford a pleasing relaxation from more serious pursuits.

**ART. 22.** *The Husband and the Lover, an Historical and Moral Romance, in Three Volumes.* 8vo. 18s. Lackington: 1809.

We learn from a modest note at the end of these volumes, and we can assure the author that we perused the work from its commencement to its conclusion, that it is a first attempt, and by a lady. But it may safely be asserted, that it would do no discredit to any writer of great experience in either sex. The story is founded on the well known life and character of the great Sobieski, King of Poland; and from his residence in France, before he entered on the great career of his glory, a story is formed romantic indeed, as it is acknowledged to be; but full of ingenious contrivance, interesting events, remarkably well drawn characters, noble sentiments, and elegant language. If a crowd of publications did not press upon us, all of which, agreeably to our plan of giving our readers a consistent history of the literature of our country, must in turn be noticed, we would willingly have discussed the merits of this work in a more extended article. It has amused us exceedingly; and is so very far superior to any thing which we have lately perused of the kind, that it bids fair to preserve a place in the portion of a miscellaneous library assigned to the works of Burney, Ratcliffe, West, &c. Throughout, historical facts are very ingeniously blended with fictitious characters and events. The main incident, namely, that of Sobieski's exerting his influence with Louis XIV. to make a son of his, by the Marchioness de Briscacier, a duke, is a well known fact. The behaviour of the Marquis after discovering his wife's infidelity, is perhaps among the greatest improbabilities of the book; but the defects are neither many nor important, considering its claims of blending most satisfactorily much instruction with great amusement.

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## BOTANY.

ART. 23. *The British Flora, or a Systematic Arrangement of British Plants.* By John Hull, M. D. of the Royal College of Physicians of London, Physician to the Lying-in Hospital in Manchester, &c. The Second Edition, in Two Volumes. Volume I. *Monandria-Polygamia.* 320 pp. 9s. Manchester, printed; Bickerstaff, London, 1808.

The first edition of Dr. Hull's British Flora was comprised in one volume, which appeared in 1799. Since that time the additions made by the author have been so considerable, that he has determined to reprint it in two volumes, of which the first is here noticed; the second, which is to be confined entirely to the class *Cryptogamia*, the Author purposely keeps back, till the publication of some expected works shall enable him to make it as perfect as he can wish.

"The favourable reception of the British Flora," says Dr. Hull, "has induced the author to prepare another edition for the press, and to endeavour to make it as useful and as acceptable to the practical botanist, as his extensive professional engagements would permit. With this view, so many additions, alterations, and corrections have been made, that the present edition may in a great measure be considered as a new work."

Of these improvements he gives a circumstantial account in the preface, but they are too numerous for us to transcribe. We shall content ourselves with saying, that the references to the plates in the English Botany are now continued, up to the time of publication; and that in all respects the work is calculated to assist the studious and satisfy the scientific reader. To insert a specimen from a work of this nature would be of little use.

## BIOGRAPHY.

ART. 24. *Memoirs of the Life of Isaac Penington; to which is added, a Review of his Writings.* By Joseph Gurney Bevan. 8vo. 272 pp. W. Phillips. 1807.

This book is produced by the same author as the Life of St. Paul, noticed in our Review for May, (page 476) but is of a very different nature. That was well calculated for the use and instruction of Christians in general; this is so exclusively adapted to the ideas of one sect or society, that we do not see how any person, not belonging to that sect, can have patience to peruse it.

Isaac Penington was a Quaker (we use the term to avoid circumlocution) born about 1616, and eminent in his society, for his piety and his writings. He was not indeed born in that society, nor did he join it, as we learn by the Memoirs, till he

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was turned of forty. His father was a Puritan. The description of his progress to conversion, as well as that of his wife, Mary Penington, is taken from his writings; and bears, to our apprehension, so strong marks of disorder of mind, that we forbear to quote from them, lest we should seem to do it in ridicule. If there are any who can be edified with such narratives, we would not interfere with them; but certainly it is necessary first to have adopted all the opinions of the Friends. Isaac Penington appears to have been a very voluminous writer; but his works, as well as this account of them, must ever be confined to those who receive the same tenets.

## LITERATURE.

**ART. 25.** *A Vocabulary, English and Greek, arranged systematically to advance the Learner in scientific as well as verbal Knowledge.* By Nathaniel Howard. 12mo. 164 pp. 3s. Longman and Co. 1808.

Vocabularies are of very doubtful use, and therefore are not employed at many great schools. They are considered as loading the memory with detached words, instead of showing their connected force. Where they are used, it must certainly be advantageous to have some outlines of science insinuated with the words. But the scientific arrangement can only be applied to natural objects, and therefore does not extend beyond the 55th page of this little book. The rest are arbitrarily divided, but very clearly. The system adopted, as far as it goes, is that of Linnæus.

One fault of the arrangement is, that it brings forward a multitude of words which the learner can never want, and no small number of which the application must be doubtful to the compiler himself. Who told him that Στομακακη, or rather Στομοκακη, meant the scurvy? it means evidently some complaint about the mouth, but what is not quite certain. Ρορυχια, in the same page (64,) means the same as *whitlow*, which should be translated Παρωνυχια, and the Anglicized Greek word altogether removed. Gluttony (p. 72) should be Γαστριμαργια, not γαστριμαργος, which means a glutton. Paleness, introduced in the corrigenda to accompany χλωριασις, has no business among diseases. Many of the Greek words are completely wrong. Errors of the press occur continually, ασαηα for ασωλια, p. 73; Μυχιον for Μοσχιον in p. 80. What can a learner do with such blunders? On the whole, we think the plan injudicious, and the execution by no means so careful as it ought to be.

## POLITICS.

ART. 26. *A Summary Review of the Evidence adduced upon the Charges against his Royal Highness the Duke of York.* 8vo. 24 pp. 1s. J. J. Stockdale. 1809.

The important inquiry and voluminous evidence to which this tract refers will be viewed by different persons with very different sentiments, according as their passions, their prejudices, and (what is highly blameable) their party connections, and consequent feelings, dictate. Against the illustrious personage, whose conduct was the subject of inquiry, even some honest prejudices may combine. We cannot easily separate the consideration of his official from that of his moral character, or believe that an influence which could effect such a violation of duty in private life, did not powerfully operate in military arrangements. Yet that such was not the case, was strongly attested by witnesses, whose character and credit should surely countervail the principal and almost single testimony brought in support of the accusation. The author before us strongly supports the decision of the House of Commons upon that occasion, and in general by just arguments; though some of them are pressed rather too far.

His work may be referred to, as containing a tolerably just abstract of the reasonings on that side of the question. But we have seen advertised the Substance of a Speech by the Chancellor of the Exchequer, on the same subject; which, we have no doubt, places it in a more clear and striking point of view.

ART. 27. *A Letter to the King on the State of the Established Church of England.* 8vo. 54 pp. 1s. 6d. J. J. Stockdale. 1808.

The object professed, and we have no doubt meant to be attained, by the writer of this Letter, is to secure the Established Church against the attacks of the numerous sectaries, who, on every side, assail it. For this purpose he investigates the several supposed causes of separation. One of these, but one of the slightest, is, according to his opinion, the state of our Liturgy. Admitting, and indeed admiring, its general excellence, he nevertheless objects to some of its parts, as to some of the expressions in the general Absolution, one paragraph in the Catechism, the seventeenth of the Thirty-nine Articles, and generally the Creed of Saint Athanasius. But the manner in which the service is performed in many of our churches, chiefly occasions, in the author's opinion, the disunion and desertion of which he complains. We trust the carelessness and apathy upon which he enlarges, and of which he gives a particular instance at a church in Berkshire, are not of such general extent as he apprehends.

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Yet the clergy cannot be too much cautioned against them, nor too strongly excited to a vigilant and energetic performance of their duty. The author further suggests the expediency of insisting the fine arts, such as painting and sculpture, in the service of religion. This is of much less importance, and can apply only to our cathedrals and principal churches. The scruples of this well-intentioned writer, respecting our Liturgy and Articles, would, we think, be removed, by attention to the able and familiar expositions of both in the works of many of our churchmen, particularly by the Bishop of Lincoln's explanation of the seventeenth Article, in the second volume of his Theology.

**ART. 28.** *The Claims of Mr. Wardle to the Thanks of the Country, in Consequence of his Parliamentary Conduct on the Occasion of the Charges preferred by him against his Royal Highness the Duke of York, considered, in a Letter addressed to the Mayor of a respectable Corporation. By a Citizen.* 8vo. 45 pp. 2s. J. J. Stockdale. 1809.

The object of this writer is to show that Mr. Wardle (the mover of the inquiry in the House of Commons into the conduct of the late Commander in Chief) is not, by his conduct on that occasion, entitled to those public thanks which he has received from so many counties and corporate bodies throughout the kingdom.

His first imputation against that gentleman is "extreme temerity," in preferring so serious a charge upon grounds apparently slight, and (so far as he then knew) on the sole testimony of Mrs. Clarke; whose character and motives must have been well known to him. On this ground, (which he discusses at large) the Author does not deem him entitled to thanks merely for having instituted the late parliamentary inquiry. The apparent and unnecessary intimacy between the honourable member and Mrs. C. is next adverted to, and the surreptitious mode in which he is said to have obtained her Letters, condemned. To justify his censures in this respect, the Author lays before us "Extracts from the Minutes of Evidence printed for the use of the House," which certainly tend strongly to confirm them, and show, at least, a frequency of visits and a familiarity, which the respective situations of the two parties, as Accuser and Witness, could not have rendered necessary.

Extracts, containing Letters of Mrs. Clarke and Mr. Donovan, and parts of Mr. Wardle's and of Mrs. Clarke's evidence, are also inserted in this work, tending to prove improper practices, both by her and Mr. W., in order to procure evidence in support of the accusation. Having reasoned fully upon these testimonies, the writer sums up his opinion upon Mr. W.'s conduct in the following terms; from which we see no reason materially to dissent.

“-I should,” says he, “have put the house voluntarily in possession of every circumstance within my knowledge. I should not have left to accident the discovery of so important a circumstance as the dealing, in which I had found that person on whose testimony the House of Commons would have to decide the guilt or innocence of the party accused, to be engaged, at the very moment when brought before that assembly. I would not have allowed the possibility of any *secret existing in reference to the accusation* between myself and a woman of such an abandoned description, nor would I have written to, or received from her, any Letters which I should conceal. Whether I should have condescended (in a case so deficient in the absence of Mrs. Clarke’s evidence of all proof,) to adopt any artifice, or practice any means to entrap evidence in order to make out a charge, would have been to my mind the subject of great scruple and considerable hesitation; but of this I am convinced, that if I had permitted my zeal in the public cause to have overcome those feelings of personal honour usual among gentlemen, I should have conceived myself bound at all events to have communicated the whole proceeding, and to have laid before the House and the Country all that my ingenuity, dexterity, and the pious fraud to which I might have resorted, had been able to discover; in order that in so important a case they might exercise their judgment as to the credibility of witnesses, not upon a partial selection, but a full communication of all the circumstances.

“ I mean not to impute blame to Mr. Wardle as a member of parliament, or as a private gentleman. I only state what are the sentiments which I should have felt myself, and on which I trust I should have acted in a similar situation. They may be well founded, or erroneous; but the question for our consideration is not whether *blame* be imputable to this gentleman, but whether his conduct of the business, however fortunate for the country the discovery produced by the late investigation, be so *eminently meritorious* as to require at our hands and from every corporation in the empire, such peculiar distinctions, as we are not always prone to confer upon those who may have achieved even brilliant exploits, and risked their lives in the service of their country.

“ In this view of the case I have no difficulty in declaring my opinion, that the conduct of Mr. Wardle, however free from censure, is not such as to merit extraordinary praise; and that many just and sober considerations oppose, on very solid grounds, any public demonstration of encomium towards any individual member of the House of Commons,—in consequence of the late proceedings.” P. 43.

## LAW.

ART. 29. *A Letter on the Nature, Extent, and Management of Poor Rates in Scotland: with a Review of the Controversy respecting*

*pecting the Abolition of Poor Laws.* 8vo. 38 pp. 1s. Edinburgh, Park; London, Harding. 1807.

In this, as in numberless cases, we are unable to explain how the work was so long withheld from our notice. Though it is not sanctioned by any name, yet it better deserved our early attention than some other works and speeches on the same subject, to which names well known have been affixed.

Many persons in England, and even some authors, are ignorant that any poor-rates exist in Scotland; imagining that the poor are relieved solely by collections made at the doors of churches. Let such persons read this tract, and be convinced how ineffectual this mode of relief was long since found, and by what legal provisions it has been assisted.

The author apprehended very bad effects from Mr. Malthus's Essay on Population; and from the adoption of its principles by Mr. Whitbread, in his speech upon the poor-laws. We trust that all apprehension on this subject, from either of these quarters, has ceased; and that the essay, the speech, and the bill, have very few admirers at the present day. If, however, the Essay should still retain any votaries, *they* will be well employed in perusing this work; and will learn in this case, what we recommend to the public attention in many other cases, to entertain much greater respect for experience than for theory.

## DIVINITY.

**ART. 30.** *Two Sermons on Religious Establishments, preached before the University of Oxford, at St. Mary's; the first, on Sunday, May 29, 1808, the Anniversary of the Restoration of King Charles II. The second, on Wednesday, June 29, 1808, being St. Peter's Day. By Robert Dickinson, M. A. Fellow of Queen's College, and one of his Majesty's Preachers at Whitehall.* 8vo. 64 pp. 2s. 6d. Oxford, at the University Press. Rivingtons, &c. London. 1808.

We have here two well-written and well-argued Discourses on the subject of Religious Establishments; the first, which was preached on the anniversary of the Restoration, justifying the Establishment of the Church of England at that period; the second defending the propriety and necessity of some particular establishment. Both are defended on the general principle of the text, that "all things be done unto edifying." If we made any complaint respecting the conduct of the two Discourses, it would be, that their subjects are not always kept sufficiently distinct, and that it is difficult in some places to show that the Author does not wander from one part of the argument to another. There is at least a degree of obscurity in the arrangement, which,



which, as it seems to us, ought to have been avoided. The conclusion, however, is no less clear than sound. After painting with force and eloquence the probable evils to be expected from the total want of an Establishment, the preacher thus concludes:—

“ To preserve Christianity from such abuses and corruptions, to maintain the purity, the prevalence, and the permanency of the profession of the Christian faith, we assert the utility and the importance of its civil establishments.

“ Let us, however, always be understood to do it with proper qualifications and restrictions.

“ We assert the utility of establishments, founded upon the genuine principles of Christianity, and breathing its genuine spirit; comprising the whole substance, and nothing but the substance, of Christianity, framed in perfect harmony with the laws and institutions of civil liberty, and encroaching upon no natural rights of humanity and justice. We assert the utility of religious establishments, such as have been realized, and which are therefore not to be considered as romantic; of establishments, such as those, with which we are best acquainted, and with which we are most intimately concerned.

“ We assert the utility, I say, of such establishments, upon these grounds: that they provide a general, permanent, and uniform system of instruction for the people: that they are the great schools for national education, for national morals; inculcating the duties of life with clear and decisive authority, and enforcing obedience by the strongest sanctions: that they are the most efficacious means of preserving among us the fear and worship of God, and a reverence for his commandments; a reverence for every thing which is honourable, which is virtuous, which is holy; that by such institutions and ordinances, by their liturgies, their services, their instructions, Christian sentiments, and a Christian spirit, are cherished and kept alive in society: that they are most conducive to the support of morality and public welfare; most conducive in a word, to the general interests of Christian edification: that such “ wisdom and knowledge” have been, and are, and, under the merciful protection of Heaven, “ shall be the stability of our times, and the strength of salvation \*.” P. 62.

It is to be observed, that the whole question is here agitated chiefly upon political grounds; supposing only an obligation upon Christian legislators to provide for the support of Christianity in the most efficacious way they can discover. This is contended to be by an establishment, and particularly by such an establishment as the Church of England. Some of the points are particularly well argued and enforced.

“ \* Isa. xxxiii. 6.”

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ART. 31. *Christ's Supremacy, and his Church's Privileges, defended against Human Usurpation. In a Letter to a Friend. By a Christian.* 8vo. 34 pp. 1s. Williams and Smith. 1808.

This is the strangest tract we ever saw. It consists of reasonings against what the author calls "individual supremacy in the church of Christ;" but so obscurely is it written, that whether it is aimed against the supremacy of the pope, or of the king, or of bishops, or of individual ministers in their own parishes, or of all these together, we profess ourselves totally unable to comprehend. We are satisfied, however, that a work so incomprehensible, cannot possibly do harm to any one of the persons above enumerated, and therefore we dismiss it without further remark.

ART. 32. *No False Alarm: or a Sequel to Religious Union, &c. being the Result of a Parochial Visitation through the Archdeaconry of Bedford. By the Rev. R. Shepherd, D. D. Archdeacon of Bedford.* 8vo. 67 pp. Maxwell and Wilson. 1808.

The object of this tract seems to be chiefly to repel an accusation (not clearly stated from whom) of a neglect of religious instruction in the Archdeaconry of Bedford, which the author contradicts in the most positive manner, upon his own knowledge. We cannot in other respects praise either the conceptions or the style of the tract; but as the writer is no longer amenable to any human tribunal, we shall not attempt to cite him to our critical bar.

ART. 33. *The Lessons of the Church of England, taken from the Old Testament, as appointed to be read in the Afternoon Service, on the Sundays, and most important Holidays, throughout the Year. With short Notes.* 8vo. 172 pp. 3s. 6d. Rivingtons. 1809.

We mentioned the former part of this work, containing the Lessons for the Morning Service, in our Review for November, 1808, (p. 536). The present completes the design, which is confined to the first Lessons for Morning and Evening, because the second Lessons are not appropriated in general to the Sundays, but to the day of the month, and therefore must go through the whole New Testament. The days for which the Lessons are here printed, besides the Sundays, are Christmas-day, the Epiphany, Wednesday and Thursday in Passion Week, \* Good-Fri-

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\* Monday and Tuesday have no fixed Lessons.

day, Easter-Eve, Monday and Tuesday in Easter Week, Ascension-Day, Monday and Tuesday in Whitsun-Week, and certain days of political observance. Besides these, the proper Psalms are inserted for the few days that have them.

The notes are here, as in the former part, thrown at the end, that they may not interrupt the attention during the service. They are in general short, but explanatory. We may take as an example the note on "*the glory of the Lord shall be thy rear-ward.*" Page 18. ver. 8. † "*The part on thy rear: as if it were, 'thy righteousness shall go before thee, the glory of the Lord shall follow thee.'*" The word was common when this translation was written, and occurs in five other places, as Num. x. 25. '*the standard of Dan was the rear-ward.*' But in general it is erroneously written *re-re-ward*; whereas it is a mere compound from *rear* and *ward*; towards the rear." We do not hesitate to own that we have an interest in the success of this work.

ART. 34. *The Sunday Lessons for Morning and Evening Service throughout the Year; with those for Christmas-Day and Good-Friday; illustrated by a perpetual Commentary, Notes, and an Index. By Stephen Weston, B. D. F. R. S. F. S. A. Part 2, containing the Second Lessons. 12mo. 6s. 6d. Baldwins. 1809.*

The first part of this work was also noticed in the place already referred to. This part, for the reason assigned in the preceding article, is a complete New Testament. As every chapter is read three times in the course of the year; it might have been useful, and would have served to distinguish this from annotated Testaments in general, if the three days of reading had been prefixed to each chapter, or added in the margin, thus;

Matth. Chap. 1.	{ Jan. 2. May 3. August 31.	1 Cor. 1.	{ Jan. 19. May 18. Sept. 16.
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with any other incidental times of reading. This remark leads us to observe how very desirable it is, that all English church Bibles should have such notices printed in the margin, throughout both Old and New Testament; which would at once save much trouble, and prevent mistakes. We cannot but wonder that the plan has never been adopted.

The index refers only to the notes, and occupies less than two pages. Instead of a perpetual commentary, we have in this part only prefatory remarks to each book. The notes are in general extremely short; and, like those in the first volume, consist chiefly of passages compared from various languages. For example;

Mark xvi. 4. "*And when they looked they saw.*] It should be, and looking up they observed with surprise, that the stone was rolled away, for it was very great. See Sophocles Antig. xii. 32.

'Αθήσας ἀρμὸν χώματος λιθοσπαθῆ.

Look into the tomb, having first removed the stone."

Occasionally the Editor thus suggests a new translation. These volumes are printed with great neatness.

ART. 35. *Sunday Reflections. By the Author of Thoughts on Afflictation.* 8vo. 7s. Hatchard. 1809.

The pious and sensible Author of this excellent volume, regretting, that although every library abounds with good Sermons, and other religious publications, these are not attainable by servants, has printed these Sunday Reflections for their use and benefit. He has therefore taken the first lessons for the morning and afternoon of each Sunday, as subjects of observation, and has in plain, familiar, but very impressive terms, pointed out and explained the historical facts, and the moral and religious instruction they were severally intended to convey. Nothing can be more modest and unassuming than this Author's opinion of his labours, but there can be no hesitation in recommending these Sunday Reflections as admirably adapted to their purpose. So well indeed do they seem to us to be calculated for servants, and those of humble ranks, who are or may be prevented from attendance at their parish church, that we should be glad to see them printed and circulated in as cheap a form and size as possible. No one can peruse the Reflections on the third Sunday in Lent, p. 113, without being sensible, it is presumed, of the truth and justice of our commendation.

ART. 36. *On the Religious Improvement of Prisons: a Sermon, preached in the Cathedral Church of Durham, at the Assizes, holden there, August 10, 1808. To which is added, an Appendix on Subjects connected with the Sermon. By John Brewster, M. A. Rector of Redmarshall, Vicar of Greatham, and one of his Majesty's Justices of the Peace for the County of Durham.* 8vo. 41 pp. 1s. 6d. Rivingtons. 1808.

After stating the miseries of prisons in former times, and the improvements gradually made since the Reformation, but particularly by the benevolent interference and exertions of Howard, Mr. Brewster laments, that means and endeavours for diffusing true religious knowledge, through those abodes of guilt, are still much wanting. Something he allows has been done, but he conceives that it is yet very deficient. The remuneration to a chaplain allowed by a late act is, he thinks, inadequate. "A prison," he says, "is a parish; our more populous prisons are sometimes equal to many parishes, and require the attention of at least one visiting

visiting minister." He shows how necessary it is to instill true ideas of religion, in making any probable effort towards the reformation of prisoners; and how necessary for those under condemnation that they should not be misled by those Antinomian ideas of absolution and justification which too often are held out to them, in consequence of "an indiscriminate admission of spiritual visitors under such circumstances."

The Appendix to this discourse contains many important and convincing documents illustrative of its subject, and may be considered with advantage by those who are in situations to suggest or to promote amendments of the existing laws.

**ART. 37.** *The Way in which we should go: a Sermon, preached in the Parish Church of St. Botolph, Cambridge; on Sunday, December 11, 1808, for the Benefit of the New School established on Dr. Bell's and Mr. Lancaster's Plan of Education. By James Plumptre, B.D. Fellow of Clare Hall. 8vo. 39 pp. 1s. Cambridge, printed; Rivingtons, &c. London, 1809.*

Determined to lay a foundation broad enough, this preacher begins a Sermon for the benefit of a new school, by an account of the creation of man, the revelation made to him in a state of innocence, his fall, and all the subsequent dispensations of God to him.

—*Gemino bellum Trojanum orditur ab ovo.*

Yet his conclusions are very sound; because the knowledge of these facts and dispensations is treasured in the Bible, therefore every person should be able to read; and therefore the increase of schools is desirable. We have not the smallest disposition to dispute any point in this statement; nor indeed of the subsequent parts of the discourse, which turn on other considerations. Under his second head, he considers the question of the expediency of teaching the lower classes to read, and very soundly concludes in the affirmative. To the fact alledged by some persons, that the best servants and labourers they ever had could neither read nor write, he answers, very sufficiently, by contrary facts, that some of the best he has ever known, "the most contented, honest, and religious, could both read and write, and some of the most worthless could not do either." This observation is in a note. Another fact is given on the authority of Mr. Lancaster, "that out of 4000 [poor] who have been educated under him, in the course of ten years, not one has been charged with an offence in any of our criminal courts." P. 17. A most remarkable and consolatory fact, if Mr. Lancaster can be sure that he is not mistaken. Mr. P. next considers the difficulties to be obviated, in the plan of imparting knowledge to those who are to earn their daily bread by their daily labour; and the objections which have been

made to the principles of the new system of teaching. He particularly and soundly defends the principle of *emulation*, which he shows from scripture to have a good as well as a bad meaning; that there is a godly as well as a sinful jealousy; and that to provoke to love and good works is truly christian conduct. On the whole the Discourse is sound and useful; and not the worse perhaps for standing on a very broad bottom.

### MISCELLANIES.

ART. 38. *A Dissertation on the Hebrew Roots, intended to point out their extensive Influence on all known Languages.* By the late Rev. Alex. Pirie, of Newburgh. 12mo. 174 pp. Edinburgh, printed. Williams and Smith, London. 1807.

This very curious little book has accidentally been overlooked. Precarious as etymology ever is, when founded on mere similarities of letters or sounds, it is astonishing how much is here collected to point out the relationships of other languages to the Hebrew; sometimes to the staggering of reluctant scepticism. The work appears to have been left unfinished by its learned and ingenious author. It is not properly a dissertation, but rather a collection of Hebrew Roots, beginning alphabetically, but not going regularly through the alphabet. So much has been done by the old lexicographers, by Parkhurst, and a variety of writers of different kinds, towards deriving Greek, Latin, and English words from the Hebrew, that it would be a work of extreme labour to ascertain with correctness what is new in this little volume and what not; but that so much was never brought together before, within so small a compass, or in a form so convenient, is what we can assert without the least hesitation.

About 140 different roots are here examined, and though some of the connections may appear forced, yet the majority are worthy of consideration; and recollecting the strong claims of the Hebrew to be regarded as the mother of all languages, the foundation of the whole must be acknowledged to be infinitely more probable than that of any system which is built on the natural significance of certain assemblages of letters, or most of the fanciful notions which have been advanced on the tempting doctrine of etymology.

ART. 39. *Primitia; or Essays and Poems on various Subjects, religious, moral, and entertaining.* By Connop Thirlwall, eleven Years of Age, dedicated by Permission to the Lord Bishop of Down. The Preface by his Father, the Rev. Thomas Thirlwall, M. A. Minister of Tavistock Chapel, Broad Court, Long-Acre; Lecturer of St. Dunstan, Stepney, and Chaplain to the Lord Bishop.

*Bishop of Down.* 12mo. 230 pp. For the Author; London. 1809.

If we are literally to understand the representation of Mr. Thirlwall, that these compositions are, with little or no alteration, the production of a child, from seven to eleven years of age, the case is really extraordinary; and may be recorded as a natural phenomenon of very rare occurrence. We are told in the preface, that the young author, "at a very early period read English so well, that he was taught Latin *at three years of age*, and at four read Greek with an ease and fluency which astonished all who heard him. From that time, he has continued to improve himself in the knowledge of the Greek, Latin, French, and English languages. His talent for composition appeared at the age of seven."

The contents of this little volume are chiefly Essays, or rather little Sermons, each on a scriptural text; an Address to the Draper's Company, a Fairy Tale of some ingenuity, and a few Poems; and the father declares that, "with the exception of perhaps half-a-dozen verbal alterations in revising the proof sheets," every line and sentence is the genuine production of the young author; who "rarely corrects a sentence after it is once committed to paper." This seems to exceed most prodigies of the kind, though many very extraordinary are recorded.

As we conceive the patronage it has occasioned to be an object to the family, we shall not state our general opinion of such publications; but heartily wish success to this. To the young author we wish health and application to make a suitable progress in future; that he may be confirmed in his good principles; and prove an honour to his country, as well as a comfort to his friends.

ART. 40. *The Cambrian Traveller's Guide, and Pocket Companion: containing the collected Information of the most popular and authentic Writers, relating to the Principality of Wales, and Parts of the adjoining Counties; augmented by considerable Additions, the Result of various Excursions; comprehending Histories and Descriptions of the Cities, Towns, Villages, Castles, Mansions, Palaces, Abbeys, Churches, Inns, Mountains, Rocks, Water-falls, Ferries, Bridges, Passes, &c. &c. arranged in Alphabetical Order. Also Descriptions of what is remarkable in the intermediate Spaces, as solitary Houses, Forts, Encampments, Walls, ancient Roads, Caverns, Rivers, Aqueducts, Lakes, Forests, Woods, Fields of Battle, Islets, Cromlechs, Carnets, Tumuli, Pillars, Druidic Circles, Works of Iron, Tin, Copper, &c. The Roads are described, and the Distances given, and the distinct Routes of Aikin, Barber, Bingley, Coxe, Donovan, Evans, Hutton, Malkin, Pennant, Skrine, Warner, and Wyndham, are preserved. The whole interspersed with Historic and Biographic Notices, with Natural History, Botany, Mineralogy; and with*

- Remarks on the Commerce, Manufactures, Agriculture, and Manners and Customs of the Inhabitants.* Crown 8vo. 719 pp. 9s. 6d. Stourport, Nicholson; London, Lackington and Co. 1808.

Strange to say, though this title-page is so enormous it is in no degree a puff. Never did we see so great an abundance of matter compressed into so small a space, and sold at so reasonable a price. The book is closely printed in two columns, yet in a clear and legible type: and for its contents, what can we say more than that they fully correspond with the promise of the title. The name of the compiler, modestly withheld from the front of the book, we have a pleasure in bringing forward. It is Mr. George Nicholson, the printer and publisher of it: and we learn with pleasure, that he is employed on a similar compilation for Scotland. If we were asked for an instance of a work of this kind, usefully and well digested, we could not, by our present recollection, mention one at all comparable to it.

- ART. 41. *William Tell; or Swisserland delivered.* By the Chevalier de Florian, Member of the Royal Academies of Paris, Madrid, and Florence. A posthumous Work. To which is added, the Life of the Author, by Jauffret. Translated from the French, by William B. Hewetson, Author of the Blind Boy, the Fallen Minister, &c. 12mo. 5s. Sherwood and Co. 1809.

Florian's works have always been popular, and his tales in particular, both in their original and English dress, have without exception been well received among us. This story of William Tell, though founded in fiction, is so congenial to our natural spirit, that the same countenance and favour may securely be promised to it. That it is founded in fiction is made sufficiently apparent in Mr. Planta's History of the Helvetic Conspiracy; but still it is an animating tale, and here related with much spirit. The translator appears to have done his duty sufficiently well, and to have incorporated in his work a good portion of his original author's spirit.

- ART. 42. *Travels in Turkey, Italy, and Russia, during the Years 1803, 1804, 1805, and 1806, with an Account of some of the Greek Islands.* By Thomas Macgill. In two Volumes. 12mo. 9s. Murray. 1808.

Very little of important information, and still less of novel remark, can be expected from two duodecimo volumes, professing to describe places so numerous and so distant. Of Turkey, Italy, and Russia, so much has been written, that unless enlivened by brilliancy of observation, or a happy selection of anecdote, unless recom-



recommended by some name of authority, or introduced with certain local advantages, books and authors who undertake to describe them again, have but little probability of success. Of the Greek islands indeed, our knowledge is more circumscribed, and we are thankful for publications which represent faithfully their present condition. The present volumes are far from deficient in the particular qualities by which they ought to be distinguished. The description of Smyrna, and the places contiguous, of Constantinople, &c. and particularly those in the second volume, are amusing and highly satisfactory. The Author appears to be a very intelligent traveller, and has given the public an amusing and sometimes interesting picture of the places which he visited.

**ART. 43.** *Flowers of Literature for 1807; or Characteristic Sketches of Human Nature and Modern Manners. To which are added, a general View of Literature during that Period; Portraits and biographical Notices of eminent literary and political Characters; with Notes, historical, critical, and explanatory. By Francis William Blagdon, Esq. Author of the Imperial Folio History of India, &c. &c. To be continued annually. Cr. 8vo. 586 pp. 6s. Crosby and Co. 1808.*

This work commenced with the year 1802, and we from the first approved both the plan and execution. The public has thought with us, and it has now attained to a sixth volume with increasing praise and circulation. Of the body of the work it will be candid of us to say, that it has the most entertaining part of a Review, the original extracts and specimens, without the didactic and sometimes caustic ingredients of criticism. The introduction it would be inconsistent in us not to approve, since it is a very close copy of our half-yearly prefaces; the imitation of which we consider as at once a compliment to ourselves, and an advantage to the public. For the first five years the Editor subjoined an alphabetical list of books, with short criticisms; but as this was unavoidably anticipated in many instances by the introduction, it is now dropped. The number and variety of the specimens here introduced is surprising, and we must do the Editor the justice to say, that in all the variety we have never seen any thing offensive to morals or religion. The part we least approve is the biographical sketches, because they treat of living persons. But these doubtless have also their admirers.

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\* There were originally two Editors, Mr. Blagdon and Mr. Prevost. What is become of the latter we have not heard.



**ART. 44.** *Annals of Sporting, by Caleb Quixem, Esq. and his various Correspondents.* 12mo. 104 pp. with 29 plates, coloured. 10s. 6d. Tegg. 1809.

We announced some time ago \* republication of Bunbury's truly humorous and original Geoffrey Gambado, and Annals of Horsemanship, in small size, to which the present book appears to form a very tolerable sequel. It has indeed a frontispiece copied from the same author, namely, his admirable view of a riding Academy for grown Gentlemen, which has been imitated by Rowlandson with his usual felicity. The author has also professedly built on some of the hints given in the Annals, as in the print at page 5, where he exhibits the "true method of fitting a horse mathematically," illustrated by a view of a pair of compasses set astride upon a telescope, according to the suggestion of Mr. Lemma. To the same source may be traced the six prints entitled *Mathematical Horsemanship*, at pages 59, 60, &c. all of which are designed with much humour by Woodward.

This work is, however, by no means confined to Horsemanship; we have delineations of wigs, of hounds, of fashionable furniture at Hogs Norton; of the bailiff's hunt, and several other amusing particulars. The singular merit of Mr. Bunbury's publications above mentioned was that the wit and humour of the writing were quite equal to the originality and spirit of the designs. Here, we must confess, the artist has done much more than the writer, who evidently has not equal talents. The letter most in the style of Bunbury seems to be the eighth, in which an account is given of a Cockney Hunting Club, who make it a rule "never to lose sight of St. Paul's Cathedral." The whole is a trifle, but it is a trifle tending to raise a harmless smile, and therefore may be complacently received.

**ART. 45.** *Variety, or Selections and Essays, consisting of Anecdotes, curious Facts, interesting Narratives, with occasional Reflections.* By Priscilla Wakefield. 12mo. 4s. Darton and Harvey. 1809.

The exertions of this Author in the cause of youth continue to be vigorous and useful, nor has she ever published any thing among her numerous works which may not be safely and confidently recommended, as blending information and amusement. In the short introduction to this volume, Mrs. Wakefield has given some short account of herself, which, as it must be interesting to many readers, and as we can warrant its authenticity from personal knowledge, we have much pleasure in inserting.

\* Vol. xxxii. p. 649.

"I am

"I am the eldest daughter of a very numerous family, and received my education in the paternal house, under the inspection of one of the most excellent of mothers, to whose incessant care and admirable example I owe the foundation of any merit I may possess. From my earliest years she taught me the habit of industry, and employed me whilst a child to assist her in instructing my younger sisters. Being thus accustomed from my cradle to take an interest in the improvement of children, and to watch the progress of their understandings, I have formed an habitual attachment to youth, and delight in the society of young people, and am never more agreeably employed than in contributing to their stock of knowledge and amusement."

The present work is a useful and interesting addition to the juvenile library, and contains much variety—solid food for the hungry, with kickshaws interspersed to enliven the entertainment. That it will effectually answer the end proposed, we have not the smallest doubt.

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## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

Treatises on the Seventy Years Captivity of the Jews, foretold by Jeremiah; and particularly on the Seventy Weeks Prophecy of Daniel, the Truth of which is at last demonstrated. With some Remarks on a different Subject of Scripture. By the Rev. J. Thorold, Rector of Kencot, Oxon. 2s.

Zeal without Bigotry, or an Antidote to the Aspersions of the Author of "Zeal without Innovation." 2s. 6d.

Sermons before the University of Oxford in 1806, preached at the Bampton Lecture. By John Browne, M. A. late Fellow of Christ Church College. 9s.

The Church of England Doctrine of the Lord's Supper, being an Abstract of the Grounds on which the Church of England separated from the Church of Rome. By Shute, Bishop of Durham. 6d.

Jesus Christ, as Man, an inimitable Pattern of Religious Virtue. By Samuel Glaspe, D. D. 6d.

Accipe si Vis. A Letter, addressed to the Right Rev. Spencer, Lord Bishop of Peterborough, in Answer to the Opinion of Sir William Scott, Knt. as to the Legality or Illegality of refusing Church Burial to Dissenters; together with the Opinion and Case upon which it was taken, &c. &c. &c. By John Wight Wickes, M. A. Rector of Wardley cum Belton, &c. &c.

A Discourse on Cruelty to the Brute Creation. By the Rev. James Beresford, M. A. Fellow of Merton College, Oxford.

A Charge delivered to the Clergy of the Archdeaconry of St. Alban's,

Alban's, at the Visitation, holden May 24, A. D. 1809. (Connected with a former on Religious Education.) By Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. 2s. 6d.

Letters addressed to Bishop Skinner, of Aberdeen, on his Vindication of Primitive Truth and Order. To which is prefixed, a Preliminary Discourse on the present State of the Controversy concerning Ecclesiastical Government. By Patrick Mitchell, D. D. Minister of Kemnay, Aberdeenshire. 8vo. 9s.

#### HISTORY.—TRAVELS.

A Tour through Cornwall, in the Autumn of 1808. By the Rev. Richard Warner, of Bath. 9s.

Memoirs of the King's Supremacy, and of the Rise, Progress, and Results of the Supremacy of the Pope, in different Ages and Nations, so far as relates to Civil Affairs. With an Appendix of Papers relating to Charles I. singularly applicable to recent Events. By Thomas Brooke Clarke, D. D. 10s. 6d.

An Authentic Account of the Battle between the Austrian and French Armies, on the 21st and 22d of May, commanded by the Archduke Charles of Austria, and Bonaparte, Emperor of the French. 1s. 6d.

Travels of the late Duc du Chatelet in Portugal; revised, corrected, and enlarged by J. Fr. Bourgoing, late Minister Plenipotentiary from the French Republic. 2 Vols. 16s.

Letters from Canada; written during a Residence there, in the Years 1806, 1807, and 1808, shewing the present State of Canada. By Hugh Gray. 8vo. 12s.

Dr. Neale's Narrative of the late Campaigns of Wellesley and Moore in Portugal and Spain, accompanied by all the Official Documents, and by numerous Engravings. 4to. 2l. 2s.

A Narrative of the Campaign of the British Army in Spain, commanded by his Excellency Lieut.-Gen. Sir John Moore, K. B. &c. &c. authenticated by official Papers and original Letters, by James Moore, Esq. 4to. 1l. 11s. 6d.

An Account of the Operations of the British Army, and of the State and Sentiments of the People of Portugal and Spain, during the Campaigns of the Years 1808 and 1809. In a Series of Letters. By the Rev. James Wilmot Ormsby, A. M. Chaplain on the Staff, &c. 2 Vols. 12s.

#### BIOGRAPHY.

The Life of Alexander Nowell, Dean of St. Paul's, chiefly compiled from Registers, Letters, and other authentic Evidences. By Ralph Churton, M. A. Rector of Middleton Cheney, &c. &c. 8vo. 1l. 1s.

#### ARCHITECTURE.—PAINTING.

Principles of Design in Architecture, traced in Observations on Buildings Primeval, Egyptian, Phenician or Syrian, Grecian, Roman, Gothic or corrupt Roman, Arabian or Saracenic, Old English

English Ecclesiastical, Old English Military and Domestic, Revived Roman, Revived Grecian, Chinese, Indian, Modern Anglo-Gothic, and Modern English Domestic: In a Series of Letters to a Friend. 8vo. 7s.

Lectures on Painting, delivered at the Royal Academy of Arts; with a Letter on the Proposal for a public Memorial of the Naval Glory of Great Britain. By the late John Opie, Esq. 4to. 1l. 1s.

## LAW.

The Extraordinary Cause tried on Thursday, June 29, before Sir James Mansfield, Chief Justice of the Court of Common Pleas, in which the Right Hon. George Ferrars Townsend, commonly called the Earl of Leicester, was the Plaintiff, and the Morning Herald Defendant.

A Series of Letters to a Man of Property, on Selling, Buying, Leasing, Settling, and Devising Estates. By Edward Burton-Shaw Sugden, Esq. of Lincoln's Inn, Barrister at Law. 5s.

The Solicitor's Assistant in the Court of Chancery. By William Hands, Gent. 8vo. 9s.

A Treatise on the Practice of Conveyancing. By Richard Preston, Esq. Vol. II. Part I. 8vo. 9s.

## ANTIQUITIES.

The First Part of the Sixteenth Volume of *Archæologia*. 1l. 1s.

Index to the first Fifteen Volumes of *Archæologia*. 1l. 11s. 6d.

The Second Part of Wild's Cathedrals of England, containing twelve Perspective Views of York Cathedral. 4to. 3l. 3s.

## EDUCATION.

Essays on Professional Education, in eight Chapters. By R. L. Edgeworth, Esq. F.R.S. M.R.I.A. 4to. 1l. 5s.

Elements of English Education, containing the leading Parts of English Literature. By John Brown, Master of an Academy at Kingston, Surry. 12mo. 5s. 6d.

The Principle of the System of Education in the public Schools of England, as it respects Morality and Religion, favourably but impartially considered. 2s. 6d.

## AGRICULTURE.

Observations and Experiments on the Use of Sugar in feeding Cattle, Sheep, and Swine. 3s. 6d.

## MEDICAL.

Observations on the Fifth Report of the Commissioners of Military Inquiry, and on the Army Medical Department. In a Letter to the Right Hon. the Secretary at War. By Andrew Halliday, M.D. 2s.

A Treatise, explaining the Impossibility of the Disease termed Hydrophobia being caused by the Bite of any mad Animal. By William Maryan, Surgeon, Rotherhithe Wall. 8vo. 2s. 6d.

The Annual Medical Register. Vol. I. By a Society of Physicians. 9s.

## LITERARY INTELLIGENCE.

Science of Learning and the Arts against some Charges of Rousseau.—4. On Hypocrisy and open Profligacy, and the comparative Infamy and Demerit of each.—5. Probable Arguments in favour of the Immateriality of the Soul.—6. On the Machinery of the ancient Epic Poem.—7. On the Moral Influence of History.—8. On Natural and Moral Philosophy, and the proper Manner of Philosophising in both.—9. On Imitation of Fashion, &c. &c. By George Walker, F. R. S. late Professor of Theology at the New College, and President of the Philosophical and Literary Society at Manchester; Author of a Treatise on the Sphere, and on Conic Sections. 2 Vols. 11. 1s.

Expostulatory Letter to the Editor of the Edinburgh Review. 2s. 6d.

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## LITERARY INTELLIGENCE.

Sir George Staunton has sent to the press a work of no common interest. It is a *Translation* from the original language of the LEU-LEE, or the fundamental Laws of the Chinese Empire, as far as relates to their Penal Code. It is expected to be published in the early part of next season.

A second volume of *Sermons* will shortly be published; translated from French authors, and adapted to the English pulpit. By the Rev. S. Partridge, Vicar of Boston. To which will be added, *Forms of Parish Registers; and Observations on the Marriage-Act.*

The works of the pious and learned Dr. Townson will soon be published, in two volumes 8vo. with a Life of the Author, and a Sermon on the Quotations from the Old Testament, by the Editor Mr. Churton.

We have to announce a new Edition of *Wood's Athenæ Oxonienses*, with corrections and considerable additions.

Jeremy Bentham, Esq. Author of the Treatise on Scotch Reform, has in the press a work on *Libel Law.*

There is nearly ready for publication, a *Catalogue Raisonné* of the Library of the Royal Institution; it contains the best writers on every branch of science and literature, methodically digested; with an alphabetical Index of Authors.

The Rev. H. J. Knapp will shortly publish *An Abridgment of Universal History* for Families and Schools, with appropriate questions for the Instructor.

The Rev. John Kemphorne has in the press, *A Select Portion of Psalms* from various Authors.

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## ERRATA.

In our last, page 631, last line but two, for "free of the mania," read free from.

On the Blue Cover, Art. 19,

For Heber's Bibliomania, read Ferriar's.

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THE  
BRITISH CRITIC,

For AUGUST, 1809.

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Ut in corporibus magnæ dissimilitudines sunt, alios enim videmus velocitate ad cursum; alios viribus ad luctandum valere; itemque in formis, aliis dignitatem inesse, aliis venustatem, sic et in animis existunt etiam majores varietates. CICERO DE OFFIC.

For as there exist great differences in bodies, some excelling in swiftness at the race, others for their powers of wrestling; some remarkable for their grace, and others for their beauty, still greater variety may be looked for in minds.

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ART. I. *Voyages and Travels to India, Ceylon, the Red Sea, and Egypt, in the Years 1802, 1803, 1804, 1805, and 1806.* By George, Viscount Valentia. 3 Vols. 4to. 9l. 9s. Large Paper, 13l. 13s. Miller. 1809.

FEW works of this kind have more excited public expectation than these Travels of Lord Viscount Valentia; and it may be candidly said, that few on their appearance have better justified such expectation. There is perhaps hardly another example of an individual visiting these remote countries with similar endowments, united with equal advantages. We at least know of no person who has explored the interior of India, from the ingenuous motive of indulging scientific curiosity alone, unrestrained by political jealousies and suspicions, and unfettered by views of personal emolument;

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BRIT. CRIT. VOL. XXXIV. AUG. 1809.

emolument; who has been received by the native princes with open arms and undissembled welcome, as a friend and equal; who has made the circle of Ceylon under the immediate protection of an English governor of exalted talents and enlightened mind, anxious to promote, assist, and sanction the curious and scientific investigations of his noble visitor. If we turn our eyes to the Red Sea, the prospect is still more satisfactory. Lord Valentia traversed that interesting portion of the globe, from the Straits of Babelmandeb to Suez, with every possible advantage; protected by government, accompanied by nautical men, anxious to ascertain what was before doubtful, and to render its navigation hereafter certain and secure to future navigators. If we were to view the work before us in this point only, divested of all incidental communications of interest and amusement, its utility is hardly to be calculated. That the Red Sea <sup>will</sup> hereafter become the more frequent resort of English vessels, there is every reason to presume; that we have hitherto had no chart upon which mariners might securely depend, is equally certain. The pompous and extended delineation of the Red Sea, which accompanies the volumes of Bruce, is alike deceitful and contemptible. That traveller has evidently described places which he never saw, and ostentatiously given an account of observations and soundings which he neither made nor was capable of making: but more of this in its place. We shall satisfy ourselves with saying, that the chart of the Red Sea, which accompanies Lord Valentia's work, is a most ~~valuable~~ addition to the nautical knowledge of the age, and must necessarily prove of the highest use and importance to all who may hereafter, from whatever motive, have occasion to visit those interesting regions. But it is time that we should place before our readers a concise sketch of the track pursued by Lord Valentia, that they may be able to form a general idea of the information to be obtained, and the amusement to be expected.

On his way to India, the noble traveller touched at Madeira, St. Helena, the Cape of Good Hope, and proceeded to Calcutta. After being received most honourably and most hospitably by the Marquis Wellesley, he made his arrangements for a journey to Lucknow. On his way, he visited Burhampore, Jungepore, Monghyr, Patna, and Benares. All these places are pleasingly described. Leaving Benares, he proceeded by Jurnpore to Sultaupore and to Lucknow. Here he fixed his residence till he examined every place, and became acquainted with every circumstance essential to his views. After the accomplishment of all he de-  
fired



fired in these particulars, Lord Valentia returned to Calcutta down the Ganges. Remaining at Calcutta till he obtained a familiar knowledge of all that his inquisitive thirst of information required, he prepared for his voyage to Ceylon.

Arriving at Point de Galle, Lord Valentia proceeded to Columbo: here he was honourably received and welcomed by Mr. North. Under his protection and authority, Lord V. visited Negumbo, Andapane, Putlam, and indeed every place in Ceylon that was a worthy object of his curiosity. Having satisfied his enquiries of every kind at Ceylon, he departed for Tanjore; visited Cuddalore, Pondicherry, and Madras. Departing after a certain residence from Madras, he directed his course to Seringapatam, visiting Conjevaram, Vellore, and indeed the whole of the country which was the scene of Tippoo Saib's tyranny, and our brilliant victories. The conclusion of the first volume leaves us with his Lordship at Mangalore, the only port belonging to Tippoo, and now to the English, on the coast of Malabar.

The detail of this long and interesting journey occupies the first volume, upon which it now becomes us somewhat more circumstantially to expatiate.

The first thing with which every reader will, it is presumed, be impressed, is the easy, elegant, and unaffected style of the narrative. It is not the cold dry prose of the merely scientific traveller, nor the lax and fluent chit-chat of a gay and thoughtless man of fashion, passing from place to place for change of scene and variety of amusement. It evidently proceeds from a mind well stored, anxious to enlarge its possessions, to apply its attainments, and improve its advantages.

The scenes described in the first volume are not perhaps new to the majority of our readers; but the situation of the traveller, his attainments, and his advantages, have enabled him to present an air of novelty to most of them, and to us at least much information of the most interesting kind in all.

The massacre of the English at Benares as described at p. 108, is well known; the following anecdote is however new to us.

“Mr. Hawkins resides in the house that was occupied by Mr. Davis, during the ephemeral insurrection of Vizier Ali. I examined the stair-case that leads to the top of the house, and which he defended with a spear for upwards of an hour and a half, till the troops came to his relief. It is of a singular construction, in the corner of a room built entirely of wood, on a base of about



four feet; the ascent is consequently so winding and rapid, that with difficulty one person can get up at a time. Fortunately, also, the last turn by which you reach the terrace faces the wall. It was impossible, therefore, for the people below to take aim at him whilst he defended the ascent with a spear; they however fired several times, and the marks of the balls are visible in the cieling. A man had at one time hold of his spear, but by a violent exertion he dragged it through his hand, and wounded him severely. This gallant defence saved the settlement, as it gave time to the cavalry, that were quartered at Batabar, about ten miles from Benares, to reach Secrole, and oblige Vizier Ali to retire, with his followers, to his residence in Madoodoff's Garden. There he defended himself for some time; but at length a gateway was forced, and he had once more the good fortune to escape, with about three hundred of his followers, leaving his family and papers behind. After different attempts to excite insurrection in Oude, he was defeated by the British troops, and obliged to fly for protection to the Jeypour Rajah." P. 108.

There is no part however of the first volume which afforded us greater amusement in the perusal, than the description of Lucknow, and the domestic manners of the prince. We shall accordingly make a few short selections from this part of the work. We must premise nevertheless our often repeated wish that oriental travellers, and writers upon oriental subjects, would agree among themselves upon some fixed and determined nomenclature. What we have hitherto called and written nabob, Lord Valentia writes nawaub. Mr. Brown puzzled us some time since by writing Cairo, Cahira. It would really be useful to us ignorant Europeans to give us something like authority for our orthography. The following is the account of the noble traveller's first visit to the nawaub-vizier.

" March 23.—By seven in the morning I called on Colonel Scott, and being mounted on one of his elephants, proceeded towards the palace, distant the whole length of the town: his secretary and mine followed; our suwarrys preceding us, and our palanquins in attendance. On entering the first court, we found his state elephants, with their houdahs \* and coverings, drawn out on each side, with his cavalry, camels, and led horses richly

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\* Seats placed on the backs of elephants. The natives have them flat, with cushions; the Europeans have placed a seat on them, so that they resemble the body of a phaeton. The native princes frequently have canopies over them, richly ornamented with silver and gold.

caparisoned.

caparisoned. The second court was lined with troops, who received us with presented arms. It was impossible to advance any further on our elephants, we therefore quitted them, and entering our palanquins, were carried through a smaller into a larger court, at the end of which was a palace, built by the present Nawaub, where he generally resides. It is a handsome edifice, surrounded by a verandah. At the bottom of the steps we quitted our palanquins, and were met by his Excellency at the top. He embraced me as his equal. At that moment a salute of seventeen guns was fired. We were led to a breakfast table in a room furnished with chairs, and every other article in the European style. The greatest part of his family was present, but he introduced only his second son, who is his general and prime minister. Two courtiers, who are more particularly under the protection of the English, and who have been dignified by them with the titles of Lord Noodle and Lord Doodle, were also there; but the person I observed with the most curiosity, was Almas Ali Khan, the eunuch so celebrated by Mr. Burke's pathetic account of the distresses which his wives and children suffered from the barbarity of that "Captain-General in Iniquity," Mr. Hastings. He is a venerable, old woman-like being, upwards of eighty, full six feet high, and stout in proportion. After all the cruel plunderings which he is stated as having undergone, he is supposed to be worth half a million of money; and no wonder when it is considered, that for a considerable time he was Aumil, or renter, of nearly half the province of Oude. The Nawaub watches with care for his succession, which by the Eastern custom belongs to him. With all his affluence, Almas is but a slave, now nearly in his dotage, though formerly an active and intriguing courtier. Lieutenant-Colonel Marshall and several of his officers were of the party.

"The breakfast partook of every country; tea, coffee, ices, jellies, sweetmeats, French pies, and other made dishes, both hot and cold. The Nawaub himself laughed, and said that his French cook had provided rather a dinner than a breakfast. The service was English, with a profusion of fine cut-glass basons. After breakfast I gave a hint that I wished to depart, when the presents were produced, consisting of twenty trays of shawls, muslins, gold stuffs, &c. and one tray of jewels. At the door were an elephant, with a silver houdah, a horse with its caparisons, and a state palanquin of cloth of gold. On my declining to accept them, he remonstrated strongly, saying, that he knew very well I might accept them if I pleased, being totally independent of the India Company, and not bound by their regulations. I admitted the fact, but observed that I considered the present offered on such a public occasion not as a free gift, but a kind of tribute required from a man of his rank, when visited by a person in my situation. I consequently persevered in my refusal, only taking a pair of shawls, when I declared I considered.

dered the compliment as equally paid. Presents were also offered to Colonel Scott and Mr. Salt, who acted in the same manner." P. 135.

The description of the Hummam, or Bath, at p. 140, is curious; but we do not insert it, as it much resembles the description of similar scenes in other books which represent oriental manners and customs. The dinner however of which Lord V. partook, contains something so very whimsical and picturesque, that it cannot be read without a smile.

"The party at dinner consisted of twenty-seven, sixteen of whom were Europeans. The dinner was French, with plenty of wine, of which although the Mussulmauns drank none, yet, they had all the appearance of it, as the forbidden liquor was served in abundance on the table, and they had two glasses of different sizes standing before them. The room was very well lighted up, and a band of music (which the Nawaub had purchased from Colonel Morris) played English tunes during the whole time. The scene was so singular, and so contrary to all my ideas of Asiatic manners, that I could hardly persuade myself that the whole was not a masquerade. An English apartment, a band in English regimentals, playing English tunes; a room lighted by magnificent English girandoles, English tables, chairs, and looking-glasses; an English service of plate; English knives, forks, spoons, wine-glasses, decanters, and cut-glass vases. How could these convey any idea that we were seated in the court of an Asiatic Prince? The profusion of attendants was indeed of that country; and in no other would the guards and out-of-door servants have filled every door-way, and even crowded round the table. After dinner, the bottle passed freely for a short time: about eight we rose up to retire, and after the compliment of attar, were conducted to the head of the steps where our palanquins were waiting." P. 143.

The writer's talents for description are not in the course of his whole performance exhibited to greater advantage than in his account of what is there called a North-Wester, with which he was surprised at Lucknow.

"May 31.—This has been one of the most extraordinary seasons ever known. Usually the north-westerns set in early in May, and continue to cool the air by their frequent recurrence; in the course of ten years there has never been a May without them. Yet till this day we have not had a single shower since my arrival. This evening, the heat being very oppressive, I was sitting in my apartment on the terrace-roof of the house, when a sudden gloom and distant thunder induced me to go out  
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on the terrace. The wind, which had been easterly, was now perfectly lulled. A very dark blue cloud arose from the west, and at length covered half the sky. The thunder was not loud, and the air was perfectly still. The birds were flying very high, and making a terrible screaming. At length a dark brown cloud appeared on the western horizon, and came on with considerable rapidity. The whole town of Lucknow, with its numerous minars, was between me and the cloud, and the elevation of my terrace gave me an excellent opportunity of observing it. When at about the distance of a mile, it had all the appearance of a smoke from a vast fire, volume rolling over volume in wild confusion, at the same time raising itself high in the air. As it approached, it had a dingy red appearance; and by concealing the most distant minars from my view, convinced me that it was sand borne along by a whirlwind. The air with us continued perfectly still; the clouds of sand had a defined exterior; nor did the wind a moment precede it. It came on with a rushing sound, and at length reached us with such violence, as to oblige me to take shelter in my eastern verandah. Even there the dust was driven with a force that prevented me from keeping my eyes open. The darkness became every moment greater, and at length it was black as night. It might well be called palpable darkness; for the wind now changing a little to the southward, brought on the storm with ten-fold violence, and nearly smothered us with dust. It blew so violently, that the noise of the thunder was frequently drowned by the whistling of the wind in trees and buildings. The total darkness lasted about ten minutes; when at length it gradually gave way to a terrifically red, but dingy light, which I, at first, attributed to a fire in the town. The rain now poured down in torrents, and the wind changed to due south. In about an hour from its commencement the sky began to clear, the tufaun went off to the eastward, and the wind immediately returned to that quarter. The air was perfectly cool and free from dust. Although all my windows and doors had been kept closed, and there were rattys on the outside, yet the sand was so penetrating, that it had covered my bed and furniture with a compleat coat of dust. Mr. Paul tells me, he once was caught in a north-wester on the banks of the Ganges, when the darkness lasted for several hours. This, however, was one of the most tremendous that had ever been beheld at Lucknow. One person was literally frightened to death: there is, indeed, no danger from the storm itself, but the fires in the houses are in such situations that a blast might easily drive a spark against their thatched roofs, heated already by the sun; in which case the darkness would probably preclude the possibility of saving any part of the town. It is equally probable that a roof may be blown in, which would have the same melancholy consequences. The long drought had pulverised so much of the country, and so compleatly annihilated vegetation on the sandy

plains,

plains, that the tufaun brought with it more sand than usual ; and to that alone must be attributed the perfect darkness. It was the most magnificent and awful sight I ever beheld ; not even excepting a storm at sea. The wind in both cases was of equal violence, but neither the billows of the ocean, nor the sense of danger, affected my mind so much as this unnatural darkness." P. 160.

The character of Saadul Ali, the Nawaub-Vizier, and the noble traveller's description of the political state of Oude, impress us with a very favourable idea of his discrimination and sagacity : hereafter perhaps to be more effectually exercised. Indeed it may be observed throughout, that he is particularly happy in his delineation of characters, of which we shall speedily exhibit a specimen.

The fifth chapter presents us with subjects of high and great importance ; and is full of peculiar interest. It treats, among other things, of the state of society at Calcutta ; of the church establishment, and of the college, alas ! now no more. It affords us an opportunity of bearing honourable testimony to the noble writer's ardour for science, and entire attachment to the religious establishment of his country. His Lordship is of opinion with many other sagacious observers, that all attempts to convert the Hindoos to Christianity are inexpedient and impracticable ; and that if they were to become Christians, they would cease to be subjects. He recommends however, and very earnestly, a splendid religious establishment ; and asserts his confident belief, that the first step to be taken, is to render our religion respectable in the eyes of our Indian subjects. He makes no objection to the placing in the hands of the Hindoos, translations of the Scriptures in the language of the country ; to the silent operation of these, he thinks, (as we long ago declared to be our opinion) the cause of Christianity should be left.

The abolition by the company of the splendid institution of the college, by the Marquis Wellesley, he regrets as we do in the most unqualified terms. Its foundation was prompted by the high and honourable spirit of a British nobleman, actuated by a patriotic zeal for the true interests and reputation of his country. Its abolition seems to have been suggested by a narrow spirit of mercantile calculation ; from the cold deliberation not on what ought to be done, but on what the company could afford. The subject has been so much before the public, that we shall, without fear of being thought tedious, make a short extract from this part of the work.

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“ In establishing the College at Fort William, the Marquis Wellesley appears to have had two grand objects in view : to watch over, and improve, the characters of the junior civil servants, and to afford them that peculiar species of education, which could alone qualify them for discharging the complicated duties of their station. To effect either of these purposes, it became absolutely necessary that some kind of control should be acquired over the young men, which could not be more unexceptionably and effectually obtained than by subjecting them to the confinement of a public institution, and placing them under the guidance and authority of a provost, and such other officers as it might be judged expedient to appoint. Without some powerful restrictions of this nature, it would have proved totally impracticable to keep a number of inconsiderate young men within the due bounds of restraint.

“ The inadequacy of a more limited scheme has been unfortunately experienced, from the small portion of Lord Wellesley's plan still suffered to exist, which, though certainly useful in facilitating the acquirement of the native languages, is lamentably defective in all those essential purposes it was originally intended to answer ; especially with regard to its most important object, of preserving the young men from the many temptations and dangers by which they must necessarily be assailed on their arrival in such a country as India, with no greater degree of experience than usually falls to the lot of school-boys, and in full possession of a splendid income, in the expenditure of which they are absolutely uncontrolled.

“ At the present time, there are few of these young men who do not keep their horses, commonly their carriages, and in many instances their race-horses, which, together with their extravagant parties and entertainments frequent among them, generally involves them in difficulties and embarrassments at a very early period of their lives. The enormous expences attendant upon these and similar irregularities, are much too considerable to be defrayed even by the princely allowance which the writers enjoy from the moment of their arrival in India. To support this profuse manner of living, they are compelled to borrow large sums, at an exorbitant interest, of the Dewan, who is frequently a native of rank, and acts as a species of upper servant. These men, deeply versed in all the mazes of oriental subtlety, gradually insinuate themselves into the favour of their masters, and by encouraging their follies, and artfully supplying the means of dissipation, insensibly plunge them in almost inextricable difficulties, and eventually succeed in getting into their own hands the sole management of the writers' affairs.

“ While the young man remains in an inferior situation, the debt to the Dewan continues to encrease, from additional advances, and the rapid accumulation of interest ; and when the higher appointments



pointments at length become open, it takes years to clear off the embarrassments incurred by early extravagance.

“It is fortunate, if, in the eagerness to free himself from his incumbrances, he be not induced to connive at the misconduct of the Dewan, and even to participate in the illegal profits, with which the latter is ever ready to allure him; and though a large majority of those who arrive at the higher stations, pass through them with unfulfilled integrity, perfectly satisfied with the liberal allowances attached to their situation, and requiring no other inducement than their own sense of right, to keep them from every thing approaching to dishonour, yet it is nevertheless certain, that some are still unable to resist the temptation. Whenever this deviation from the paths of rectitude has unfortunately occurred, it has uniformly originated in the misconduct of the young writer on his arrival in the country, and his consequent dependance upon his Dewan.

“The most effectual mode of remedying this evil, is to place the young man in a situation where his conduct, and expences, would be subject to the inspection and control of respectable persons, selected with judgment for the important office. Under such circumstances, the employment of a Dewan ought to be prohibited, and disobedience rendered liable to immediate detection and punishment. Had Lord Wellesley's plan of a College been acceded to, this desirable end would have been attained, and the young men, subject to the restrictions and discipline of such an institution, would no longer have met with those facilities in raising money with which their present situation so often presents them. They must, in consequence, have been obliged to confine their expenditure to the liberal allowance of the East-India Company, till called to the higher appointments, when unincumbered in their affairs, and uncorrupted in their minds, they might rapidly and honestly have acquired, at an early period of their lives, that opulence which would ensure them affluence and comfort in their native country. This important object would also have been promoted by the early age at which the writers, when subject to collegiate restrictions, might have been sent to India; they might have gone at the tender age of fifteen, or even fourteen; and this would have enabled them to return in the prime of life, with constitutions unimpaired, and habits uncontaminated by the luxuries of Asia.” P. 253.

We pass with reluctance, and not without some indignation, from this subject to Ceylon, much regretting the narrowness of our limits, which will not permit us to expatiate as much as we could wish. We may generally observe that Lord Valentia's account of the real origin of the Ceylon war, attended to some of our countrymen with such disastrous consequences, is the first which has hitherto appeared

peared before the public. Of its authenticity there can be no question; for the vigour with which it is detailed, appeal may safely be made to the narrative itself. Were we disposed to consider the amusement of our readers only, we should extract various anecdotes about the Cingalese, which are full of interest and entertainment; and did we think it at all necessary to exhibit any particular example of the noble traveller's honourable feeling, and capacity for the delineation of character, we should print circumstantially the noble testimony given at p. 313, to the conduct and administration of the Hon. Frederick North. We must be satisfied with closing our observations of this month, with pointing out to the readers such remaining parts of the first volume, as will best repay their careful examination.

At p. 373 will be found some observations on the system pursued by the French concerning India, their subtlety and intrigues, which do great credit to the acuteness of the writer, and evince great diligence of investigation, and effectual use of the opportunities he enjoyed. At p. 400, &c. is the best account of Vellore that we have ever perused, accompanied with an interesting description of Tippoo's family, and some very pertinent observations on the unfortunate massacre which took place in July, 1806. In p. 415 the subject once more affords Lord Valentia an opportunity of exercising the talent which, in our opinion, he pre-eminently possesses, the exhibiting a neat and elegant delineation of character. As what he says of Tippoo is not extended, we shall make it our concluding extract.

“ I cannot help expressing my astonishment that any one should have been found to approve the conduct, and praise the character of Tippoo; yet in the public meetings of the India Company it has been asserted that he was not a tyrant. If he was not, I confess myself incapable of conceiving any character to which that title can be affixed. The internal government of his country was most oppressive, having placed unlimited confidence in a set of Aumils, who had no other recommendation than that they were Mussulmauns, and who, being bound by no oaths, not only embezzled a large proportion of the revenue, but plundered the unfortunate Hindoos without control; and even carried their depravity so far as to make secret inquiries respecting the females in their districts, and if they heard of any remarkable for beauty, to have them forcibly removed to their zenanas. As there was no regular police throughout the country, some districts were generally in rebellion; and it was not an unfrequent circumstance for the Pattels, or head men of two or three neighbouring districts, to assemble together and oblige the Aumil to grant them  
their



their lands at whatever price they pleased to fix : if he resisted he was usually murdered. Sometimes Tippoo had leisure to punish them, and then he did so most severely ; but at other times he had more important avocations, and their impunity encouraged a repetition of the offence. The natural consequence was, that the actual revenue of the country was rapidly diminishing, and even of that not more than two-thirds ever reached the royal treasury. If there could be any doubts of Tippoo's deserving the title I have given him, his conduct in Canara and Malabar would place it beyond doubt. The utter extermination of the Nairs of rank, who by conquest had become his subjects, seems to have been intended, and as far as lay in his power, was by him carried into effect ; for in Malabar, at its cession to us, there were none remaining, and in Canara they were diminished one half.

“ To the assertion, that many had quitted our provinces to live under the milder government of Tippoo, it is impossible to give any other reply than a positive denial of its truth ; and I am at a loss to conjecture on what authority it is stated. Hyder indeed carried off from the Carnatic above 60,000 families, of whom only a vestige remained when Lord Cornwallis entered Mysore ; but these unfortunate beings, so far from being satisfied with their situation, had found the yoke of Tippoo so heavy, that they joyfully seized the first opportunity to return to their native plains. The code of laws which Tippoo promulgated, and which has been so much praised by an Honourable Gentleman at the India House, was never even attempted to be carried into effect, and was merely meant by the tyrant to hand him down to posterity as a Mussulman legislator.” P. 415.

The visit of the Rajah, of Mysore, at p. 424, and the description of Seringapatam, will also sufficiently compensate the reader's attention.

We take our leave of the work for this month, by observing that the Appendix contains some important documents, nine in number, among which, No. 4, giving an account of the gold medals erroneously represented by Tavernier and others to have been coined in one day, is curious and interesting. The account of the Saint of Muckunpore, is hardly less so ; and the description of the Cingalese casts communicated by Mr. Tolfrey, is of so very novel a kind, and so greatly elucidates the manners of a country very imperfectly known, that it cannot fail to excite earnest attention. The description of individuals exhibited in this table is so multitudinous, that we cannot help being of opinion that classes is the term to be adopted rather than casts. Casts have more or less to do with religious superstitions and prejudices ; but surely these numerous divisions and sub-divisions

sions cannot possibly be considered as constituting so extended a variety of religious sects.

(*To be continued.*)

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ART. II. *An Examination of Mr. Marsh's Hypothesis respecting the Origin of the Three first Canonical Gospels; including the Attempt to explain the Phenomena observable in these Gospels by a new Hypothesis.* By David Veyfie, B. D. Rector of Plymtree, Devon; and late Fellow of Oriel College, Oxford. 8vo. 109 pp. 4s. Parker, Oxon; Rivingtons, London. 1808.

OF Mr. Marsh's celebrated Hypothesis we delivered our opinion in our 21st volume, where (at p. 178, &c.) the reader will find the reasons from which that opinion was deduced. Mr. Veyfie objects to the hypothesis on nearly the same grounds which were taken by ourselves, and by the able, though anonymous, author of "*Remarks on Michaelis's Introduction, &c.*" an invaluable tract, of which the reader will find an account at the 182d page of the same volume; and he states it to be the object of his *Examination* to show,

" 1. That in his (Marsh's) statement of the phenomena observable in the three first Gospels, there are inaccuracies which require to be corrected, and omissions which ought to be supplied.  
2. That all the phenomena, when more fully and correctly stated, cannot be explained by his hypothesis; and, 3. That there is another hypothesis, which will give a better solution of them."  
P. 11.

From p. 12 to p. 23, Mr. Veyfie points out the inaccuracy of Mr. Marsh's statement; and then gives, as fuller and more correct, the following statement of all the phenomena which have been hitherto observed, and are of importance in the present enquiry.

" I. *The phenomena in the verbal agreement of the Gospels.*

" 1. The examples of verbal agreement between St. Matthew and St. Mark are very numerous, and some of them very long and remarkable, both in  $\kappa$ , and in the additions  $\alpha$  and A.  
2. The examples of verbal agreement between St. Mark and St. Luke are not numerous, either in  $\kappa$ , or in the additions  $\beta$  and B.  
3. In  $\kappa$ , there is no instance of verbal agreement between St. Matthew and St. Luke only; but in the additions  $\gamma$  and T the examples

examples are frequent and long\*. 4. We meet with several examples in which all three Gospels verbally coincide; but these examples are neither very numerous nor very long. 5. In several passages, St. Mark's text agrees in one place with that of St. Matthew, and in another with that of St. Luke; and therefore appears at first sight to be a compound of both. 6. Of the verbal agreement between the Evangelists, and especially between St. Luke and either of the other Evangelists, very little comparatively is found in the narrative of things done; but much in quotation, and in the recital of words spoken, and especially the words of our blessed Saviour."

"II. *The phenomena in the verbal disagreement of the Gospels.*

"1. The Gospels afford frequent examples in which the same thing is related by two Evangelists in synonymous words, capable of the same literal rendering into another language. 2. There are many examples in which the same thing is related by two Evangelists in words which have collectively the same meaning, but are not capable of the same literal rendering into another language. 3. There are examples in which two Evangelists, in relating the same thing, differ in sense and meaning, as well as in expression. 4. In many sections, containing much synonymity, and sometimes much sameness of expression, the introductory matter is very different."

"III. *The phenomena in the contents and arrangement of the Gospels.*

"1. Each Gospel contains much matter peculiar to itself, as well as much in common with the other two, either jointly or separately. 2. The matter peculiar to St. Mark's Gospel consists chiefly in the addition of circumstances to facts which are recorded also by one or both of the other Evangelists. But the principal facts peculiar to this Gospel are very few. 3. St. Luke's arrangement of the principal facts, which he has in common with St. Matthew and St. Mark, is nearly the same as that of St. Mark. But his arrangement of the subordinate facts is frequently different. 4. The arrangement of St. Matthew, in that portion of his Gospel which is contained between the end of the fourth and the beginning of the fourteenth chapter, greatly differs from that of St. Mark and St. Luke in the correspondent places of their Gospels; namely, Mark i. 20, vi. 13, and Luke iv. 16, ix. 6. In the other parts of his Gospel he agrees with St. Mark in his arrangement of the same facts. 5. St. Matthew has inserted in various parts of his Gospel much matter which is contained in Luke ix. 51. xviii. 14. 6. St. Mark's Gospel contains no part of Luke ix. 51. xviii. 14." P. 23.

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\* For an explanation of these algebraical symbols, the reader, who is not acquainted with Mr. Marsh's Dissertation, may have recourse to our volume already quoted. *Rev.*

This Author then compares these phænomena with the hypothesis invented by Mr. Marsh for their explanation; and very completely proves, that, complicated as that hypothesis is, it is incompetent to explain any one of the three classes, under which he has very accurately arranged the difficulties, real or imaginary, which have furnished employment for so much ingenuity.

“ But even if this hypothesis would solve without difficulty or exception all the phænomena of every description, still it is not such an hypothesis as recommends itself to our approbation, and in a manner calls for our acceptance. It requires our assent to many things improbable in themselves, and not always consistent with each other. The very existence of the document is highly improbable. Is it to be supposed that there ever existed a work of such approved excellence and such high authority as to become the basis of our three first Gospels, and yet that nothing, not even the memory of it, should survive the apostolical age? Loose detached writings are easily lost; and when they are no longer in request, the memory of them soon perishes. But that there ever existed a continued narrative of the acts of Christ from his baptism to his death, that is in fact a regular Gospel, of approved excellence and high authority; and that, after copies of this narrative had been multiplied, and after it had been translated into a language of all others the most widely extended and the best understood, no ancient author should ever have referred to such a work, or even have mentioned that such a work ever was in existence, appears to me extremely improbable.” P. 51.

The Author having demolished the hypothesis of Mr. Marsh, which had indeed been completely demolished before by the admirable “Remarks on Michaelis's Introduction, &c.” to which we have already referred, employs much ingenuity in preparing the way for another hypothesis, of which he gives the following description:

“ The Apostles, both in their public preaching and in their private conversations, were doubtless accustomed frequently to instruct and improve their hearers by the recital of some action or discourse of our blessed Saviour. And many pious Christians, unwilling to trust to memory alone for the preservation of these valuable communications respecting their Redeemer, were induced to commit to writing the preaching of the Apostles while it was fresh in their memory. And thus, at a very early period, before any of our canonical Gospels were written, believers were in possession of many narratives of detached parts of the history of Jesus;—drawn up, some in the Hebrew language, and others in Greek. Of the Hebrew narratives, the most important were soon translated into Greek, for the benefit of the Greek Christians,

tians, to whom they were unintelligible in the original, and vice versa." P. 97.

From these detached narratives, this Author is of opinion that the three first canonical Gospels were principally compiled. Of the authors of these Gospels, he thinks that as Matthew alone was an eye-witness, he alone could write from a personal knowledge of the facts which he recorded.

"But even he judged it not expedient to draw altogether from his own stores; but to set the seal of an Apostle to writings already extant, in a more public and permanent manner than had hitherto been done. Accordingly he inserted in his Gospel many narratives which had been drawn up by others from his own preaching and that of the other Apostles, amending and enlarging as he saw expedient, and interweaving such additional facts and discourses as the Holy Ghost brought to his remembrance. He intended his Gospel for the use of believers of his own nation: he therefore wrote in his native language, commonly known by the name of Hebrew. Being more solicitous about things than words, he used his Hebrew narratives with no other alteration of the expression than the circumstances of the case required; and he gave a literal translation of his Greek documents, or used some literal version of them already made.

"He arranged his facts for the most part in chronological order: but as he wrote for the use of the Hebrew Christians, who were in danger from the doctrines and morals of the Pharisees, our Lord's greatest enemies; in one portion of his Gospel, namely, from the latter end of the fourth chapter to the beginning of the fourteenth, which is appropriated to an exposition of the doctrine, and a vindication of the person and character of his Divine Master, he departed from a chronological arrangement, and adopted an order more subservient to his principal design. He has not given in detail the acts of our Lord's ministry during his journey from Galilee to the country beyond Jordan: but being in possession of documents relating to them, he occasionally inserted them in other parts of his Gospel, whenever a fit opportunity offered; either for the sake of the instruction which they contained, or that he might give a collected view of our Lord's doctrine upon any particular subject. He wrote about the year 61 or 62." P. 98.

"St. Mark had no knowledge of St. Matthew's Gospel: for before its publication he had accompanied St. Peter to Rome, taking with him the materials which he had collected for a life of Christ; of which the greater part was the same as St. Matthew had used. As he intended his Gospel for the use of the Gentiles, he omitted many things which more immediately concerned the Jews; and inserted occasionally explanations of Jewish customs

customs and names. He added various circumstances relating to the facts which he recorded, the knowledge of which he probably acquired from St. Peter. He has not recorded the acts of our Lord's ministry during his journey from Galilee to the country beyond Jordan, nor has he inserted any of them in any other part of his Gospel. He published his Gospel at Rome for the benefit of the believers there, at no great distance of time from the publication of St. Matthew's Gospel in Judea.

"About the same time, St. Luke \*, in another part of the Roman Empire, was moved, as he himself informs us, by the attempts of many who had undertaken to give a regular narrative of the acts of Christ, to engage in the same work; for which his constant attendance on St. Paul had eminently qualified him. The materials which he employed were many of them the same as had been used by the other Evangelists; but some of the narratives had been drawn up by different persons, and, perhaps, from the preaching of other Apostles. And being diligent in his inquiries and researches, he was enabled to add greatly to the number. We have from this Evangelist an account of the acts and discourses of our Lord, during the time which elapsed between his preparation to leave Galilee, and his last journey to Jerusalem, from the country beyond Jordan. This occupies a large portion of his Gospel, namely, Chap. ix. 51.—xviii. 14.

"Both St. Mark and St. Luke wrote in Greek. But St. Mark being a plain unlettered man, and but meanly skilled in the Greek language, was for the most part satisfied with the very words of his Greek documents, and with giving a literal version of such as he translated from the Hebrew. Whereas St. Luke being a greater master of the Greek language, was more attentive to the diction, and frequently expressed the meaning of his documents in more pure words, and a more elegant form. Only he adhered more closely to the very expression of his documents, when he came to insert quotations from the Old Testament, or to recite discourses and conversations, and especially the discourses of our blessed Saviour. Both St. Mark and St. Luke adhered to the arrangement which they found in those documents which contained more facts than one. The documents themselves they arranged in chronological order. All the Evangelists connected the documents one with another, each for himself and in his own way." P. 99.

Mr. Veyfie thinks that St. Matthew's Gospel was translated into Greek some time after the two other Gospels were in

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\* We have shown from another writer, last month (Mr. Dunster), strong reasons for believing that St. Luke's Gospel was the first written, contrary to general opinion, and supposed tradition.

circulation; that the translator made great use of them, frequently copying their very words where they suited his purpose; that, however, he made most use of St. Mark's, having recourse to St. Luke's Gospel only when he could derive from the other no assistance; and that where he had no doubt, or perceived no difficulty, he frequently translated for himself, without looking for assistance from either. Such is the hypothesis which Mr. Veyssie proposes in preference to Mr. Marsh's.

That it accounts for all the phenomena, which have, in Germany, been supposed to involve so many difficulties, we have no inclination to controvert; for, as this Author observes of Marsh's hypothesis, "being framed by a man of genius and learning, principally with a view to explain the phenomena which the Author had observed, it may reasonably be expected to answer, in every point of importance, the purpose for which it was intended." We are even ready to grant, that it answers this purpose more completely than Mr. Marsh's, of which therefore it may be considered as an improvement; but to improve requires not the same effort of genius as to invent. Both, however, are mere hypotheses, or rather complications of various hypotheses, which he, who rejects them, cannot by argument or testimony be compelled to admit; while both appear to us to detract much from the authority which has hitherto been allowed to the three first Gospels.

To the present Author's detached narratives the same objection seems to lie which he has so forcibly urged against the very existence of Mr. Marsh's document *n*. Some of these narratives must have been of considerable length; for, as it is justly observed, some of the examples of verbal agreement, which they have occasioned between St. Matthew and St. Mark are very long and remarkable. They must likewise have been deemed of great importance, since they were translated from Hebrew into Greek, for the benefit of the Greek Christians; and appear indeed, from this account of them, to have furnished the *whole matter* of St. Mark's Gospel, except the explanation of some Jewish customs and names, and some *circumstances* acquired from St. Peter. Such narratives as these are exactly Mr. Marsh's documents, and one of them, his document *n*, an entire Gospel, of which not even the memory survived the apostolic age.

That such of the early Christians as were capable, committed to writing the valuable communications respecting their Redeemer, which they received from the preaching of the Apostles, is indeed extremely probable; but it is by no means



means probable that the *number was great* of those who had been *taught to write*. In Judea it is evident that reading and writing were accomplishments, which the generality of the lower orders of the people did not possess; for the Jews could not, had those arts been common, have said of our Saviour, "How knoweth this man letters, having never learned?" Had people of his rank in society been commonly taught to read and write, this question would have been extremely absurd; nor could his teaching have excited that astonishment which it did, as he might have been supposed to read the Scriptures and study them at home. Before the æra of printing, when the copies of books were comparatively few, and of a very high price, the arts of reading and writing could indeed have no where been very general accomplishments; and unless Matthew had been previously taught letters, to fit him for his office at the receipt of custom, there is no reason to suppose that any one of the Apostles could, before the day of Pentecost, have committed to writing a single sentence of their Divine Master's preaching. They were, however, as capable, before that day, as any other illiterate men, of treasuring up in their memories what they had heard, and probably *often* heard from him; they would, of course, converse frequently with each other on subjects of so great importance; and when it is recollected, in addition to these circumstances, that one of the offices of the Comforter was "to bring all things to their remembrance whatsoever their blessed Master had said unto them;" it is surely unnecessary to invent idle hypotheses to account for facts, which can so easily and so completely be accounted for without them.

Whatever makes a very deep impression on the mind, more especially on the mind of a youth, or an illiterate man, is never to be effaced; while the circumstances of slight importance accompanying that impression, are generally forgotten or indistinctly remembered, after a period comparatively short. Hence so many striking fragments of Gaelic and other poetry, which have been transmitted by oral tradition through many generations; while the circumstances which connected them, if they were originally connected, have been so completely forgotten, as to give room for genius to work them up into any form, and exhibit them as one connected poem of the highest antiquity. But no poem, however striking, can have at any time made so deep an impression on the minds of those to whom it was first rehearsed, as the miracles and doctrines of our Saviour must have made on the minds of his disciples; and if such of the

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disciples



disciples as committed these things to writing, had not displayed, in their narratives, a remarkable harmony even of words, their minds would have been constituted differently from the minds of all other men. In the circumstances, however, which accompanied the miracles, and gave occasion to the doctrines, as well as in the arrangement of their different narratives, we meet with such disagreement as was to be expected in writers of integrity, whose sole objects were truth and importance; for as those circumstances could make no deep impression on their minds, and were not among the things which the Comforter was to bring to their remembrance, they must have been remembered by them as the unimportant circumstances of any great event are generally remembered by other men.

This reasoning has so long been familiar to us, that perhaps we consider it as more conclusive than it is in reality. The truth is, that we think it so very obvious and so fully sufficient to account for all the phenomena, whether of harmony or of discord, which are looked on as perplexing in the three first Gospels, that we are persuaded the hypothesis of written documents would never have been thought of, had not too many of us adopted the German notion, that neither St. Mark nor St. Luke wrote under the guidance of inspiration.

Michaelis supposes that none of the disciples were inspired, but those on whom the Holy Ghost visibly descended on the day of Pentecost, and that he so descended on none but the eleven Apostles. This hypothesis seems to be adopted by Mr. Marsh, and is not openly rejected by Mr. Veyssie; though the first part of it is in direct contradiction to much of what we read in the Acts of the Apostles, and the second seems to us to be inconsistent with the account which we have there of the miraculous gift of tongues.

St. Stephen was certainly inspired; for he was one of seven men whom the multitude *knew* to be "full of the Holy Ghost, and he did great wonders and miracles among the people;" though there is no reason to imagine that he was one of those, on whom the Holy Ghost sat in the similitude of fiery tongues. There is, however, every reason to believe, that the hundred and twenty persons mentioned in the 15th verse of the first chapter of the Acts of Apostles, "were all with one accord in one place, when there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Such, at least, was the opinion of Jerome and Chrysostom, and Œcumenius, among the ancients, as well as of Grotius, Lightfoot, and Whitby, among the moderns;

derms; and it certainly appears at first sight most agreeable to the account which we have of the calling of Matthias to the Apostleship; while we know that the Apostles imparted the miraculous gifts of the Holy Ghost to those, whom by imposition of hands they ordained ministers in particular churches. This being the case, both St. Mark and St. Luke may have written under the guidance of inspiration, as we believe they both did, whether they were with the Apostles or not on the day of Pentecost; and the hypothesis of written documents, as the bases of the three first Gospels, is, in every form in which it has yet been presented to us, not only superfluous, in our opinion, but also loaded with much greater difficulties than those which its authors profess to remove.

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ART. III. *Latin and Italian Poems of Milton, translated into English Verse; and a Fragment of a Commentary on Paradise Lost. By the Late William Cowper, Esq. With a Preface by the Editor; and Notes of Various Authors.* 4to, 355 pp. 2l. 2s. Chichester printed; Johnson and Evans, London. 1808.

WE have not often been more gratified by a publication than by this present: The union of such poets as Milton and Cowper, congenial souls, at least in genius and piety\*, two of the highest claims to admiration, cannot fail to gratify those whom their separate works have often filled with the warmest sensations of delight. The Latin poems of Milton, the first fruits of his genius, the manifest and very extraordinary promise of his future eminence, have always drawn us to them by the strongest power of attraction. The rich and native abundance of poetical imagery every where adorning them, and poured forth in a language which, though generally classical, seems to flow from the writer with such ease, that the style is truly his own, and appears to be the best and readiest expression of his thoughts; all this, proceeding, in many instances, from a youth not yet of age, must surely demand the highest admiration. But when we add to the consideration, that in these qualities he neither had a model in his own country, nor has yet had a rival; that in Italian also he was able to express himself with elegance and force; and that,

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\* We speak only of the warmth of religious feeling belonging to both, without adverting to any peculiar opinions in either.

instead of being drawn aside by these facilities, the same man was afterwards enabled to exalt his native language to the highest summit of poetical dignity and expression, we cannot possibly moderate our wonder in contemplating such extraordinary powers.

Yet while we wonder at the talents of the poet, we are equally called upon to admire the qualities of the man. The generous and affectionate attachment to his friends, the tender gratitude to a worthy preceptor, the truly filial piety, and attachment to a good father, and lastly the high sentiments of honour, propriety, virtue, and religion, which everywhere pervade these very juvenile poems, give altogether so very singular a picture of native excellence, that, much as we differ from his biographer Symonds, in many points of speculation, we are led irresistibly to his opinion; that, in every subsequent part of life, Milton's intentions at least were upright: though circumstances led him into efforts which we disapprove, and situations in which we grieve to see him. That the beautiful sentiments contained in these poems should be conveyed to every English reader, in the graceful and appropriate language of Cowper, is fortunate for the extension of Milton's fame. The wonderful promise of his youth could never be adequately known by other means; and the versions of Cowper have certainly, with great exactness, more grace and originality of manner than are usually to be found in any translations. He undertook the task with an enthusiasm, which never seems to have abated in his progress through it.

Having thus expressed our general sentiments upon the subject of this publication, we proceed to the pleasing task of selecting a few specimens from it. We begin with the no less elegant than affectionate Epistle written by Milton in his 18th year, to his beloved preceptor Thomas Young, who was then Chaplain to the English Factory at Hamburg. This was in 1626. We shall begin our quotation from the Latin lines,

“ Ille quidem est animæ plus quam par altera nostræ,  
Dimidio vitæ vivere coger ego,” &c.

“ My friend, and favorite inmate of my heart,  
That now is forced to want its better part!  
What mountains now, and seas, alas! how wide!  
From me this other, dearer self divide,  
Dear, as the sage renown'd for moral truth  
To the prime spirit of the Attic youth!  
Dear, as the Stagyrte to Ammon's son,  
His pupil, who disdain'd the world he won!

Nor

Nor so did Chiron, or so Phœnix shine  
In young Achilles' eyes, as he in mine.—  
First led by him thro' sweet Aonian shade,  
Each sacred haunt of Pindus I survey'd;  
And favor'd by the Muse, whom I implor'd,  
Thrice on my lip the hallow'd stream I pour'd.  
But thrice the sun's resplendent chariot roll'd  
To Arics, has new ting'd his fleece with gold,  
And Chloris twice has dress'd the meadows gay,  
And twice has summer parch'd their bloom away,  
Since last delighted on his looks I hung,  
Or my ear drank the music of his tongue:  
Fly therefore\*, and surpass the tempest's speed,  
Aware thyself that there is urgent need!  
Him entering thou shalt haply seated see  
Beside his spouse, his infants on his knee;  
Or turning, page by page, with studious look,  
Some bulky father, or God's holy book;  
Or ministring (which is his weightiest care)  
To Christ's assembled flock their heavenly fare.  
Give him, whatever his employment be,  
Such gratulation, as he claims from me." P. 21.

The affectionate style of this address is highly pleasing, and creditable to the feelings of the young poet, whose reference to his poetical studies is natural, and is made the more interesting by our knowledge of his subsequent eminence. In translating these lines Cowper has taken one or two liberties creditable, we think, to his judgment. Milton's Latin lines, in the full spirit of classical style, abound with historical and mythological allusions. Some of these, as not equally grateful to English readers, the translator has dropped or changed. Thus, in rendering

"Charior ille mihi quam tu, doctissime Graium,  
Climiadi, pronepos qui Telamonis erat,"

he omits the descent from Telamon; and in the two next, instead of a mere allusion to the mythological birth of Alexander, he has ventured to introduce the characteristic circumstance of his "disdaining the world he won," which is not in the original. This is a liberty which should be sparingly taken, and Cowper has not often attempted it; but here we are not inclined to object to it. As we shall have occasion to notice some of Milton's love verses, we will quote also the opening of his seventh elegy, written at the

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\* Addressed to the letter itself, as common with classical writers.

age of 19, in which he records the first triumph of the tender passion over his heart. It is at once characteristic of the unwillingness with which his mind yielded to any dominion, and we believe the most perfect imitation of the best classical model that now exists. It begins,

“ Nondum blanda tuas leges, Amathusia, nôram,  
Et Paphio vacuum pectus ab igne fuit,” &c.

It may be objected indeed that it is built too entirely upon the heathen ideas of Venus and Cupid, but what could a classical lover of nineteen do without them? Cowper has thus given it.

“ As yet a stranger to the gentle fires  
That Amathusia's smiling queen inspires,  
Not seldom I derided Cupid's darts,  
And scorn'd his claim to rule all human hearts.  
Go, child, I said, transfix the timorous dove!  
An easy conquest suits an infant love;  
Enslave the sparrow, for such prize shall be  
Sufficient triumph to a chief like thee!  
Why aim thy idle arms at human kind?  
Thy shafts prevail not 'gainst the noble mind,  
The Cyprian heard, and kindling into ire,  
(None kindles sooner) burn'd with double fire.  
It was the spring, and newly risen day  
Peep'd o'er the hamlets on the first of May;  
My eyes too tender for the blaze of light,  
Still sought the shelter of retiring night\*,  
When Love approach'd, in painted plumes array'd,  
Th' insidious God his rattling darts betray'd;  
Nor less his infant features, and the fly  
Sweet intimations of his threatening eye.” P. 38.

Here the two poets again seem to contend for mastery, and it is difficult to say which obtains it. The two last lines are beautiful in Cowper, and, though not quite literal, are sufficiently warranted by the original; yet Milton's lines have still beauties of their own,

“ Prodidit et facies, et dulce minantis ocelli,  
Et quicquid puero dignum et Amore fuit.”

Perhaps the use of *dulce* is not quite warranted here: it is generally adverbial, but it might easily be altered. The verses against the supposed decay of Nature are magnificently

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\* So early did the poet's eyes give symptoms of the calamity which afterwards befel him. *Rev.*

fine, and well rendered by the translator. But we hasten to our last specimen from the Latin poems, which must be taken from the affectionate lines addressed to the Author's father, as peculiarly honourable to his feelings. They are thus rendered in blank verse.

" Oh that Pieria's spring would thro' my heart  
Pour its inspiring influence, and rush  
No rill, but rather an o'erflowing flood!  
That, for my venerable Father's sake,  
All meaner themes renounc'd, my Muse, on wings  
Of duty borne, might reach a loftier strain.  
For thee, my Father, howsoe'er it please,  
She frames this slender work, nor know I ought  
That may thy gifts more suitably requite;  
Though to requite them suitably would ask  
Returns much nobler, and surpassing far  
The meagre stores of verbal gratitude:  
But, such as I possess, I send thee all.  
This page presents thee, in their full amount,  
With thy son's treasures, and the sum is nought;  
Nought, save the riches that from airy dream  
In secret grottos, and in laurel bow'rs,  
I have, by golden Clio's gift, acquir'd." P. 59.

The youth that feels towards a father what Milton expresses here, and throughout this pleasing poem, ought to be acquitted of all harsh suspicions against his disposition. On the poem to Manso, and the beautiful Epitaphium Damonis, we could dwell with renewed delight, but we hasten to other objects.

The Italian poems of Milton have been hitherto less known than all the rest, partly from the imperfect hold which that elegant language has generally had upon the English taste: but they are full of beauties, and of beauties worthy of Milton. They also exhibit Milton in love, but always like himself, dignified, moral, and pious; and rather surprised to find himself so caught.

" Charles, and I say it wond'ring, thou must know,  
That I, who once assum'd a scornful air,  
And scoff'd at Love, am fallen in his snare,  
Full many an upright man has fallen so."

The truth is, that like all men of active imagination, Milton was much inclined to all the virtuous effects of the tender passion; though his general loftiness of mind prevented him from owning the fact to himself. His excuse for writing in Italian on this occasion is beautifully given in this Canzone.

" They

" They mock my toil—the nymphs and amorous swains,—  
 ' And whence this fond attempt to write,' they cry,  
 ' Love songs in language that thou little know'st?  
 How dar'st thou risque to sing those foreign strains?  
 Say truly. Find'st not oft thy purpose cross'd,  
 And that thy fairest flow'rs here fade and die?'  
 Then, with pretence of admiration high,—  
 ' Thee other shores expect, and other tides,  
 Rivers on whose grassy sides  
 Her deathless laurel leaf, with which to bind  
 Thy flowing locks, already Fame provides;  
 Why then this burden, better far declin'd?'—  
 Speak Muse! for me. The fair one said, 'who guides  
 My willing heart, and all my fancy's flights,  
 ' This is the language in which Love delights!' "

But the following sonnet, which is surely one of the finest compositions of its kind, and is rendered by Cowper in a manner truly worthy of Milton, and capable of delighting the great poet himself, cannot be omitted. The original begins "*Giovane piano.*" The translation is this, and perhaps a more excellent translation was never made.

## SONNET.

" Enamour'd, artless, young, on foreign ground,  
 Uncertain whither from myself to fly,  
 To thee, dear Lady, with an humble sigh,  
 Let me devote my heart; which I have found,  
 By certain proofs not few, intrepid, sound,  
 Good, and addicted to conceptions high.  
 When tempests shake the world, and fire the sky,  
 It rests in adamant self-wrapt around;  
 As safe from envy, and from outrage rude,  
 From hopes and fears, that vulgar minds abuse,  
 As fond of genius, and fix'd fortitude,  
 Of the resounding lyre, and every Muse.  
 Weak you will find it in one only part,  
 Now pierc'd by Love's immedicable dart." P. 100.

When we come to the notes written by Cowper upon the three first books of *Paradise Lost*, we deeply regret that he was prevented, by sorrow or malady, from pursuing a task for which he was so eminently fitted. His remarks on the language and versification of his author, are of high value; but his sentiments on the inventions, the contrivance, and above all, the religious feelings of Milton, are inestimable. Cowper justifies, most solidly, the fiction of Pandæmonium, and the very unjustly censured allegory of Sin and Death; with the fine apostrophes where the Poet speaks in his own person.



person. As among materials of such value we can only select a specimen, we cannot perhaps give one more striking than the following admirable note on Book i. l. 26.

*“ And justify the ways of God to men.*

“ Justify them by evincing, that when Man by transgression incurred the forfeiture of his blessings, and the displeasure of God, himself only was to blame. God created him for happiness, made him completely happy, furnished him with sufficient means of security, and gave him explicit notice of his danger. What could be more, unless he had compelled his obedience? which would have been at once to reduce him from the glorious condition of a free agent to that of an animal.

“ There is a solemnity of sentiment, as well as majesty of numbers, in the exordium of this noble Poem, which in the works of the ancients has no example.

“ The sublimest of all subjects was reserved for Milton, and bringing to the contemplation of that subject not only a genius equal to the best of theirs, but a heart also deeply impregnated with the divine truths which lay before him, it is no wonder that he has produced a composition, on the whole superior to any that we have received from former ages. But he who addresses himself to the perusal of this work; with a mind entirely unaccustomed to serious and spiritual contemplation, unacquainted with the word of God, or prejudiced against it, is ill qualified to appreciate the value of a poem built upon it, or to taste its beauties. Milton is the poet of Christians: an Infidel may have an ear for the harmony of his numbers, may be aware of the dignity of his expressions, and in some degree of the sublimity of his conceptions, but the unaffected and masculine piety, which was his true inspirer, and is the very soul of his poem, he will either not perceive, or it will offend him.

“ We cannot read this exordium without perceiving that the author possesses more fire than he shews. There is a suppressed force in it, the effect of judgment. His judgment controuls his genius, and his genius reminds us (to use his own beautiful simile) of

—A proud steed rein'd,  
Champing his iron curb.

He addresses himself to the performance of great things, but he makes no great exertion in doing it; a sure symptom of uncommon vigour.” P. 189.

Thus it is that one poet comments upon another; and we will not scruple to say that there is more of valuable observation in the few notes, which Cowper produced on the beginning of this Poem, than in ten times the mass of ordinary annotations.

As to the part of Mr. Hayley in this work, it is modest and proper. Some good notes he has written, and others collected,



collected, upon the poems here translated; and we suspect, though we do not perceive it to be said, that the translation of the complimentary poems addressed to Milton was his work. The volume is printed for the benefit of a Godchild of Cowper, as before announced, and we cannot doubt that considerable advantage will be derived from it. The outline sketches by Flaxman, though elegant, are hardly sufficient to raise the book to the price fixed upon it; but this must be excused, in consideration of the application of the profits. The typography is handsome, but very far from correct; whether the fault is to be imputed to the Chichester printer, or to some little failure of sight in the Editor, we know too well how difficult it is to avoid press errors, to speak very harshly of them. Altogether, the work is such as to give abundant gratification to the admirers of Milton, Cowper, and poetry, whether Latin, English or Italian.

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ART. IV. *Asiatic Researches: or Transactions of the Society instituted in Bengal, for enquiring into the History and Antiquities, the Arts, Sciences, and Literature, of Asia, Vol. VII.* Calcutta, printed; London, Elmsly. 1801.

FROM the first institution of the Asiatic Society under its illustrious founder, we have, during a course of years, endeavoured to do justice to their laborious exertions in the cause of eastern literature, and the six first volumes were reviewed with as much celerity as the volumes could be procured, and often in very considerable detail. The admission of some articles not very intimately connected with oriental researches, of others of slight interest and importance, and of others again that seemed in a degree subversive of the principles and axioms of that founder; as, for instance, in Mr. Bentley's elaborate efforts, noticed in our review of the sixth volume, to destroy the antiquity of the Surya Siddhanta and other astronomical treatises, on which, investigated doubtless with due attention, Sir W. Jones had formed the basis of very important theories, connected with the sciences and the civil history of Asia\*; these circumstances, we say, had a tendency rather to retard our zeal, and have been the regretted

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\* See our review of that volume in Brit. Crit. vol. xxv. p. 531.

occasion that the contents of the present volume, by no means one of minor importance, are so late presented to our readers. Both the 7th and 8th volumes are now lying upon our table, and from the prodigious mass of matter contained in them, we shall now proceed, without further apology, to select what is most interesting and important for their consideration. To the 7th volume, published by this learned Society, are prefixed what are termed "*DESIDERATA*," consisting of *questions*, to be resolved by the learned of Europe and Asia, respecting various points connected with Hindu history, and geography, not yet investigated. The idea originated with the first venerated president, and this invitation to extended discussion will doubtless stimulate both eastern and western literati to that exertion of their scientific attainments, which will best promote the object of the institution.

The first article is a dissertation *On the Course of the Ganges through Bengal*, by Major Colebrooke.

Of this celebrated river, and its astonishing aberrations, an interesting account was given some years ago by Major Rennel; but that account by no means deprives the present of its particular interest and importance, since in the small interval of about forty years, in many places, a new bed for its waters has been excavated; and in particular, we are informed that "the village of Sangarpour, at that time two miles and an half from the nearest reach of the Ganges, is now close to its bank." P. 16. This can excite little surprise, when it is considered with what violence this mighty river, swollen with the melted snows that cover the summits of the lofty mountains which skirt Hindostan on the north, at its highest elevation, rushes impetuously to the ocean. That elevation, at 200 miles distant from its mouth, is here stated at 25 feet, in the perpendicular height of the water above the surface of the sea; and a grander or more terrific spectacle cannot be exhibited, than this vast expanse of agitated water (in some places three miles broad) bearing down, in its irresistible progress, the new-formed islands, its own creation, and tearing up trees that for a century had braved the fury of the tropical storm. The labours of the husbandman, all his animal and vegetable wealth are at once swept away, and submerged in the watery abyss; and the *preserver Veesnu* is in vain supplicated by his votary to protect that property, of which so large a portion is ever in India allotted to support the sacerdotal tribe, and cherish the fires that glow on its innumerable altars.

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This wide devastation does not indeed occur, except on extraordinary inundations from unusual rains; but injuries greater or less to the inhabitants of its shores are the result of every annual swell of its waters. In consequence, to be prepared against the worst, the natives, we are told, are accustomed to build their huts of such light materials as can with ease be carried off on any emergency, and the site of the villages is so perpetually changing in its vicinity as to cause great perplexity to the geographer; many of those marked in Major Rennel's map having, since that map was formed, disappeared, and many started up on plains hitherto uninhabited. Of the immense quantity of mud and sand, brought down from upper Hindostan by the volume of its waters, islands of great magnitude and extent have been formed in various parts of its winding channel; and one, at Colgong in particular, has arisen with such rapidity, under this writer's own observation, as must excite astonishment in the reader. His account of this phenomenon is as follows:

“ The alteration of the river at Colgong, may be reckoned among the most extraordinary which have ever been observed in the Ganges, and of this I can speak with greater confidence, if possible, than of those abovementioned, having been an eye-witness of the state of the river at this place, at four several periods, in three of which I observed a considerable difference, viz. in the dry seasons of 1779, 1788, and 1796-7. I have a drawing of Colgong, taken by myself at the former of these periods, which represents the river to be a broad and open stream, and free from shallows; at the same time, although the three rocks near Colgong do not come into the view, yet I can remember, that they were surrounded by dry land, and appeared to be at some little distance from the shore. This is confirmed by the old map, only that the Boglepore Nulla is represented as passing between the rocks and the town. In January 1788, I found the three rocks completely insulated, and the current rushing between them with great rapidity; the river having undermined and borne away the whole of the soil which had for many years adhered to them, and having formed a bed for itself, with a considerable depth of water, which continued for several years to be the principal, and indeed the only navigable channel of the river in the dry season. Here boats were frequently in imminent danger of striking against the rocks, as during the period of the river's encroachment, and particularly in the rains, it was difficult to avoid them, when coming down the stream. While the river continued thus to expand itself, an island was growing up in the middle of its bed, which, when I last saw it (in January 1797), extended from near Pattergotta, five miles below Colgong,

gong, to a considerable distance above the latter place, being altogether eight miles in length and two in breadth, and filling nearly the whole space which had been occupied by the principal stream in the year 1779. The quantity of sand and soil which the river must have deposited to effect this, will appear prodigious, if it be considered, that the depth of water in the navigable part of the Ganges is frequently upwards of 70 feet; and the new island had risen to more than 20 feet above the level of the stream. Again, the quantity of earth which it had excavated in forming a new channel for itself, will appear no less astonishing; some idea of this may, however, be conceived from the soundings which I caused to be taken near the rocks, which varied from 70 to 90 feet. If we add 24 feet for the height of the soil that had formerly adhered to these rocks, as indicated by the marks it had left, it will appear that a column of 114 feet of earth had here been removed by the stream. The encroachment of the river had, however, been ultimately stopped by the resistance it met with from a hard conker bank to the south-eastward of these rocks, and by the encreasing growth of the island, which had straitened the upper part of the channel, and caused it to be choaked with sand. Accordingly, in January 1797, this channel resembled more a stagnated creek than the branch of a great river, and, notwithstanding the great depth of water which remained in some parts, it was at its upper inlet, unnavigable for the smallest boats. The main stream had been diverted into the opposite channel, on the N. W. side of the island; so that boats, on their way up and down the river, did not, at this time, pass nearer to Colgong than two miles and an half. The whole length of the channel which had been thus rendered in a great measure unnavigable, exceeded 10 miles, and I have little doubt but in a few years it will be impassable even in the rains." P. 11.

Mr. Colebrooke is or was surveyor-general in India, and the accuracy of his observations and admeasurements relative to this important subject do credit to his industry and abilities.

The second article is *On Singhala, or Ceylone, and the Doctrine of Bhoodha, from the Books of the Singhala*. By Captain Mahony.

The natural and civil history of Ceylon having been very ably and amply discussed in the valuable works, first of Mr. Knox, and more recently of Mr. Percival and Lord Valentia. Capt. Mahony here unfolds to us, from incontestable authority, the grand arcana of the religion of that celebrated island. It is that of the Indian BHODD, sometimes known by the more sounding name of SOMMONOCODOM. We say the *Indian Bhood*, because there can remain no doubt in the mind of any Indian scholar, who reads the account here submitted to

to him of the Ceyloneſe religion, that the whole of their ſyſtem of ſuperſtition is brahminical, diſguiſed under another name. In ages long rolled away united to the Indian continent, Ceylon ſhared in its ſacred ritual, and retains, though diſguiſed, the features of its fanciful mythology. In fact, the incarnations of Bhooḍa are the incarnations of Veeſhnu; their numbers, as here enumerated, are the ſame; and their names are nearly correſpondent. Add to this, that Ceylon being the ſcene of the exploits of the great hero and god RAMA in the eighth AVATAR, during his wars with the giant RAVAN, may be called the claſſical ground of its ancient hiſtory; and it is an undisputed fact, that the names of its moſt celebrated rivers, mountains, and head-lands are formed of Sanscreeṭ radicals. The avatar of Buddha, which is the true appellation, and the name is always thus written by Sir W. Jones, appeared on the earth, according to him, about 1000 years before Chriſt. It expreſſly took place for the purpoſe of putting a ſtop to *bloody ſacrifices of men and beaſts*, with which the brahmin altars were previously ſtained, As the Vedas had allowed, and even ordained thoſe ſanguinary expiations, a ſchiſm in conſequence aroſe among the brahmins, and ſome of them even deny on that account the genuineness of his avatar. *Rock-altars* were ſacred to him, and he is repreſented in various parts of India and Ceylon by a black coſſal ſtone\*, which led the learned preſident to think that his worſhip had even ſpread to Arabia, where the principal divinity was deſignated under a *cubical black ſtone*. The followers of Buddha are ſaid to be materialiſts, but this is probably a ſigma caſt on them by the brahmins, ſince Materialiſm could be no part of the doctrine of a being whoſe life, as Buddha's was, was one long ſeries of faſting and prayer in the ſolitudes of the deſert. In fact, the accuſation is refuted by the following ſummary of the religion and worſhip of this great ſect.

“ The religion of Bhooḍa, as far as I have had any inſight into it, ſeems to be founded in a mild and ſimple morality. Bhooḍa has taken for his principles wiſdom, juſtice, and benevolence†; from which principles emanate ten commandments, held by his followers as the true and only rule of their conduct. He places them under three heads, thought, word, and deed‡;

\* See Mr. Chambers, in Asiatic Researches, Vol. I. p. 145, and Knox's Ceylon *paſſim*.

“ † Singaleſe. Booddha, Dermah, Sangeh.”

“ ‡ Singaleſe. Hittenema, Keeyenema, Kerrenema. Palee. Mannehet, Waak, Kayeh.”

and it may be said that the spirit of them is becoming, and well suited to him, whose mild nature was first shocked at the sacrifice of cattle. These commandments comprise what is understood by the moral law, which has been generally preached by all the Bhoodhas in different countries, but chiefly by the last, or Gautemeh Bhoodha, in the empire of Raja Gaha Noowereh. They are contained in a code of laws written in the Palee language, called Diksangeeyeh.

“ The Bhoodhists have prayers adapted to circumstances, which are used privately in their houses, and publicly in presence of the congregation. They were first recorded by the King Watteh Gemmoonoo Abeyenajeh, as regularly handed down from Bhoodha, in whose days the art of writing was not known. Bhoodhists are obliged to pray three times a day, about five o'clock in the morning, at noon, and towards the fall of night. Their devotions are addressed to Bhoodha and his Rahatoons (apostles,) with a religious respect for his code of laws, and the relics, both of him, and the Rahatoons. The respect afforded to the relics, is in memory of the characters to which they belonged, without ascribing to them any supernatural virtue. Four days in the month are dedicated to public worship, the four first days of the changes of the moon, when those who are able attend at the temples. There are no other public days of festival or thanksgiving: all are however at liberty to select such day for themselves, and this they particularize by acts of devotion, consisting in fasting, prayer, and forming resolutions for their future good conduct; all which devout acts are addressed to their Saviour Bhoodha, &c.

“ It is customary for the pious, who attend at the temples more regularly, to make offerings at the altar. Before the hour of eleven A. M. dressed victuals may be introduced, but not after that hour; flowers only can then be presented. The victuals are generally eaten by the priests or their attendants, and form a principal part of their resources.” P. 40.

From the above passage it is evident, that, whatever may be the degraded principles and practice of some followers of this sect, the true Bhoodist is no *materialist*; nor, as his worship is paid to the deity *through the avatar* who represents him, can he be charged with any but the mildest species of idolatry.

A very long article succeeds, being *The Narrative of a Route from Chunarghur to Yertnagoodum, in the Ellere Circar*, by Captain J. T. Blunt.

The object of this long and toilsome expedition was “ to explore a route through that part of India which lies between Berar, Orissa, and the Northern Circars.” P. 57. How-

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ever important the knowledge of this district may be to the government of India, a minute description of the journey would neither be very edifying, nor entertaining to our readers. We shall, therefore, very much abridge the narration; and give only the striking outlines of it. This wild tract of country seems never before to have been trodden by European feet: it exhibits nature in her most rugged and yet most romantic features. Immense forests extending on every side to the verge of the horizon; deep ravines hollowed out by impetuous torrents during the tropical rains; deserted beds of rivers that have long changed their course; vast sandy plains burnt up by the beams of a vertical sun; inhabitants bordering upon a savage state, and subsisting entirely upon the food of animals killed in the chase, their sole employ! Such were the first scenes and objects encountered by Captain Blunt after he had left the fertile and well-peopled neighbourhood of Bengal. The name of CARWAR distinguishes these savage mountainous tribes, so different in their habits and language from the Hindus as to leave it very doubtful whether they were in reality of that ancient stock. Proceeding further in his dangerous march, sometimes climbing abrupt precipices, and at others slowly advancing through deep and rocky defiles, but always in a southerly direction, he entered the territory of a race still more savage, called the GANDS, and from whom the whole circumjacent region is denominated GANDWANA. This fierce and inhospitable tribe were not only *plunderers*, but *murderers*, of those few unfortunate travellers who entered their country, an instance of which, this writer tells us, had recently happened in respect to some pilgrims, an almost sacred character in India, who were on their way to worship at a temple, erected near the spot where are united the sources of the Narbuddah and Sone rivers. Superadded to these horrors were seen around them the frequent vestiges of wild beasts, who occasionally made irruptions into the villages, and carried off their equally barbarous inhabitants. Mangled carcases of men and bullocks lay scattered on the sides of the road; and so ferocious were the tigers that even sacrifices were made to their gods by the natives, in order to insure their protection from their fury. P. 94.

At length, after a journey of 286 miles, performed in 44 days, Captain Blunt reached RUTTUNPOUR, a place of great antiquity, and the principal fortress in that neighbourhood of the Berar Mahrattas, in safety. Here he staid to refresh himself, and his weary companions, and the exhausted cattle, five days. On recommencing his journey the prospect



spect became most agreeably altered, for his way now lay through

“ A fine champaign, abundantly watered with little rivers, full of villages, and beautifully ornamented with groves and tanks. After the difficulties we had encountered, the change of scene was truly gratifying; and the Mahratta government being well established, and the country highly cultivated, we met with civil treatment and abundance of every species of grain. These were comforts to which we had been so long unaccustomed, that the hardships we had suffered in traversing the mountains and deserts were soon forgot.” P. 107.

The soil of this country he describes as a rich black mould, about three feet in depth; the basis of it to the very ocean is rock, forming an eternal barrier against its encroachments. Large quantities of grain are exported hence into the Nizam's dominions, and even into the distant Circars: in this trade 100,000 bullocks are annually employed. After a journey of seven days through this charming country the difficulties of proceeding recommenced; the precipitous crag was again to be clambered up; and the deep declivity, scarcely affording room for the passage of more than one man or beast at a time, was to be again descended. The path through the forest became still more gloomy and perplexed; and the savage Gand was ever at hand to rob and murder. Patience, prudence, and perseverance, however, at length conquered every obstacle, and the party, in four months from the period of their departure from Chunar, arrived at RAJAMUNDRY, in the Company's territories; having performed in that space a journey, taking in all the circuitous windings, exceeding 1100 British miles. Here every comfort necessary in their exhausted situation was amply provided, and the toils which they had endured in so perilous an enterprise were rewarded by the applauses of their superiors.

The fifth article, by Henry Colebrooke, Esq. discusses the antiquity, and explains the Sanscreeet inscriptions on a pillar at Delhi, already taken notice of in the first volume of *Asiatic Researches*, but here from nearer inspection and examination more accurately delineated. The date which is there by mistake exhibited as the year 123 of the æra of VICRAMADITYA, an æra which commenced about half a century prior to the Christian, is here altered to 1220 of that æra; that date being distinctly visible in the more correct copy of the Sanscreeet now published. Documents of this authentic kind cannot be too minutely



investigated, nor incidental error, even in the highest quarter, too early amended, since the inscribed column and the engraved tablet are to be considered as the basis of all genuine Hindoo history and chronology.

We pass over the less important sixth article on the CUCIS, or LUNCTAS, a race of savage mountaineers beyond the Ganges, to the elaborate seventh article *On the SANSKRIT and PRACRIT Languages*, by H. T. Colebrooke, Esq.

Mr. Colebrooke commences his profound investigation into the spoken languages of Hindostan by a quotation from an ancient Hindu treatise on Rhetoric, in which the subject is succinctly discussed, and the substance of which is as follows. Properly speaking there are only four languages used in India, the SANSKRIT, or polished dialect; PRACRIT, or vulgar dialect; APABHRANSA, or jargon; and MISRA, or mixed. The two last are more generally known, and may be more concisely classed under the general term MAGHADI; in other words, the vulgar, mixed language used in Maghada, the ancient name of the province of Bahar. In the fanciful pages of the poets of Hindostan, Sanscrit is termed the language of the gods; Pracrit, that of the benevolent genii; Maghadi, that of vulgar mortals. On the subject of the Indian grammar, with which poets have little concern, we must quit the reveries of fancy, and shall permit Mr. Colebrooke, a very able judge of that subject, to speak his own sentiments; and first of Sanscrit.

“ The languages of India are all comprehended in these three classes. The first contains Sanscrit, a most polished tongue, which was gradually refined, until it became fixed in the classic writings of many elegant poets, most of whom are supposed to have flourished in the century preceding the Christian æra. It is cultivated by learned Hindus throughout India, as the language of science and of literature, and as the repository of their law, civil and religious. It evidently draws its origin (and some steps of its progress may even now be traced) from a primeval tongue, which was gradually refined in various climates, and became Sanscrit in India, Pahlavi in Persia, and Greek on the shores of the Mediterranean. Like other very ancient languages, Sanscrit abounds in inflections, which are, however, more anomalous in this than in the other languages here alluded to; and which are even more so in the obsolete dialect of the Védas, than in the polished speech of the classic poets. It has nearly shared the fate of all ancient tongues, and is now become almost a dead language; but there seems no good reason for doubting, that it was once universally spoken in India. Its name, and the reputed difficulty of its grammar, have led many persons to imagine, that it has  
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been refined by the concerted efforts of a few priests, who set themselves about inventing a new language; not like all other tongues, by the gradually improved practice of good writers and polite speakers. The exquisitely refined system, by which the grammar of Sanscrit is taught, has been mistaken for the refinement of the language itself. The rules have been supposed to be anterior to the practice: but this supposition is gratuitous. In Sanscrit, as in every other known tongue, grammarians have not invented etymology; but have only contrived rules to teach what was already established by approved practice.

“ There is one peculiarity of Sanscrit compositions, which may also have suggested the opinion, that it could never be a spoken language. I allude to what might be termed the euphonical orthography of Sanscrit. It consists in extending to syntax the rules for the permutation of letters in etymology. Similar rules for avoiding incompatible sounds in compound terms exist in all languages: this is sometimes effected by a deviation from orthography in the pronunciation of words; sometimes, by altering one or more letters to make the spelling correspond with the pronunciation. These rules have been more profoundly investigated by Hindu grammarians, than by those of any other nation; and they have completed a system of orthography, which may be justly termed euphonical. They require all compound terms to be reduced to this standard; and Sanscrit authors, it may be observed, delight in compounds of inordinate length; the whole sentence too, or even whole periods, may, at the pleasure of the author, be combined like the elements of a single word; and good writers generally do so. In common speech this could never have been practised. None but well-known compounds would be used by any speaker, who wished to be understood; and each word would be distinctly articulated, independently of the terms which precede and follow it. Such indeed is the present practice of those, who still speak the Sanscrit language; and they deliver themselves with such fluency, as is sufficient to prove, that Sanscrit may have been spoken in former times, with as much facility as the contemporary dialects of the Greek language, or the more modern dialects of the Arabic tongue.” P. 200.

Mr. C. now enters on a regular history of the formation, progressive advance, and completion of the Sanscrit Grammar, the work of ages, from the great PANINI, the father of it, down to the grammarians of modern days. Into this comprehensive detail we cannot enter, but must refer the studious in this line of literature to the volume itself, in which the most extensive knowledge of this intricate subject is displayed, drawn from all the various sources of Hindu information, written and oral, that could be obtained. He then proceeds in the same manner to discuss the history of the

the Pracrit language, the language of civilized and social life, as the other was the repository of the ancient sacred history and sciences of the Hindus. Many dramatic and other literary productions, not of a sacred cast, are written in this language; and it seems, he says, to have branched out into ten different dialects, which formerly prevailed in as many civilized nations. These he enumerates in successive order: the *Saraswata*, a nation which occupied the banks of the sacred river of that name; *Canyacubia*, a nation whose metropolis was the great city of *Canouge* on the Ganges; the *Gaura*, of whom Gaur, or Lucknowti, was the capital; *Maithala*, the inhabitants of Tirhut; *Uccala*, or *Orissa*; *Dra-vira*, in the Indian peninsula; the *Mahratta*; *Canarah*, or the *Carnatic*; that of *Tellingana*; and that of *Guzzurat*. P. 229. After this enumeration, with appropriate remarks upon each dialect, too long for insertion here, Mr. C. adds:

“ Brief and imperfect as is this account of the Pracrits of India, I must be still more concise in speaking of the languages denominated *Mágad’hi* and *Apabhraṃsa* in the passages quoted at the beginning of this essay. Under these names are comprehended all those dialects, which, together with the Pracrits above noticed, are generally known by the common appellation of *Bhāihā* or speech. This term, as employed by all philologists, from Pānini down to the present professors of grammar, does indeed signify the popular dialect of Sanscrit in contradistinction to the obsolete dialect of the Veda; but in common acceptation, *Bhākā* (or so the word is pronounced on the banks of the Ganges) denotes any of the modern vernacular dialects of India; especially such as are corrupted from the Sanscrit. These are very numerous. After excluding mountaineers, who are probably aborigines of India, and whose languages have certainly no affinity with Sanscrit, there yet remain, in the mountains and islands contiguous to India, many tribes that seem to be degenerate Hindus. They have certainly retained some traces of the language and writing, which their ancestors had been taught to employ.

“ Without passing the limits of Hindustán, it would be easy to collect a copious list of different dialects, in the various provinces, which are inhabited by the ten principal Hindu nations. The extensive region, which is nearly defined by the banks of the *Saraswatí* and *Gangá* on the north, and which is strictly limited by the shores of the eastern and western seas towards the south, contains 57 provinces according to some lists, and 84 according to others. Each of these provinces has its peculiar dialect, which appears, however, in most instances to be a variety only of some one among the ten principal idioms. Thus Hindustáni, which seems to be the lineal descendant of the *Canyacubja*, comprises  
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numerous dialects, from the Orduzebán or language of the royal camp and court, to the barbarous jargon, which reciprocal mistakes have introduced among European gentlemen and their native servants. The same tongue, under its more appropriate denomination of Hindí, comprehends many dialects strictly local and provincial. They differ in the proportion of Arabic, Persian, and Sanscrit, either pure or slightly corrupted, which they contain: and some shades of difference may be also found in the pronounciation, and even in the basis of each dialect." P. 229.

It is extremely gratifying, amidst some deviations, to see the precepts and the example of the celebrated founder of this Society, the greatest linguist of his day, so closely pursued as they are in the discussions connected with this dissertation. The subject is, indeed, sufficiently dry and disgusting; but barren as the ground is, *it must be trod*, and the zeal and intrepidity with which Mr. C. has explored the thorny path deserve the warmest thanks of all those interested in the literature and sciences of Asia. There are two other ingenious essays of this gentleman in the present volume, on the interesting subject of the *Religious Ceremonies of the Hindus*, which can by no means be passed slightly over, but, with some others of importance, shall be considered in our ensuing number.

(To be concluded in our next.)

ART. V. *Universal Biography: containing a copious Account, critical and historical, of the Life and Character, Labors and Actions, of eminent Persons, in all Ages and Countries, Conditions and Professions, arranged in alphabetical Order.* By J. Lempriere, D.D. 4to. about 1120 pp. 3l. 3s. Cadell and Davies. 1808.

An Abridgment of the same. 8vo. 12s. 1808.

AS we have long wished to see a compendium of Universal Biography upon this plan, we were pleased to find it undertaken by Dr. Lempriere, whose Classical Dictionary afforded a sufficient pledge of his fitness for the task. Nor have we been disappointed, after such an examination of this bulky quarto as our time would permit. It is the largest collection of biographical notices perhaps in any language, and drawn up not only upon a judicious plan, but upon those principles which we could wish to recommend. Dr.

Lempriere too, with some exceptions, to which we shall advert, has formed his scale with just proportions, and has in general assigned the *memorabilia* of each person's character with proper discrimination and taste. We cannot, perhaps, enable our readers to judge of the work more fairly than by selecting, as specimens, a few of the lives of persons whose characters are of recent date, and presumed to be well known, though variously appreciated by men of all parties.

“ BRYANT, *Jacob*, an eminent English scholar, educated at Eton, and King's college, Cambridge, where he became M. A. 1744. He was early distinguished as a polished classical scholar, and published observations and enquiries relating to various parts of ancient history, 8vo. 1767, and a new system or analysis of mythology, wherein an attempt is made to divest tradition of fable, and to reduce truth to its original purity, three vols. 4to.—a work of great merit. He wrote besides valuable and ingenious dissertations on Balaam, Samson, Jonah,—observations on disputed passages in Josephus, Justin Martyr, &c.—a treatise on the authenticity of the holy scriptures,—pamphlets \* on the Rowleyian controversy, and against Priestley on necessity,—observations on the plagues of Egypt,—dissertation on the war of Troy, a work of singular character, which, with all the weapons of classical knowledge and deep and profound erudition, endeavours to destroy our respect for the authenticity of the Iliad, and to represent Homer not as the bard of Grecian and Trojan heroes, but as the builder of a well wrought fiction. Mr. Bryant was tutor to the sons of the late duke of Marlborough, and in consequence of the influence of his patron he obtained a lucrative appointment in the ordnance office. He was thus enabled to spend the rest of life in the enjoyment of learned ease, and in his favourite retirement in Berkshire near Windsor. This venerable scholar died in 1804, aged 89, in consequence of a mortification in his leg, occasioned by his striking it violently against a chair whilst attempting to reach a book from a shelf.”

“ JONES, *sir William*, a learned judge, was born in London, 1748. The early loss of his father was supplied by the attentive care of his mother, a woman of high character for sensibility and understanding, and he was placed at Harrow school, where he acquired such perfect knowledge of classical learning, that Dr. Sumner, the master, declared that he knew Greek better than himself. He entered at University college, Oxford, in 1764, and devoted himself laboriously to the study of the oriental languages. He became at the age of 19, tutor to lord Althorpe, and though he paid due attention to his pupil, he yet found time to

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\* Not so ; but a large Volume in 8vo. *Rev.*

read the best part of the Old Testament in the original, while resident at Wimbledon. He visited the continent in 1769, with his pupil, and in 1770 entered at the Temple to study the law. Deservedly distinguished as an able scholar, he now proved to the world, how usefully he had devoted himself to literature, and he published in 1774, his Commentaries on Asiatic Poetry, dedicated to the University of Oxford. His translation of *Isæus*, with learned notes, appeared in 1779, and the next year he felt for the safety of the empire, and in consequence of the London riots, published an inquiry into the legal mode of suppressing riots. In 1793 \* his legal knowledge, and his acquaintance with the literature of the East, recommended him to the ministry, as a fit person to preside in the supreme court of Calcutta, and on that occasion he received the honour of knighthood, and soon after married Anna Maria Shipley, the bishop of St. Asaph's daughter. He left England in April 1793, and on his arrival in India, he was enabled to establish an Asiatic society, for the purpose of illustrating the history, learning, and antiquities of the East. To the memoirs of this learned body, the formation of which his active mind had planned in his voyage from Europe, he made most valuable contributions. When disengaged from the occupations of his judicial office, he unbent all the powers of his comprehensive mind to the literature of the East, and he acquired such an acquaintance with the Sanscrit language, and the code of the Bramins, that he was courted and admired by the most learned and intelligent of the native Indians. To enlarge our knowledge of Asiatic history, and Eastern literature, was not however the sole object of his active mind; he was a pious and a sincere christian, and his researches were equally directed to investigate and to prove from oriental books, and from the various traditions of the heathen natives, the great historical facts, and important details contained in the holy scriptures. In one of his discourses to the Asiatic society, he has evinced his attachment to the religion of his country, and his belief in her sacred tenets, by supporting the validity of the Mosaic history of the creation, in a manner more satisfactory and more convincing than any other writer. This great and good man, from whom so much was expected still, in the paths of oriental science and literature, who deserved so well of his country, and of her Asiatic colonies, by his firmness, his legal knowledge, and his unshaken integrity, was snatched away after a short illness at Calcutta, 27th April, 1794, aged 48. His remains were interred in the burial ground at Calcutta, where an English inscription by himself, and a Latin one by his brother judge, sir William Dunkin, mark the spot. An elegant monument has lately been erected in St. Paul's cathedral, which does no less honour to his merits than to the munificence

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\* An error; read 1783, as also five lines lower. *Rev.*



and liberal sentiments of the East India directors, by whom it was raised. The works of sir William have been published in 6 vols. 4to. 1799, and prove him not only an elegant scholar, but a good poet, an able critic, and an indefatigable historian, whose name must be revered wherever virtue and literature are cultivated. His life has been written by his friend lord Teignmouth, 4to. 1804."

"PRICE, *Richard*, an eminent dissenting minister and able political writer, born about 1723, in Glamorganshire. He was educated for the ministry among the dissenters, and began early to preach at Newington, Middlesex, and afterwards removed to Hackney. In 1764 he was elected fellow of the royal society, and some years after obtained the degree of D. D. from a Scotch University. In 1772, he commenced author by his appeal to the public on the national debt, and in 1776, during the party disputes which attended the beginning of the American war, he published his famous observations on the nature of civil government. This work, which did not pass without censure from various writers, acquired great popularity, and procured for its author the thanks of the common council of London that year. As preacher at the meeting house in the Old Jewry, he delivered a discourse in 1789, which was afterwards made public. In this sermon "on the love of our country," he enlarged on the French revolution with party prejudices, and with democratic zeal, and asserted the right of the people to cashier their governors for misconduct; but whatever may be the opinions of politicians on popular subjects, it must reflect disgrace on the man who, assuming the character of christian minister, rejoices at the misfortunes of fallen greatness, and triumphs on the ruins of a throne. These allusions to the fate of the French monarch were read and commented upon by Mr. Burke with the noble indignation of offended virtue; but the pamphlets which have appeared in consequence of this controversy, though numerous, deserve now little the notice of the world, only so far as they recommend the cultivation of benevolence and charity among men, and loyal attachment to that government which protects equally the person and the property of all its subjects. Dr. Price died 19th March, 1791. As a political writer, he carried his ideas of equality and liberty much farther than the vices and passions of men will with safety allow. As a calculator on political questions he was eminently distinguished. His works are four dissertations on providence and prayer, on the evidences of a future state, on the importance of christianity—a review of the principal questions and difficulties in morals, 8vo.—observations on reverential payments, annuities, &c. 2 vols. 8vo.—discussion of the doctrines of materialism and necessity, in a correspondence with Dr. Priestley, 8vo.—essay on the population of England and Wales, 8vo.—a volume of sermons on various occasional subjects.

subjects. Mrs. Chapone has described him in her miscellanies, as a very amiable man in private life."

"PRIESTLEY, *Joseph*, an English philosopher and dissenting divine, born at Fieldhead, Yorkshire, 1733. He was educated at Daventry under Dr. Ashworth, for the ministry among the dissenters, and at the proper age he took care of a congregation at Needham market, Suffolk, and afterwards at Nantwich, Cheshire. He became in 1761, professor of belles lettres in the Warrington academy, and after seven year's residence there he removed to Leeds, and two years after accepted the office of librarian and philosophical companion to the earl of Shelburne. In this retreat the philosopher devoted himself laboriously to metaphysical and theological studies, and published various works, and when at last he separated from his noble patron he retired with an annual pension of 150*l.* to settle at Birmingham as pastor to an unitarian congregation in 1780. While here usefully employed in advancing the cause of philosophy, and too often engaged in theological disputes, he became the victim of popular fury; and the conduct of some of his neighbours in celebrating the anniversary of the French revolution in 1791, with more intemperance than became Englishmen and loyal subjects, excited a dreadful riot. Not only the meeting houses were destroyed on this melancholy occasion; but among others, Dr. Priestley's house, library, manuscripts, and philosophical apparatus were totally consumed, and though he recovered a compensation by suing the county, he quitted this scene of prejudice and unpopularity. After residing some time at London and Hackney, where he preached to the congregation over which his friend Price once presided, he determined to quit his native country, and seek a more peaceful retreat in America, where some of his family were already settled. He left England in 1794, and fixed his residence at Northumberland in Pennsylvania, where he died in 1804. His writings were very numerous, and he long attracted the public notice, not only by discoveries in philosophy, but by the boldness of his theological opinions. Had he confined his studies merely to philosophical pursuits, his name would have descended to posterity with greater lustre; but he who attempts innovations in government and religion, for singularity, and to excite popular prejudices, must be little entitled to the applauses of the world. His chief publications are, an examination of Dr. Reid's work on the human mind, Dr. Beattie's on truth, and Dr. Osborne's on common sense, 1775—disquisition on matter and spirit, in which he denied the soul's immateriality, 1777—experiments and observations on various kinds of air, 2 vols. 8vo. and other learned and valuable communications to the philosophical transactions—letters to bishop Newcome on the duration of Christ's ministry—history of the corruptions of christianity, 2 vols. 8vo. a work of singular character, which brought on a controversy with Dr. Horsley, and also excited the animadversion of the  
monthly



monthly reviewers and other writers—history of early opinions concerning the person of Christ, &c. He also published charts of history and biography—history of electricity—history and present state of discoveries relating to vision, light, and colours—lectures on the theory and history of language, and on the principles of oratory and criticism, &c. He at one time adopted the doctrine of philosophical necessity, in which Dr. Price ably opposed him; and in America he defended his Socinian principles with great warmth in a controversy with Dr. Linn of Philadelphia. His discoveries and improvements in the knowledge of chemistry were very great and important; but he lived to see the general explosion of the doctrine of phlogiston, which he had so zealously established and so pertinaciously defended. From his extensive information as a philosopher, he had correspondents in every part of the world, and was member not only of the London society, but of other learned bodies in the two continents."

In every work of this description, accuracy must be the first object of the purchaser, and of the critic, and as the present volume will probably become a favourite with the public, from its general utility, the author will doubtless excuse our pointing out some errors, as well as suggesting some improvements, by an attention to which he may render his future editions more worthy of public patronage.

*Badcock* is said to have quitted the dissenters in 1786, and entered the church, but how is this consistent with his preaching before the judges at Exeter in 1783?

*Bayly, Nathan*, lexicographer, has neither date nor time.

*Beattie*, Dr. the dates here are all wrong.

*Brown, James*, author of the *Characteristics*, should be *John*.

*Byfield, Nicholas*, "died in 1662," for 1682.

*Drayton's* works were published in four volumes, not in ten.

*Dr. Dodd* has more than a column, and *Dr. Doddridge* not half a column.

*Eon, Madame d'*, "died in 1790." She was alive some years after this. The author was probably misled by the last edition of the *Dictionnaire Historique*, a very incorrect book.

*Fabroni's* *Lives* extend to 21 volumes.

*Ferguson, Robert*. "His poems have been edited in *Anderson's* collection." We have looked in vain for them.

*Geddes, Dr.* No christian name, which is somewhat unreasonable, as the Dr. was not ambitious of much more than the name.

*Gentleman,*

*Gentleman, Francis*: a very defective article.

*Glass, John*, "educated at New College, Aberdeen."  
There is no such place.

*Hardwicke, Lord*, is said to have been born in 1690, and died 1790, aged 70!

*Helsbam, Richard*, neither birth nor death.

*Henry, David*, was a proprietor, but we believe never a conductor of the *Gentleman's Magazine*, and certainly not for 50 years.

*Hooke, Robert*, born 1735: should be 1635.

*Howard, Earl of Surrey*, never was at Flodden Field.

*Dr. Hudson*, the critic's christian name was *John*, not *Johnson*.

*James, Dr.* his powders "procured to his family an inexhaustible source of opulence." The profits of this medicine went into another family.

"*Jones, Sir William*, a judge of the King's Bench, in the reigns of James I. and Charles I. was author of Reports in his court, and in that of common pleas." But why no more? Wood has a good account of him. We may ask the same respecting Sir Thomas Jones, who follows, and of whom we have a *bon mot* instead of a life.

*Law, Rev. Wm.* took his degrees at Oxford. This is doubtful. He does not occur among the graduates.

*Sir William Trumbull*, here called *Dr. Trumbull*. "The time of his death is not fully ascertained." We know no date better ascertained, if any one will take the trouble to consult Pope's Epitaph on him.

Some of these *errata* are probably typographical, but others evidently proceed from copying preceding works of this kind without sufficient attention. Mere copying will never produce a correct work, for our biographical collections are in general extremely faulty in dates, as well as in leading circumstances.

We have not discovered any important omissions in this volume, but as the author's materials will insensibly accumulate, room might be made for future additions, by the omission of some articles which seem to belong to chronology rather than biography; and surely such names as Barebones, Brals Crosby, Col. Despard, &c. might be reserved for some inferior and less honourable collection. We are inclined, although upon very different grounds, to object to the admission of the personages recorded in the Bible. They cannot be the subjects of personal history, nor of literary criticism, and when we see, as in this work, the character and history of Jesus Christ dismissed in six lines, we are

convinced that such articles will not be consulted from curiosity, and cannot be read with advantage.

The Abridgment of this work, in octavo, appears to be executed with judgment, and must prove a very useful companion to students. The articles are but little shortened in material points, and by printing on a small but legible type, are made to contain a prodigious quantity of interesting matter, to excite the curiosity of the young, and refresh the memories of the old. When, indeed, we consider the copious nature and variety of the larger volume, we cannot but look on the few errors we have taken the liberty to point out, as perhaps inseparable from a first edition, and by no means derogatory to the industry and talents of the author.

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ART. VI. *An Account of the Life and Writings of David Hume, Esq.* By Thomas Edward Ritchie. 8vo, 520 pp. Price 10s. 6d. Cadell and Davies. 1807.

**C**IRCUMSTANCES, of which the detail would be in no ways interesting to the reader, have prevented us from noticing this work within the accustomed period after publication; and we might perhaps be acquitted of any material omission of duty, were we now to pass it by altogether, since it can boast of bringing forward but little new information concerning the subject of which it treats. It is, however, the only work of length which has yet been offered to the public as a biography of David Hume; and that personage occupied too conspicuous a station in the republic of letters during the period in which he flourished, and exercised his talents with success in too many of the departments of literature and philosophy, not to afford a promising and interesting subject for a critical survey of his life and writings. To appreciate with accuracy his merits and defects as an historian, metaphysician, and moralist, and fairly to estimate his character as a man, would indeed far exceed the limits to which this article is necessarily circumscribed; nor is such a task very necessary in an age when his admirers and opponents have nearly exhausted every epithet of panegyric or reprehension, which the warmth of admiration or zeal of resentment could suggest. It will not, however, be useless to endeavour to hold the scales of justice between these probably over-vehement adversaries, and shortly to point out some

some of the dangerous fallacies of this insinuating sceptic, without seeking to deny him those merits to which, both as a writer and as a man, he seems to have a fair and equitable claim.

Mr. Ritchie, if he cannot demand the praise of much originality of research, or profundity of criticism, in the volume now before us, has at least the merit of moderation in respect to the size of his work. According to the allowance which booksellers seem disposed to make to the natural expansiveness of their authors in the present age, we should have thought a couple of quartos a moderate tax upon our purses for the life of so eminent a personage as Hume; and if we rightly recollect this was exactly the extent to which, Mr. Godwin informs us, he was assured by his bookseller the public might be expected to go, when he set upon writing his life of Geoffrey Chaucer. We therefore think it a piece of very commendable modesty in Mr. Ritchie, to have ushered his work into the world in the shape of an unassuming octavo. This author also deserves praise for candidly avowing, that he possessed no new or peculiar channels of information concerning the subject of his biographical essay: no unpublished letters, unexplored manuscripts, or memorandums, or traditionary records, which had escaped the industry of former collectors. He applied indeed for information to the surviving relatives of Mr. Hume, when he intimated to them his intention of publishing a life of that celebrated writer; but, as he informs us in a note at p. 4, received a promise of assistance, only on condition that his account should be favourable to the memory of his hero. That he was right in rejecting a proffer of service, fettered with such an obligation, we are by no means disposed to question; though we cannot help questioning the propriety of his assigning himself such a task, without this or some similar aid; and do not at all coincide with him in opinion, that the information which he could have procured from such a quarter was likely to be of little importance. The note we have alluded to is as follows:—

“ In the hope of being enabled to fill up any chasm in this narrative, I applied to a near relation of Mr. Hume, and was told, that if the work was to advance his fame, and a copy of the manuscript furnished to the family, the information wanted would, perhaps, be supplied. With such conditions I refused compliance, chusing rather to remain satisfied with the little I had otherwise obtained, than to fetter my sentiments, and subject myself to so laborious a task, in return for what was probably of little importance.” P. 4.

David

David Hume was the son of a country gentleman, of small property, in the county of Berwick, and was born the 26th of April, 1711, old style. His father was a descendant of the family of the Earl of Hume, or Home; and his mother, whose name was Falconer, was descended from that of Lord Halkerton, which title came by succession to her brother. This double alliance with nobility was, we are assured by his biographer, a source of great self-complacency to Hume during the whole of his life; a position which we are readily inclined to believe, as we cannot help considering vanity or self-sufficiency as a very predominant ingredient in the mind of this extraordinary man, although it was carefully veiled under much assumed meekness and gentleness of deportment.

Hume, inheriting a very limited patrimony, was, on the death of his father, exhorted by his friends to betake himself to some active profession; but he himself assures us, in his "Own Life," that he found an "unfurmoutable aversion to every thing but the pursuits of philosophy and general learning." It was, it seems, in the republic of letters that he sought to render himself conspicuous, and to gratify his predominant self-love; and as fame and notoriety were to him more captivating objects than mere utility, we need not be greatly surprised, that at the outset of his literary career, he chose to distinguish himself by propagating a set of doctrines of the most extravagant and dangerous tendency. He was not, we are willing to believe, a deliberately wicked or malevolent man; but his love of human kind seems to have gone no further than to induce him to cultivate the good-will and kindness of the circle of his friends and acquaintances; and was by no means powerful enough to prevent him from attacking, in his writings, every obligation of morality, and every sanction of religion, by which the bonds of society are most effectually held together.

Having reluctantly, and with no success, attempted first the study of the law, and next the labours of the compting-house, Hume, in 1734, retired to France to prosecute his studies without interruption; and here, he says, he laid that plan of life which he afterwards steadily and successfully pursued. "I resolved," says he, in his *Own Life*, "to make a very rigid frugality supply my deficiency of fortune, to maintain unimpaired my independency, and to regard every object as contemptible, except the improvement of my talents in literature."

During his retreat in France, he busied himself in preparing for the press his "Treatise of Human Nature," a work which,

which, he says, he had meditated even while at the University; a circumstance which proves the cold-heartedness and presuming self-sufficiency of this extraordinary character in a very striking manner. For a youth, in the full tide of blood and generous sympathy, to meditate the diffusion of a system of *universal scepticism*, in which it is endeavoured to prove not only that all the speculations of the philosopher or the divine, but every virtuous feeling of the heart, every endearing tie by which man is bound to man, are no better than ridiculous prejudices and empty dreams, appears to us the most singular deviation from the natural and laudable propensities of a mind, unhackneyed in the ways of the world, that has yet occurred in the anomalous history of man. The scepticism and irreligion of Voltaire, Diderot, and Rousseau, "grew with their years, and strengthened with their strength," but Hume started as if from the nursery into a perfect and full grown infidel; and at the age when passion and affection wholly, or in a great measure, engross the minds of others, busied himself entirely in devising intricate sophisms and obscure quibbles, to prove abstractly that man is the basest and most contemptible of beings.

The two first volumes of the *Treatise of Human Nature* were published in London in the year 1738, and, according to the avowal of the author himself, never was any literary attempt more unfortunate. "It fell," he says, "*dead born* from the press, without reaching such distinction as even to excite a murmur among the zealots." He adds, however, "that being naturally of a cheerful and sanguine temper, he soon recovered the blow;" by which he would have us to understand, that his literary disappointments had very little effect upon the equanimity of his temper. But this is not at all consistent with what he afterwards acknowledges he felt, on the bad reception of the first volume of his history; which, he says, so greatly discouraged him, that "had not the war been at that time breaking out between France and England, I had certainly retired to some provincial town of the former kingdom, *have changed my name, and never more returned to my native country.*"—(Own Life.) It is likewise flatly contradicted by a commentary on this very passage of Hume's own Life, which appeared in the London Review for 1777, then edited by Dr. Kenrick; which asserts, that Hume's disappointment at the public reception of his *Treatise of Human Nature* had a very violent effect on his passions, at least in one particular instance. It did not, it seems, fall so dead-born from the press as not to be severely handled

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handled by some of the reviewers of those times, in a publication entitled, *The Works of the Learned*; a circumstance which so highly provoked the young philosopher, "that he flew in a violent rage to demand satisfaction of Jacob Robinson, the publisher; whom he kept, during the paroxysm of his anger, at his sword's point, trembling lest a period should be put to the life of a sober critic by a raving philosopher." (London Review, vol. 5. p. 200.)

After the publication of his first work, Hume retired to his brother's paternal seat, and again employed himself in preparing for the press; in which he laboured with so great assiduity, as to usher into the world, in the year 1742, his two volumes of "*Essays Moral and Philosophical*." This work was printed at Edinburgh, and was rather favourably received by the public. Soon after this Hume began his career of public life, being invited by Lieutenant-General St. Clair to act in the capacity of his private secretary, in several public missions in which that gentleman was employed. In 1747 he accompanied the General in his military embassy to the courts of Vienna and Turin, on which occasion he informs us, that he "wore the uniform of an officer; and was introduced at these courts as aide-de-camp to the General." Impressed with the notion that the want of success of his *Treatise of Human Nature*, arose from the manner rather than the matter of the work, he employed the leisure which his public life afforded, in new casting the first part of that performance; and transmitted his manuscript from Turin to London, where it was printed under the new title of "*an Enquiry concerning Human Understanding*;" but with nearly as little success as before. He afterwards new modelled, in a similar manner, the rest of his *Treatise*, which was thus converted into a set of detached, and, as the author expected, popular essays; now commonly published along with the other essays of Hume, which comprehend a great variety of subjects. It is to this improved edition of his philosophical doctrines, that Hume wished to limit the attention of his readers; and he complains, in a prefixed advertisement, that many of his opponents had chosen to direct their attacks, not against this, but the first publication. On the justice of this complaint, Mr. Ritchie makes some sensible remarks in page 9.

Having fixed his residence in Edinburgh, on his return to his native country, Hume was, in the year 1752, appointed librarian to the faculty of Advocates, an office from which, if he derived little emolument, he gained at least the command of a large library; and it was now that he set about  
composing



composing his History of England, the bad reception of which, at its outset, we have already had occasion to notice. He was, he says, assailed by one cry of reproach, disapprobation, and even detestation; English, Scotch, and Irish, Whig and Tory, Churchman and Sectary, Free-thinker and Religionist, Patriot and Courtier, united in their rage against the man, "who had presumed to shed so generous a tear for the fate of Charles I. and the Earl of Strafford." "And what," adds he, "was still more mortifying, after the first ebullitions of their fury were over, the book seemed to sink into oblivion." He resolved, however, to persevere, as he could not execute his scheme of emigrating to France, and as his subsequent volume was considerably advanced.

At this period of his life, Hume seems to have devoted himself uninterruptedly to literary pursuits; and his avowed predilection for this object was facilitated not only by his official employment, but by his enjoying the society of some of those eminent literary characters, whose works have since done so much honour to their country; for at this time he lived in habits of intimacy with Robertson, Adam Smith, Home (Lord Kames) Blair, and many other literati of lesser note. Several literary societies were formed by this phalanx of eminent men, some of a serious and some of a convivial cast, of which Mr. Ritchie has presented his readers with a minute, but not very luminous account, and of these Hume was of course a member. The first of these, in the order of time, was the *Rankenian Club*, instituted in 1717, which, in the days of Hume, had given place to a similar institution, known by the dignified appellation of the *Poker Club*; and from which, we are given to understand, has lineally descended the present Royal Society of Edinburgh. That this learned Corporation is not altogether dishonoured by its ancestry, appears from a circumstance of some singularity recorded in the present volume, namely, That when Bishop Berkeley published his Theory of the Nonentity of Matter, the Rankenian Club entered with ardour into the controversy; and not content with canvassing the Berkeleian tenets in the meetings of the society, actually engaged in an epistolary correspondence on the subject with their learned author. The worthy prelate, with much politeness and candour, regularly transmitted his answers to the objections advanced by the club, and endeavoured to refute or evade the inconsistent or irrational consequences resulting from his doctrines. In the course of this friendly discussion, he formed so favourable an idea of the acuteness and learning of his opponents, that in the end he offered to several of them professorships in his projected

jected college in the Bermuda islands; a proposal, however, which they did not think it prudent to accept.

. Another literary institution, of a more serious cast, or at least of a more serious title than the Poker Club, to which Hume also belonged, was the *Select Society*, of which the origin has been ascribed to Allan Ramsay, the painter, and son of the poet of the same name. In 1759 this society reckoned one hundred and thirty members, and included all the distinguished literati of Edinburgh, and its neighbourhood, with an appropriate complement of nobility and gentry, most of whom gave a punctual attendance, though a few only took a share in the debates. "David Hume and Adam Smith," says Mr. Ritchie, "very prudently never opened their lips." A very extraordinary project occupied the attention of this society in 1761; no less Herculean an undertaking than the annihilation of the Scottish provincial dialect, and the substitution of pure English in its stead; to which, it seems, they were prompted by the accidental arrival of Sheridan in Edinburgh, in the capacity of an itinerant lecturer on elocution. A subscription was set on foot with a view to accomplish this great national object, and rules and regulations were drawn up by the Select Society, for the purpose of giving it effectual operation, which were published for the benefit of all concerned, and may be seen here, at p. 97.

A list of great and learned names was subjoined, as ordinary and extraordinary directors, for accomplishing the downfall of the vernacular language of Scotland. But after putting this mighty mountain in labour, the result of the whole was an intimation in the newspapers, some weeks afterwards, that the managers had engaged Mr. Leigh, a person well qualified to teach the pronunciation of the English tongue with propriety and grace, who would attend upon gentlemen at fixed prices; and here the matter ended!!

Hume being now turned of fifty, thought, as he informs us, of passing the rest of his life in philosophical ease, when he received an unexpected invitation from the Earl of Hertford, to enter again on the busy scene of public life. After some hesitation, either real or affected, he agreed to accompany that nobleman in the capacity of private secretary, on an embassy to Paris, with the prospect of being officially appointed to the secretaryship, which afterwards actually took place. He acknowledges that he had every reason, both of pleasure and interest, to think himself happy in his connections with this noble patron, as well as afterwards with his brother, General Conway. In Paris, where his peculiar philosophical opinions were then all the mode, he met with

the most flattering and unbounded attentions. He was panegyricized by the literati, courted by the ladies, and complimented by grandees, and even princes of the blood. "Do you ask me," says he, in a letter written at this time to Dr. Robertson, "about my course of life? I can only say, that I eat nothing but ambrosia, drink nothing but nectar, breathe nothing but incense, and tread on nothing but flowers. Every man I meet, and still more every lady, would think they were wanting in the most indispensable duty, if they did not make a long and elaborate harangue in my praise." "It is probable," adds he, in the same letter, "that this place will be long my home. I feel little inclination to the factious barbarians of London; and have ever desired to remain, in the place where I am planted. I cannot forbear observing, on what a different footing learning and the learned are here, from what they are among the factious barbarians above-mentioned."

In this resolution, however, of passing the remainder of his days among the refined and philosophical inhabitants of Paris, Hume did not persevere; but when his official engagements were over, returned to Edinburgh, after an absence of about six years. He was now at the meridian of his reputation, and in possession of an ample fortune; but it was not long permitted him to continue in the enjoyment of these good things, for in six years more, namely, in 1775, he was struck with a disorder in his bowels, which he himself felt to be fatal, and which, in the following twelvemonth, terminated his mortal career. His account of his own life, to which repeated allusions have been made in this article, is dated only four months previous to his decease; and as the author was then perfectly aware of the impossibility of his recovery, is to be considered as the testimony of a dying man respecting his own character and conduct. We shall, however, look into it in vain for any acknowledgment of error, any regret of rashness, or any apprehension of having done evil to the world, by the propagation of doctrines subversive of the most revered sanctions of religion and morality. Hume started into public notice even from the University, a full-formed sceptic, and determined infidel, and showed no symptoms of flinching from his creed at any period of his life, or in his last moments. This has afforded no little matter of consolation and triumph to his brother infidels, who are inclined to ascribe the effect to the assurance produced by confidence in his principles, without reflecting that obstinacy is no demonstration, and want of common feeling no kind of argument.

We have considered vanity and self-sufficiency as predominant features in the character of Hume, and as among the principal causes of his assuming the character of a determined sceptic and unbeliever. Nothing, we think, can more clearly betray the strength of these principles in his mind than the character of himself, with which he concludes his own life, where every touch is favourable, without even a shade of contrast. "I am," says he, "or rather was (for that is the style I must now use in speaking of myself) a man of mild disposition, of command of temper, of an open, social, and cheerful humour, capable of attachment, but little susceptible of enmity, and of great moderation in all my passions." "My friends," adds he, "never had occasion to vindicate any one circumstance of my character and conduct!!!" Feeling, however, as if this were rather too palpable a violation of modesty, he subjoins, "I cannot say there is no vanity in making this funeral oration of myself;" "but," adds he immediately, "I hope it is not a misplaced one; and this is a matter of fact which is easily cleared and ascertained." Thus terminates the account of himself, which he wished to be implicitly received by posterity. We have heard an anecdote in conversation, which ascribes to Hume the merit of characterizing himself to a friend with somewhat more candour and modesty, and, we think, with infinitely more justice. This friend, who was a fellow-member of the Poker Club, jocularly mentioned to Hume, that he proposed writing an account of his life and character. "As to my character," said Hume, "I will give it you myself in a single sentence, 'Candid and liberal with respect to the prejudices of others, bigotted with respect to my own.'"

There were two remarkable incidents in the life of Hume, of which he has taken no notice in the biographical sketch drawn up by himself, but which are narrated at great length by Mr. Ritchie. The first of these is the complaint presented to the general assembly of the church of Scotland, against the metaphysical writings of this author, and of Lord Kames; the second is the quarrel between Hume and Jean Jacques Rousseau, who was first the *protégé*, and afterwards the implacable enemy of the Scotch metaphysician. In the year 1751, Mr. Hume's Enquiry concerning the Principles of Morals appeared, and Lord Kames (then Mr. Henry Home) published his Essays on the Principles of Morality and Natural Religion, a work which was considered by the more zealous among the Calvinistic divines as hostile to the cause of revelation. "It is in vain," says Mr. Ritchie, "to conceal that deism, or a religious creed, approximating to it,

had begun to spread among the literary circles at Edinburgh; and Lord Kames and Mr. Hume being the only persons who had ventured to commit their philosophical tenets to writing, were considered as the grand apostles of infidelity." It was not, however, till the year 1755, that notice was taken of this subject in the general assembly of the church; and the matter then proceeded no further than an unanimous declaration of the abhorrence in which such impious and infidel principles were held by the church, and an exhortation to all its ministers to exert their utmost vigilance and zeal, to preserve those under their charge from the contagion of these abominable tenets. On the next meeting of the assembly, a twelvemonth afterwards, it was moved in a committee to take notice of the infidel writings lately published, and in particular to inquire into, and animadvert upon, some of those of David Hume, because he had publicly avowed the most obnoxious of his doctrines by prefixing his name. After a long and warm debate, this proposition was overruled, and consequently was never submitted to the decision of the assembly. A similar fate attended a motion afterwards made in the presbytery of Edinburgh, to cite the printers and booksellers of the tracts ascribed to Lord Kames, in order that they might be compelled to name the author of the obnoxious doctrines. The majority in both courts were of opinion, and perhaps with reason, that it tended more to edification to drop this inquiry, than to inflict the censures of the church, in such a case, however merited they might be.

When Hume returned from Paris for the last time, he brought with him to England the celebrated Rousseau, who was then in search of an asylum from the persecutions, real or imaginary, to which he was subjected in France, and other parts of the continent. Hume seems warmly to have interested himself for this eccentric character; and with some difficulty at length succeeded in fixing him at an agreeable country retreat, and procuring him an annual allowance, more than sufficient for his wants. At first nothing could exceed the gratitude of Rousseau, and his letters to Hume are expressive of the utmost enthusiasm of attachment. His restless and suspicious temper, however, soon began to show itself, and his benefactor became the object at first of distrust, and afterwards of the most rooted aversion. A detailed account of the whole connection between Hume and Rousseau was published at Paris, under the inspection of D'Alembert and other literary friends of Hume, to whom he communicated the original letters and other materials. It is a very singular

singular document, but having been now so long before the public, cannot be considered as a fit subject for present criticism. Mr. Ritchie, however, has not only incorporated the whole of this document into the body of his work, in an English dress, but has also printed it as an appendix in the original French; a proceeding which we think scarcely fair to his readers, who may be thus made to pay a second time for what they already possess. A production of the American press has lately fallen into our hands, which contains some information respecting Rousseau, while he was under the protection of Hume, that sufficiently marks his eccentric, and in many respects frivolous character. It is entitled "Letters from London, written during the years 1802 and 1808, by William Austin." Printed at Boston in 1804. Its author states, that having visited Dr. Griffiths, the original editor of the Monthly Review, then at Turnham-green, he was informed by that gentleman, that both Hume and Rousseau had spent many an hour in the room where they then were.

"I asked the doctor," says Mr. Austin, "how Rousseau spent his time when he visited him? As little like a philosopher, he replied, as you can imagine. He had a little sagacious dog, called Cupid, which always followed him, and whenever he was urged to converse on subjects either disagreeable or fatiguing to him, he would begin to sing; at the same moment Cupid would begin to dance; and thus he would frequently spend two hours together, excepting those short intervals when Cupid would make a blunder, and then Rousseau would fall a laughing. In this manner would the philosopher of Ermenonville spend many an hour in that window-seat, while he resided in this town with Hume."

The last letter which Rousseau wrote to Hume, in answer to the demand to explain the grounds of his unreasonable suspicions, is one of the most extraordinary productions that ever fell from the pen of a philosopher. It occupies nearly forty of Mr. Ritchie's pages, and details with much minuteness all the grievances of which it complains, which are even more trivial than those which are fabled to give rise to the jealousy of a lover. They were however sufficient to satisfy Rousseau, (whose strong understanding was completely subjected to his morbid temperament) that his pretended benefactor was a principal agent in that grand conspiracy which the whole human race had entered into against the fame, tranquillity, and personal safety of the philosopher of Geneva. With all its absurdity, however, and unjustifiable

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effulgence, there is an eloquence and perverse ingenuity in this performance which marks it as the production of the author of *Emile* and the *Nouvelle Heloise*.

Most of the letters of Hume which are printed in this volume are, like the history of his intercourse with Rousseau, already well known to the public; and therefore improper for extracting. There are, however, two letters of the Scotch philosopher, on the subject of the *Essay on Miracles*, which, we believe, are now first published; and which are the more important, as, in the first of them, which is addressed to Dr. Blair, Hume departs from the resolution which he declares he had very early formed, of never answering any attacks that might be made upon his writings. These letters were occasioned by Dr. Campbell, of Aberdeen, having transmitted a copy of his: "*Dissertation on Miracles*," previous to its publication, to Dr. Blair, of Edinburgh, with a request, that after perusing it he would communicate it to Mr. Hume, whose sceptical tenets on that subject it was intended to refute. Hume returned the performance to Dr. Blair, with a letter, which is given by Mr. R. at p. 144, and contains several replies to Dr. Campbell.

This learned writer was candid enough to expunge or soften many of the expressions in his *Dissertation*, which were represented to him as severe or offensive; at the same time that he availed himself of the remarks both of his friend and his opponent, in order to obviate every objection that might be made to his arguments. When his *Dissertation*, thus corrected and improved, was about to issue from the press, he sent a copy to Hume, from whom he received the following letter, which contains several striking marks of character:

"DEAR SIR,

January, 7, 1762.

"It has so seldom happened that controversies in philosophy, much more in theology, have been carried on without producing a personal quarrel between the parties, that I must regard my present situation as somewhat extraordinary, who have reason to give you thanks for the civil and obliging manner, in which you have conducted the dispute against me, on so interesting a subject as that of miracles. Any little symptoms of vehemence, of which I formerly used the freedom to complain, when you favoured me with a sight of the manuscript, are either removed or explained away, or atoned for by civilities, which are far beyond what I have any title to pretend to. It will be natural for you to imagine, that I will fall upon some shift to evade the force of your arguments, and to retain my former opinion in the point controverted between us; but it is impossible for me not to see  
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the ingenuity of your performance, and the great learning which you have displayed against me.

"I consider myself as very much honoured in being thought worthy of an answer by a person of so much merit; and as I find, that the public does you justice with regard to the ingenuity and good composition of your piece, I hope you will have no reason to repent engaging with an antagonist, whom perhaps, in strictness, you might have ventured to neglect. I own to you, that I never felt so violent an inclination to defend myself as at present, when I am thus fairly challenged by you, and I think I could find something specious at least to urge in my defence; but as I had fixed a resolution, in the beginning of my life, always to leave the public to judge between my adversaries and me, without making any reply, I must adhere inviolably to this resolution, otherwise my silence on any future occasion would be construed an inability to answer, and would be matter of triumph against me.

"It may, perhaps, amuse you to learn the first hint, which suggested to me that argument, which you have so strenuously attacked. I was walking in the cloisters of the Jesuits' College of La Fleche, a town in which I passed two years of my youth, and engaged in a conversation with a Jesuit of some parts and learning, who was relating to me, and urging some nonsensical miracle performed lately in their convent, when I was tempted to dispute against him; and as my head was full of the topics of my *Treatise of Human Nature*, which I was at that time composing, this argument immediately occurred to me, and I thought it very much gruelled my companion; but at last he observed to me, that it was impossible for that argument to have any solidity, because it operated equally against the Gospel as the Catholic miracles;—which observation I thought proper to admit as a sufficient answer. I believe you will allow, that the freedom at least of this reasoning makes it somewhat extraordinary to have been the produce of a convent of Jesuits; though perhaps you may think the sophistry of it favours plainly of the place of its birth.

"I beg my compliments to Mrs. Campbell, and am with great regard, Sir, &c." P. 149.

Mr. Ritchie concludes his biographical memoir with an analysis of Mr. Hume's literary character, which he contemplates under four distinct aspects. 1. He considers him as a *metaphysician*: 2. As a *moralist*: 3. As a *writer on general policy*: and, 4. As a *historian*. There is nothing either very profound or very original in what he has advanced under these heads; and we do not consider it as incumbent on us to attempt to supply the deficiencies in this critical analysis. The metaphysical sophistries of Hume have now been repeatedly

peatedly exposed, by various able writers; and his merits and defects as a politician and historian appreciated, with all the accuracy of candid criticism. His metaphysics appear to us more characterized by bold and undaunted assumption than by ingenious or abstruse reasoning, although of these last qualities they doubtless have a considerable share. The source of fallacy will generally be found in the premises, which are assumed as self-evident, although often the most repugnant to every principle of reason and common sense; but which, if admitted, necessarily lead to the most sceptical and paradoxical conclusions. By assuming that every object of human thought or feeling may be resolved into what he calls impressions and ideas, he proves that it is very doubtful whether there is any such thing as mind or matter in the universe. By assuming that we know nothing of the connection between cause and effect, he proves that we have no rational foundation for the belief in a God; and by assuming that our belief in testimony depends upon our personal experience, he proves that no man can admit the truth of the Christian religion, but by the operation of a perpetual miracle. Should we, however, in all these instances deny his premises, which on examination are found to be completely fallacious, his conclusions of course must fall to the ground.

It is as an historian and political writer that Hume will probably be best known to posterity; and it is in these capacities that he can be read with the greatest pleasure and advantage by the friends of sound morals and sincere religion. Yet even as an historian Hume has many faults; he does not scruple to disguise facts from party motives, and he never loses an opportunity of throwing out his cool sceptical sneer at what he calls fanaticism and superstition; by which we are to understand a reverence for the doctrines of Christianity. In the eyes of Mr. Ritchie, however, he seems to be held altogether faultless in his historical capacity, and is considered as having driven from the field every adversary who ventured to oppose the conclusions which he was led by his researches to maintain.

But this is not the only particular in which we widely differ from Mr. Ritchie, in his estimate of the character and acquirements of Hume. Though the biographer is far from defending all the metaphysical sophisms of his hero, he passes over without any reprobation his insidious attacks on the cause of revelation; and never even blames him for attempting to undermine the belief in a deity. We are far, however, from insinuating that Mr. Ritchie is so greatly enlightened as to be an advocate for this sublime tenet of the modern school of philosophy, and limit our charges against him to  
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rather more than a due abhorrence of the zealots, and the abettors of *superstition*. But as we do not think it probable that his compilation (for it is in fact nothing more) will ever become a very popular work, we shall dismiss it without any further animadversion.

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ART. VII. *The New Testament, in an improved Version, &c.*  
 (Concluded from p. 16.)

**WE** turn now to St. Luke's narrative, which, as well as St. Matthew's, is allowed to be extant in all the MSS. and versions at present known. It is again confidently stated, that Herod *must have been dead* two years before our Saviour was born \*; and Lardner is again quoted, as it were, in proof of this. Here is some parade of dates in confirmation of the matter, all which are so ably discussed by Lardner, that we can only desire again to join in the reference; begging that no readers will take things upon trust, but examine for themselves; for two circumstances are here notoriously assumed, which cannot in any manner be proved. First, that the fifteenth year of Tiberius's reign is to be dated from the death of Augustus; whereas, *in all likelihood*, his proconsular authority is to be included. Secondly, that the date of the death of Herod is capable of being ascertained, which their own indefatigable referee, the learned Lardner, acknowledges he was unable in any manner to determine. The editors say, the latest period assigned is the spring A. U. C. 751. Now this is certainly not true. Possinus, in his *Spicilegium Evangelicum*, edited by that great scholar Fabricius, endeavouring to settle, as he tells us, "*Quo præcisè anno sit defunctus (Herodes)*," fixes on the year 754 for the death of Herod, and dates the birth of Christ *four* years earlier. But why do not the editors tell us what is true, namely, that Dr. Lardner, in the very place where the date of 751 is assigned for the death of Herod, gives two computations of the birth of our Saviour, each of them falling short of the above date. The one September or October A. U. C. 748; the other September or October 749 †.

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\* It is actually a third time insisted on in a note on Luke iii. 23.

† This latter date the learned Doddridge prefers, who inclines to adopt Dr. Lardner's calculation, rather Mr. Manne's, whose elaborate and elegant Dissertation on the Birth of Christ would alone serve to overset the confident assertions of these Editors. Mr. Manne thinks Christ was born in the spring of 747, and that Herod died about the Passover, A. U. C. 750, towards the end of March. Instead

Instead of which, and in defiance of their own chosen authority, they again most peremptorily assure the reader that Herod **MUST HAVE BEEN** dead two years before Christ was born! Another reference is here made to *Grotius*, on Luke iii. 23, who, for all that we can find, says not a word about it. He endeavours certainly to settle the date of our Saviour's entrance on his ministry, but without the smallest allusion to the death of Herod.

We are next cautioned against trusting to the authenticity of these chapters, on the high authority of *Marcion*, who, we are told, though a reputed heretic, was a man of learning and integrity for any thing that appears to the contrary. We shall not stop to dispute either his learning or integrity, because the learned may be mistaken, and the honest may be prejudiced. We only know, that, like the Ebionites, he was a most notorious *taker-away*; as the Ebionites, by the confession of the editors, "*took away*" even the genealogy, (they had previously taken away from the Old Testament, as some alledge, all but the books of the Pentateuch, nor did they admit the whole of them) Marcion is said to have *taken away* all the Old Testament, three of the four Gospels, several Epistles, and altered, abridged, or interpolated whatever he chose to retain. The editors say he did this "like some moderns." It is fit then that we should keep a strict eye upon such *takers-away*, for fear their learning and integrity should be of the same predatory nature as Marcion's, and tempt them to commit trespasses as little to be justified.

But St. Luke does not mention in his preface to the Acts of the Apostles, that his Gospel contained any thing more than records of the public ministry of Christ; he does not allude to the incidents contained in the two first chapters, "which therefore probably were not written by him." As this objection is allowed to reach no higher than to a bare probability, we shall not employ any time upon it, except to observe that neither are the incidents contained in the *third* chapter, included in the *short summary*, Acts i. 1, which extends only to what "Jesus began both to do and to teach." The third chapter, however, the editors account genuine.

These commentators next tell their readers, that "if the account of the miraculous conception of Jesus be true, he could not be the offspring of David and of Abraham, from whom it was predicted, and by the Jews expected that the Messiah should descend." *Now this is a downright falsehood!* which we may say without rudeness; nay, rather with some civility; because the editors themselves had previously *contradicted it* in their note on St. Matthew, where we read, that  
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the account of the miraculous conception does "*not at all militate against the doctrine of the proper humanity of Christ.*" They go on to repeat, that "there is no allusion to any of these extraordinary facts in either of the succeeding histories of Luke, or in any other books of the New Testament. Jesus is *uniformly* spoken of as the son of Joseph and Mary, and as a *native* of Nazareth; and no expectation whatever appears to have been excited in the *public* mind by these *wonderful* and *notorious* events." Having replied to *these* objections before, we shall not now dwell upon them, except to notice a few *incorrect* expressions. Jesus is *not* uniformly spoken of as the son of Joseph and Mary; he is *continually* spoken of as "the Son of God," "the Son of the Most High," "the Son of the living God," the Son of the Blessed," the "only begotten of God." He is *not* uniformly spoken of as a *native* of Nazareth; the Evangelists do not themselves declare him to be so in any one instance. His *opponents* accuse him of being such, as a reason for *rejecting* him, alledging particularly, that if he was the Christ; he *must have been* born at Bethlehem; that he was educated and dwelt at Nazareth is granted; but though by residence and connection a Galilean, God's especial interposition appears to have been directed to make him by *birth* a Bethlehemite, of the city of David. Lastly, though the events attending his birth were wonderful enough to excite the awe and attention of all who witnessed them, yet they were *not* public and *notorious*. Herod himself; nay, all Jerusalem, including the chief priests and scribes of the people, were not let into the secret. Those who could very well tell where the Messiah *ought to be born*, did not know where he *was* born; a circumstance however duly discovered to others for the highest purposes, namely, that *some* witnesses at least might be forthcoming to establish when *necessary*, that criterion of his Messiahship, his birth at Bethlehem in Judea.

The date of the enrolment, chap. ii. 1, is mentioned as a great historical difficulty, without however the usual reference to Lardner, who, though he certainly treats it as a difficulty, so unravels the mystery as to leave it no longer such. "That St. John the Baptist should be ignorant of the person of Christ, is not probable, if this narrative be true." Though it has been pretty generally supposed that John knew not the person of Jesus before his baptism, we are not quite certain that this was actually the case. In two instances John does certainly declare that he "knew him not," and these cases are cited by the editors; John i. 91, 94. But we should much question if more was implied by these

these terms than that he knew him not as the Messiah, till it was especially revealed to him on his approach to be baptized. Grotius is disposed to adopt this interpretation, but those who do not adopt it, very rationally attribute his ignorance to the providential interposition of God, to take off all suspicion of conspiracy. (See Beza and Doddridge.) At all events no argument can be drawn from a circumstance; which, for any thing we know, might be accidental; and, from what we know, would appear to be providential.

The last remark of the Editors relates to the probability of interpolation; and in answer to those who think that so large and gross an interpolation would never have escaped detection; or been so early and so generally received, we are reminded that it was not admitted into the Hebrew copies of Matthew's Gospel, nor into Marcion's copies of St. Luke. That is, in fact, those parts were not to be found in the canon of Scripture which the Ebionites and Marcion chose to adopt, nor very much more that is allowed to be genuine Scripture, both of the Old and New Testament. Most of the historical, prophetic, and hagiographical books of the former, and in the case of Marcion particularly, three of the Gospels, many of the Epistles, and the Apocalypse. Thus discarded, it must be allowed that they have honourable company to keep them in countenance in their banishment. But, it is added, "it is notorious that forged writings under the names of the Apostles were in circulation almost from the apostolic age." It is surely equally notorious, that when the Canon was compiled, these forgeries were quite as well known to the compilers as to the Unitarians of the present day, and that so much has been set aside of these forgeries, and rejected among the *Προδωρυγμενα* is in itself sufficient proof that all that has been retained underwent due examination. "If the orthodox charge the heretics, the heretics, we are told, equally charge the orthodox with corrupting the text." How could it be otherwise? and yet the orthodox may be quite right after all. The Unitarians declare that the Ebionites improperly *took away* the genuine genealogy of Matthew. Would not the Ebionites, if they could speak for themselves, retort, that the Unitarians very improperly receive it as genuine Scripture, and yet are not the Unitarians quite right in giving it a place in their canon? We ought indeed to say the editors of this version, rather than the Unitarians in general; for there are some of the latter, who, like the Ebionites of old, are for *taking away* "even the genealogy;" but with these we have little to do at present.



It was easier, say these editors, to introduce interpolations when copies were few and scarce, than since they have been multiplied to so great a degree by means of the press. This we must have leave to deny. The press might now indeed give ample currency to any adopted interpolation, but every manuscript must have constituted an individual and distinct copy in those days; and an interpolation in one could scarcely find its way so correctly into every other, and be transferred into every version, so dispersed as they were, and so variously circumstanced; and yet, as it happens, these narratives (as the Editors confess) are to be found in *every known manuscript and every known version.*

Lastly, we are taught to notice that the interpolation in question; would to the generality of Christians be extremely gratifying, as it would lessen the odium attached to Christianity from its founder being a crucified Jew, and would ELEVATE him to the DIGNITY of the HEROES and DEMI-GODS of the HEATHEN MYTHOLOGY!!

Gracious heaven! Elevate the Saviour of the world to the dignity of the heroes and demi-gods of the heathen mythology!!

Was it necessary for those who had the Apocalypse in their hands (a part of Scripture which the editors willingly account genuine) to describe the *birth* of Jesus, as it is described in Matthew and Luke, to give him a poor virgin for his mother, a small village for his birth-place, a stable for his nursery, and a manger for his cradle, in order to raise him to the rank of a *heathen demi-god*? He who declares himself in another part of Scripture, to be "the alpha and omega, the beginning and the end, unto whom every creature that is in heaven, and on earth, and under the earth, and in the sea; and all things in them, ascribe blessing, and glory, and dominion for ever and ever!" Was it necessary to make *him* to be a carpenter's son in order to elevate him to the rank of a demi-god, "who has the keys of death and the grave!" What mythological idol could ever be compared to the Lamb of the Apocalypse, the LORD of LORDS, and KING of KINGS? What demi-god of Paganism ever made such an appearance as the WORD of GOD in the Revelations? We shall take the editors own version.

"And I saw Heaven opened, and behold a white horse, and he who sat upon him was called faithful and true, and with righteousness he judgeth and maketh war. And his eyes were as a flame of fire, and on his head were many crowns. And he had a name written which none knoweth but himself; and he was clothed with a mantle dyed in blood: and his name is called THE WORD



Word of God : and the armies which were in Heaven followed him on white horses, clothed in fine linen, white and pure : and out of his mouth went a sharp two-edged sword, that with it he might smite the nations : and he shall rule them with a rod of iron : and he shall tread the wine-press of the fierce anger of Almighty God : and he had on his mantle and on his thigh, a name written, KING OF KINGS and LORD OF LORDS !”

What can we say to those who talk of *elevating* such a personage to the rank of a heathen demi-god !

Thus far our remarks on this *Improved Version* of the New Testament have been directed particularly to the suspicions entertained of the genuineness and authenticity of those parts of the Gospels of St. Matthew and St. Luke, which give an account of the miraculous conception and birth of Jesus Christ. Closely connected with this are the doctrines commonly entertained of the pre-existence and divinity of our Saviour, which doctrines it is the professed object of the present Version to do away, by an abandonment of what the Editors choose to call those “ technical phrases of a systematic theology which has no foundation in the Scriptures themselves.” We cannot quite understand what they mean by the “ technical phrases of a systematic theology.” Technical phrases must surely imply appropriate phrases, whether they relate to the arts or sciences ; and as to a systematic theology, any theology without a system must surely be no better than “ the baseless fabric of a vision.” Surely the Unitarian theology is systematic, and nothing can more strongly prove it than the Version now edited. Not a word or phrase, or various reading, that at all breaks in upon their *system*, is suffered to escape without some hint of a corruption of the text, some alteration, or some comment to explain away its most obvious and literal meaning : and as to technical phrases, they may be just as technical in the way of negation as in the way of assertion. It may be just as technical to call the only-begotten of God a mere attribute, as to call him a person ; and it is evidently much more *technical* to evade the most approved interpretations, than to abide by the obvious and plain language of Holy Writ. In regard to those two great doctrines of our Saviour’s pre-existence and divinity, we find nothing but evasion : evasion the most *systematic*, and a choice of terms the most invariably *technical*, as appropriate exclusively to their own system of belief. Thus it is that *Kύριε*, as addressed to our Lord, is commonly rendered Sir, or Master, or Teacher ; and the term *προπορευεῖν*, under the same circumstances, never allowed

to stand for more than the mere act of obeisance. The Logos or Word of God is (we had almost said) accounted no more than a mere nick-name of the *prophet* Jesus; and the "Creation of *all things*" is represented to be the Creation of *nothing*. Not that we are at all disposed to deny that *Κύριε* may with much propriety in some places of Scripture be rendered Sir, or Master\*; that *προσκυνεῖν* has the meaning of obeisance; that Jesus may be termed the Logos, because God revealed himself or his word by him, (as we are reminded that archbishop Newcome explains it,) or that there is no *new Creation* ever spoken of, that is spiritual and strictly evangelical. But invariably to regard the expressions alluded to as comprehending under them nothing more, no higher doctrines, that is, than are conveyed by the renderings and commentaries of the Editors, is to suppress many real matters of fact, which tend to fix the true and undoubted meaning of the sacred writers. So far from enabling the judicious and attentive reader (as the Editors profess) to understand scripture phraseology, it is really to take from them the very best means of doing so. Nothing can be more true than the remark of that eloquent writer Bishop Jeremy Taylor, "that though every man may soon span his own knowledge, our ignorance we can never fathom." In publications of the nature of the one before us, the world in general would be utterly astonished to know what a mass of ancient learning, including much matter of positive fact, is wholly kept out of sight, though of the utmost importance to the full understanding of the doctrines of Scripture. How should it be possible for any unlearned Christian to understand, where such information is studiously suppressed, that the very name of *God* is often given to Christ, where the received translation only renders it *Lord*, and this *improved Version* *Sir* or *Master*: and yet this seems to us as capable of demonstration as any proposition in Euclid.

For instance, that the name of *Schovah* was by the Jews invariably understood to be so exclusively appropriated to God as to be perfectly incommunicable to any creature, is a truth entirely indisputable; and any application of this title to a creature would always have been esteemed the most rank idolatry, the basest dereliction of the first great principles of their faith. Nevertheless the prophet Jeremiah foretelling the advent of Messiah, expressly declares, "that this his name

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\* Archbishop Newcome often has "Master."

whereby he shall be called, *Jehovah* our Righteousness;" for so it is in the original, though generally rendered *The Lord* our Righteousness. When St. Paul then, who was not only a Jew, but of the strictest sect of the Jews, lays such stress on his disciples confessing that Jesus was *The Lord*, (see Rom. x. 9; 1 Cor. xii. 3.) it should certainly be held to imply *Jehovah* our Righteousness. The Greek term indeed in these passages is *Kύριος*, sometimes rendered *Lord*, and sometimes Master, but in this instance, among many others, evidently requiring to be rendered *Jehovah*; for the LXXII Jews who made the Greek translation of the Bible, had no other term to express *Jehovah* but the term *Kύριος*. In the same manner all the Evangelists begin their Gospels with the account of the preaching of St. John the Baptist, declaring that "this was he that was spoken of by the prophet *Isaias*, saying "the voice of one crying in the wilderness, prepare ye the way of the LORD, make his paths straight." Now in the original prophecy of *Isaiah* the words are these, Prepare ye the way of JEHOVAH. "Here," as a very learned author says, "we find *all* the *four* Evangelists, three of whom at least were Jews, becoming witness to the same thing, that Jesus is the JEHOVAH prophesied of by *Isaiah*, whose way the Baptist was to prepare."—If any should be disposed to doubt whether *Kύριος* is equivalent to JEHOVAH, the Editors of this work supply us with three instances of it in their rendering of Matth. xxii. 44. Mark xii. 36. Luke xx. 42. Here they themselves with great propriety render *ὁ Kύριος* *Jehovah*. And a Jewish Targum helps us to another remarkable fact upon this very passage. "The Lord said unto my Lord" is in the T. of Jonathan, "Jehovah said unto his WORD\*." This opens to us a new subject; for here is the WORD of JEHOVAH, the ΛΟΓΟΣ or WORD of God, fully acknowledged by a Jew, in a passage particularly appropriated to *himself* by our *blessed Saviour*, and evidently implying a personal distinction. Now these are all *positive facts*, which apply to every part of the Christian Scriptures, and the bare mention of which is sufficient to show us, that a new version, in which such matters are *totally suppressed* or *disregarded*, cannot be a fair interpretation of the real sentiments of *Jewish* writers. None can be ignorant how much is said about the WORD of GOD in the first chapter of St. John's Gospel. Now

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\* See more upon this paraphrase below.

all that the world in general will learn from this Version, of this remarkable term is, that it either means the *wisdom* of God, (according to our contemporary Mr. Lindsey,) or that it is a name given to our Saviour because by *Him*, as one of his *Messengers* or *Prophets*, God revealed himself or his *Word* in the Gospel—given to him “in the beginning,” *that is*, from the commencement of the Gospel dispensation, and *not before*. This is what the Editors tell us, but undoubtedly the main question is, what must St. John have thought or known of the term? The Editors certainly cite a passage from one of his Epistles, in order to make the Evangelist explain *himself*, but as it often happens, what appears to *them* to confirm *their* apprehension of matters, appears to *us* most strongly to confirm *our* sense of things. This must unavoidably happen; any expression, by a positive denial of the fact to which it is thought to allude, must of course appear to infer something else. So it is, that what is predicated of our Saviour, Gal. iv. 4. that he “was made of woman,” is perfectly understood by those who believe in his incarnation, to have an allusion to that peculiar doctrine; but take away the doctrine, and it must needs seem to allude to some different event. But the question must still remain, was there any actual incarnation of a superior being to which it *might* bear allusion? and so stand the questions that relate to the sense of *Κόπος*, and *Λόγος*, in the evangelical and apostolic writings. They *may seem* to many to allude to nothing higher than what the Version and Commentaries of these Editors imply, but it must remain a question whether there is any thing more, any higher doctrines, to which they *may* allude.

If *Κόπος* is the only Greek term used by Jewish writers for Jehovah, a question must naturally arise, whether it appears to have been ever so used by the Jewish writers of the New Testament, as necessarily to have conveyed to *their* minds the sense of Jehovah. If the *Λόγος* or Word of God was a title at all known to the Jews before the commencement of the Gospel dispensation\*, and before Christ was born

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\* If *ἐν ἀρχῇ ὁ Λόγος* means in the beginning in its fullest extent, that is, ~~as~~ the Jews interpret the prophecy of Micah, “Egressiones ejus sunt ab Initio. Quam mundus nondum esset conditus.” Prov. viii. 22. (See the Pirke of R. Eleazer, and the Greek of this in the Septuagint.) What can better express the same than the terms used in the first chap. of St. John’s first Epistle: *Ὁ ὢν ἀπ’ ἀρχῆς καὶ ἰσθὺς αὐτοῦ ἀπ’ ἀρχῆς* is the LXX rendering of Micah.

\* *Ὁ ἰσθὺς αὐτοῦ*,

born into the world, a question must naturally arise, whether a Jewish writer calling him the Λόγος or WORD, could only intend it as an apt description of that prophet who was ordained to reveal to man the Gospel covenant. Ancient learning may come to be despised by all those who think modern philosophy far superior to it, but *facts* cannot be got rid of. We cannot with all our philosophy do more than object to the terms; we cannot possibly insist upon it, that a Jewish writer had not Jewish notions of the terms he used; nor can we with any decency pretend, that God would countenance the delivery of heavenly truths in terms that must have conveyed one meaning at one time, and another at another. If it can be proved by fair argument, that the sense put upon certain expressions by the Unitarians could not possibly be the sense intended by Jewish writers of the first centuries, we cannot believe that sense to be the true one. The most ordinary understanding, we would hope, might be brought to apprehend what we mean; though while we wish to be quite as generally intelligible as the Editors of this new Version, we must have leave to premise, that it is somewhat a harder task to bring forward ancient facts and ancient records in support of the venerable writings in question, than to modernize them for common reading by a suppression of all the testimony to be drawn from the records of antiquity.

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Ο ἰωάννης, — Καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ Λόγου τῆς ζωῆς. — Καὶ ἡ ζωὴ ἐφανερώθη — ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν — Is not this perfectly analogous to the terms of the Gospel? 'Εν ἀρχῇ ἦν ὁ Λόγος καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, ἐν αὐτῷ ζωὴ ἦν καὶ τὸ φῶς ἐν τῷ κόσμῳ ἦν. Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν — Καὶ ἐθαυμάσαμεν τὴν δόξαν αὐτοῦ. — We must confess the expressions convey to us (as they do to the Editors) exactly the same sense, though we differ as to the object of both passages. They think all these terms merely allude to the ministry of a prophet, who had a word to deliver, and eternal life to preach, and spiritual light to bestow upon his followers and disciples. We think they allude to a pre-existent being who had all these things in himself, as subsisting in unity with the Father, before all ages, and before all worlds, and who became manifest in the flesh solely for our redemption. That such great stress should be laid upon the mere manifestation, or rather mission of a prophet, or that such singular terms should be requisite to prove against the Gnostics or Doctores that he was actually a man, and no more than a mere man, we confess we see no reason; on the contrary, we see great reason why the Apostle should expressly have avoided such terms, had this been the utmost of his pretensions.

In our examination of this Version we meet with many passages in which particular care seems to be taken to speak of our Saviour as A Son of God, because the article before *υἱός* happens to be omitted. Now this looks like stratagem. It must be intended to imply something; that our Saviour, for instance, is to be considered as only figuratively, and not actually, *a* or *the* Son of God; like those, in short, to whom the Word of God came, [Psalm lxxxii, 6.] or the faithful and elect children of the Gospel, [John i. 12.] But not to insist here upon the particular circumstances of distinction, surely if he is even *once* declared upon proper authority to be *ὁ υἱὸς τοῦ Θεοῦ*, (and he certainly is so, upon the greatest, as the Version sufficiently expresses, Luke xxii. 70, 71, and note †) or *ὁ υἱὸς τοῦ Εὐλογητοῦ*, Mark xiv. 62, The omission of the article in other places does by no means tend to do away the peculiarity of his filiation\*, and yet though in the two passages just referred to the Editors plainly acknowledge that our Lord fully confessed himself to be "THE SON of GOD," and "THE SON of the BLESSED God;" yet in John xix. 7. they reject Archbishop Newcome's insertion of the definite article, and make the charge of the Jews to be no more, than that he made himself A Son of GOD, which, in any other sense than the one we contend for, could not have amounted to blasphemy.

They once indeed venture to call him (as *υἱὸς Θεοῦ*, without the article,) *A Son of A God*; that is, of Jupiter or Mercury, or Sommonocodom the God of Siam perhaps; however, to be fair with them, it is certainly only put into the mouth of the Roman Centurion; and though we conceive that this officer was not unacquainted with the charge of blasphemy under which he suffered, yet we shall not further notice it at present, except to observe, that as Grotius remarks, it is at least a proof that he thought him as much a God as Hercules, Æsculapius, &c. The Editors however should at least be consistent, but they are not so †; they omit  
or

\* That the mere omission of the article is not of the importance the Editors seem disposed to infer may appear from the following passage of Ignatius. *Ἐν Ἰησοῦ καὶ τῷ κατὰ σὰρκά ἐκ γένους Ἀδὰμ τῷ υἱῷ Ἀνθρώπου καὶ υἱῷ Θεοῦ*. How strange and how contrary to the writer's intention would it be to render it, "In Jesus Christ, *the* Son of *a* Man and *a* Son of *a* God."

† In one page they expressly render it THE Son of God where the article is omitted in the original, and A Son of God where it occurs,



or insert both the definite and indefinite article as they choose, and this both in regard to the title of Son of God and Son of Man, both of which we think designate the Messiah. Thus in regard to the latter they insert the definite article before *Ἀνθρώπου* in that particular passage, John v. 27\*, which Chrysostom thought of so much moment as to propose a new reading. For, says he, if according to this passage, authority to execute judgment was given to him merely as man, that is, as A Son of MAN, (for the articles are omitted,) a like authority might be given to any man or all men; he proposes therefore to make the pause after "judgment," and then to proceed, Because he is *A Son of Man* wonder not; that is, wonder not that such a power should be given to a Son of Man, because he is in fact much more, For, "the hour cometh, in the which all that are in the graves shall hear *his* voice, &c."—Now if this reasoning is right, and it has certainly been approved by very eminent scholars†, and even the Syriac Version favours it, we are bound to conclude, that *the* Son of Man is as emphatical as *the* Son of God, and both of them particularly appropriate to the Messiah, who is both the Son of God, καὶ ἐξουσίαν in a most peculiar and singular manner, and the Son of Man in the same way, καὶ ἐξουσίαν, and singularly foretold as such by the prophet Daniel. These things therefore require to be attended to. If the omission of the article is of importance, the insertion of it is of importance also. If the omission of it directs us to interpret the passage generally, the insertion of it must direct us to interpret it. *εμφατικῶς*. If our Saviour is but once pronounced to be *the* Son of God, ὁ υἱὸς τοῦ Θεοῦ, then he certainly is so emphatically, and in the same manner as ὁ υἱὸς τοῦ Ἀνθρώπου, he must be man in a peculiar sense. There appears therefore to be nothing gained by this scrupulous attention to the articles on the part of the Editors. If Christ

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occurs, Luke iv. 3. and 9. Grotius and Beza indeed incline to think it should be read without the article in the last passage, but principally because it is omitted in the former.

\* And yet in their notes, give the true reading as adopted even by Mr. Wakefield. How much has been thought to depend on the omission of the article here, may be seen in Bishop Bull's Prim. et Apost. Trad. Ch. vi. §§ 16, 17, 18, 19, 20, 22, 23. The insertion of the definite and rejection of the indefinite article is curious enough.

† See Erasmus in loco, and Bull. Prin. et Apost. Trad. Cap. vi. §§ 16, 17, &c.



is *the* Son of God and *the* Son of Man, he must be *a* Son of God and *a* Son of Man; but the converse will not hold good—as a Son of God, and a Son of Man, he loses that distinction which, upon the testimony of Prophets, Evangelists, and Apostles, is peculiarly and singularly appropriate to the Messiah. Throughout the whole of the New Testament he is continually spoken of as *the* Son of Man, and as *the* Son of God, so emphatically as to leave no doubt but that after some manner or other, to us unknown at present, he partook of both natures. We have thought it right to notice these things, because, without entering into an examination of every passage where the case applies, we feel warranted in declaring, that there appears to be an obvious intention on the part of the new commentators to confound these matters; by putting the indefinite article before *Son* when applied to our Saviour without the article in the original, and not unfrequently *inserting* the definite article where the terms “Son of God” are applied to subordinate beings, though the text does *not warrant* it, as Romans viii. 16. Gal. iii. 16. We do not deny that they have the countenance of the received version for the insertion in the *two passages just cited*, nor do we intend wholly to object to it, though it would be more correct to have omitted it in both versions; but since the Editors do not scruple to mark it as an interpolation by printing it in Italics, and are so ready to take advantage of every omission of the article when our Saviour is spoken of, we feel it our duty to warn the public of the trap laid for them: To show the distinction that should be preserved, we would refer, for instance, to Galatians iv. 4, 5, 6, 7, where the sonship of the elect is declared to be a mere matter of *adoption through Christ*, who is (with an emphasis not improperly expressed in the received text) declared to be *ὁ υἱος αὐτοῦ*, God’s *own* Son \*, *sent forth from him*

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\* It is curious to see how the unlearned may be misled by prejudiced translators. Nothing seems farther from the intention of the sacred writers than to describe our Saviour as an *adopted* Son of God; in this passage he seems directly and most emphatically to be distinguished from those who were to be *adopted* through him. Yet in the 1st of Hebrews, ver. 4, 5, where it is expressly said in the Greek that Christ *inherited* a more excellent name than the angels, and this is enforced by a reference to the Psalms, where it is said of the Messiah, “Thou art my Son, this day have I begotten thee.” The present Editors suppress the τεῖν κληρονομικῶν, which

to be born into the world, of a woman, under the law, that those that were under the law might obtain τὴν υἱοθεσίαν, "*adoption*," to be υἱοί, Sons; διαχρίσθαι, through Christ. This may entitle them indeed to address God as Αἰὲς, Father, but not to call him, as Christ does, πατέρα ἰδίου, his OWN PROPER Father. For this is undoubtedly the true sense of ἰδίον (and the Jews must have understood it so. See Doddridge, F. Ex. Besides note (c.) p. 508. vol. 1.) To explain the subsequent term σὺν in the same verse, the force of which is also lost in the present Version, see John v. 18.

And this seems to be a proper place to examine generally how far the present Editors have attended to Mr. Sharp's rule concerning the insertion or omission of the definite article before personal, or, as Mr. Middleton terms it, attributive nouns. As they appear to be so observant of articles, we ought to find this rule properly exemplified here, if any where, or reasons stated for deviating from it; for the rule is now too publicly known, and too respectably supported\*, both by the consent of modern critics and reference to more antient ones, to be wholly disregarded by any biblical critics; much more by any Editors of an *improved* Version of the New Testament. We shall carefully examine some of the passages most liable to be affected by the neglect of this rule.

The first we shall select is that striking passage in the 2d ch. of Titus; Mr. Sharp's 7th example of his first rule, Επιστάτην τῆς δόξης τῆ μεγάλης Θεῆ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. It was impossible for us (we are sorry to say) to turn to this passage without some suspicions. We knew that

which marks the inheritance; and render ἐγὼ σήμερον γεγεννηκά σε, this day I have *adopted* thee! A more glaring deception and evasion could scarcely have been attempted. This is perfectly *systematic*, perfectly *technical*, in the style of Unitarian theology. Some acknowledgment indeed we find in the notes, where we are told, that "the *Greek original* and *Archbishop Newcome* are totally against them."—They had no objection to notice the heirship spoken of in ver. 2. οὗτος καὶ ἀπονομένοι πάντων; this they render as the received text has it, whom he hath appointed heir of all things. But as they determine the meaning of πάντων to reach no farther than to the things of the Christian dispensation, they admit the usual reading, the inheritance of a name above angels, is a different matter.

Beza's admirable note upon it, and the corroborating testimony of the Greek fathers examined by Mr. Wordsworth, give it all the authority we could desire.

\* See Brit. Crit. xx. 17.

there

there were two things which might tend greatly to interfere with the true sense of St. Paul—one, the insertion of the comma after Θεῶν, and the other, the repetition of the particle “of,”—two (*apparently*) very insignificant things, the importance of which indeed can be little understood but by professed critics, and yet of *such* importance as to demand the utmost attention of those who would protect the public from misrepresentations. Upon turning to this Version we find *both* admitted; the comma after Θεῶν, and the repetition of the particle “of,” as though σωτήρ was detached from the word preceding. Had not Mr. Sharp written a word about the definite article, this passage might have been produced as a stumbling-block to the Unitarians. All translators, all commentators, all critics, must consent to be governed by the uncorrupted text of the original. In this there seems now to be no difficulty. The comma after Θεῶν has no authority to support it, even if some such mark is discernable in ancient MSS. it must be grammatically wrong, as Mr. Sharp has shown. We have two personal and descriptive nouns in the same case connected by the copulative, without any repetition of the article; and we have ἡμῶν common to both. What can be objected to the regular grammatical rendering of this sentence, “the glorious appearance of our great God and Saviour Jesus Christ?” Nothing can reasonably be objected to this; but it *can be* varied a little; a comma after Θεῶν will separate it from σωτήρ, and the particle “of” repeated will seem to begin a new sentence; but we cannot admit it\*. In the Greek there is no comma, and according to the fair idiom of languages, there is no authority for the introduction of the particle “of” before Σωτήρ. The words Θεῶν and σωτήρ appear to be strictly predicated of Jesus Christ; and to disfigure this reading by a false insertion of a comma and a particle, is not to *improve* but to *corrupt* the text. After all, the question is better decided, perhaps, by a reference to the term ἐπιφάνεια, as Beza and Whitby suggest. *The appearance of the Glory of the great God* must be the *Shechinah*; must be the visible *Jehovah*; must be *the Christ, the Messiah*.—The great God, Jehovah in his utmost,

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\* The following passage, the construction of which is perfectly analogous, the Editors have rendered according to the rule, (2 Peter ii. 20. See also 2 Pet. iii. 18. Phil. iv. 20. Gal. i. 4.) Κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, rightly rendered “according to the will of our God and Father.” See also Ephes. v. 20. 1 Thess. i. 3. iii. 13. 2 Thess. ii. 16.

ineffable glory, never did, and never will appear in these lower regions; but the visible *Jehovah*, in the *Shechinah*, the *Christ*, *Messiah*, the only begotten Son of God, HE has appeared, and WILL appear! with all the power, all the authority, all the glory, all the greatness, of his inseparable Father, who is 'EN—ONE and THE SAME—(after some inexplicable manner,) but yet 'EN, ONE, we know not how; but there is an Unity, and there is a Trinity.

The next passage we shall notice is Ephesians v. 5.—ἐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ ΤΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΘΕΟΥ. The Editors adopt the received version, which Mr. Sharp long ago corrected.—It certainly would be more properly rendered “ of *the* Christ and God.” If articles are of any importance, “ of Christ and of God,” cannot be grammatically right.

Κατὰ τὴν χάριν ΤΟΥ ΘΕΟΥ ἡμῶν ΚΑΙ ΚΥΡΙΟΥ Ἰησοῦ Χριστοῦ, 2 Thess. i. 12. This is rendered “ according to the favour of our God and of our Lord Jesus Christ.” The true and exact rendering must of necessity be, “ according to the grace of OUR GOD and LORD Jesus Christ.” “ Of *our* God and of *our* Lord Jesus Christ,” is wholly inadmissible. There is not a pretension for any such rendering. Let the doctrine to be deduced from this passage be what it will, the rendering (with those who lay a stress upon articles) is strictly thus, “ according to the grace of our God and Lord Jesus Christ.” The received Version really requires correction, but we look in vain to the present Editors for any such emendations.

1 Tim. v. 21. Διαμαρτύρομαι ἐνώπιον τοῦ ΘΕΟΥ ΚΑΙ ΚΥΡΙΟΥ Ἰησοῦ Χριστοῦ. This is rendered “ I charge thee in the presence of God and of the Lord Jesus Christ.” The received version is much the same; but it manifestly should be, “ I charge thee before the God and Lord Jesus Christ.”

We could select other passages, well known to critics, illustrative of the propriety of our remarks, but as they would be from books, which the Editors have marked as *disputed*, we forbear to produce them; we shall therefore only refer to them, with this observation, that in the present Version they are rendered so as to be liable to the correction of Mr. Sharp's rule. They are as follow: 2 Peter i. 1. Jude 4.

We have thus far then endeavoured to show, as fully as our narrow limits will admit, that the Jewish term *Jehovah*, the incommunicable name of the *One* great God, must often be intended in the writings of the New Testament by the term *Κύριος*, particularly where the *Jewish* writers of the *New Testament* refer to the passages of the *Old*, in which the name of

of *Jehovah* is unquestionably applied to the Messiah. If all the four Evangelists, for instance, in their accounts of the preaching of St. John, refer distinctly to the prophecy of Isaiah, ch. xl. 3. and cite it in the very words of the Jewish translators of the Old Testament, *Kupis* must have the same force in all these places. In the Septuagint it is undeniably the rendering of *Jehovah*; in the original it is plainly predicated of the Messiah to come, that "Glory of the Lord (*Jehovah*) that shall be revealed," v. 5. In the New Testament it is plainly applied to Christ, and what doubt therefore can remain but that *Jewish writers* have plainly spoken of him as *JEHOVAH*, ὁ Δόξα *Kupis*, the *Revealed Glory of God*, which in Jewish phraseology is but another name for the *Visible Jehovah*, the *Word of God*. If this be so, why should we hesitate to apply Mr. Sharp's rule to the Greek, and to conclude, that according to the plain idiom of that language the term Θεός is also applied to him in sundry passages, and consequently that we have the double testimony of the Hebrew and Greek phraseology in favour of his divinity. This may be called the "technical phraseology of a systematic theology," but we cannot help it. We ought indeed, as critics and interpreters of Holy Writ, only to insist upon it the more strongly. For what would the public desire but to be put in possession of the real *system* of Revelation, expressed in terms the most strictly *suitable* and *appropriate*. It is the desire of doing this alone that could lead us into such discussions.

We have also endeavoured to show, though we have not fully entered into this argument, that divine *worship* may reasonably be held to have been considered as justly rendered to Christ by the Evangelists, though expressed in terms of some ambiguity. The Editors often dwell upon the circumstance of the Evangelists not contradicting the obvious sense of certain terms in their several Gospels, as a proof that such sense must be the proper one. If the Evangelists could be expected to do this, they must be supposed to have been extremely circumspect in the use of terms; and considering therefore that the claim to divine honours had involved our Saviour in the charge of blasphemy, and that προσκυρεῖν was a suspicious expression, (not to insist again upon the term *Kupis*), it is scarcely to be supposed credible that they would have hazarded the use of such terms, without some qualifying expression, had they not at least believed in their *own* minds, and intended therefore to intimate, that divine worship was due to Christ. If St. John wrote the Apocalypse, and St. Luke the Acts of the Apostles, they must have known  
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and felt the risk they must have run in the application of such terms to the "Son of God;" see Revelations xix. 10. xxii. 8, 9. and Acts x. 25, 26. Whoever will be at the pains to examine the passages in which these terms are applied to our LORD by the *Evangelists*, and consider also the particular circumstances of each *several case*, will, we are confident, be led to conclude, that in the estimation of those sacred writers, *worship* in its highest sense was due to the Saviour of the world.

We have been led also to notice the attention *apparently* paid (certainly not in any uniform manner) by the *Editors* to the Greek *articles*, as prefixed or not so, to personal and descriptive nouns, by which they have not scrupled to describe the sonship of the Messiah in the low and indefinite terms of a Son of a God. The impropriety of this expression is glaring, and if it were not, could settle nothing, because the question turns upon this point only, whether our Saviour was *καὶ ἕξουσιον*, by eminence, and indeed exclusively THE SON OF GOD, which undoubtedly in many strong passages he is declared to be, nay asserted to be so by Himself.

Such are the points hitherto discussed, (as briefly as we could,) and with a view merely to forewarn the public that a version of ancient Greek and Jewish writings ought not to be received without some enquiry into ancient opinions, and the idioms of the original languages, a wilful disregard of which two circumstances may enable any man or set of men to mislead the illiterate, and give a plausible appearance to the most erroneous tenets. We should now direct our attention to those passages of Scripture which imply the pre-existence of our blessed Saviour; but we really find the matter so increase upon us as to preclude all hope of inserting all we have to say in the form of Reviews. We must therefore content ourselves with having given this specimen of the arts of these adversaries, and reserve the rest to be included with this, which we have printed in two articles, in a separate publication. E. N.

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ART. VIII. *General View of the Agriculture of the County of Devon, with Observations on the Means of its Improvement; drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By Charles Vancouver. 8vo. pp. 479. 15s. With Plates. Phillips. 1808.*

THAT works of this description are of very great utility, when properly conducted, there cannot be a shadow of doubt; but, in general, they are produced with a rapidity that



that is apt to excite a suspicion of their merit. The prescribed tour, in which the materials are to be collected, is generally performed within so short a time, and of that time so much is spent in good cheer, that the product is not often as satisfactory as could be wished. It must be observed, also, that the tourist is obliged, for his good cheer and his materials at one and the same time, to three or four gentlemen of a county, or to their stewards and dependants. He feels himself, indeed, so highly honoured by the hospitalities of the gentleman, that he scarcely finds leisure for the steward or the hind, to whom he is referred for information on the subject of his enquiries: not but the lord so far gives his personal attention to the business of the surveyor, as to persuade the latter to represent things through the medium of his prejudices, wherever prejudice may happen to intervene. If fond of innovation, for instance, if occupied in the pursuit of any theoretical scheme, he is sure to bring forward his new plan in the most distinguishing light, to enumerate instances of its success, and to insinuate himself so far into the good graces of his surveyor, as to throw objects of real importance into shade, and interrupt the due process of agricultural examination. A sense of gratitude for the civilities of his entertainer, cannot but have some influence on the mind of the traveller; and those few gentlemen, to whom he may have introduced himself by commendatory letters, stand prominent in his pages—the first in the county for every talent—for every “virtue under heaven;” while their demesnes are gardens, and all the circumjacent grounds a wilderness.

To what extent, or whether in any degree at all, these remarks may be applicable to the work before us, the public, and more particularly the people of the county whom it most concerns, must determine. Mr. Vancouver is, unquestionably, a man of intelligence, and much practical knowledge; but, whether he has been determined to advert to oral or new information only, or has sufficiently availed himself of the assistance to be derived from prior publications, is to us at least doubtful. That he set out with a resolution to perform his task, independent of all provincial books, seems evident enough from the general tenour and complexion of his performance; for even where he is incidentally and almost unavoidably indebted to an author for a fact, or an illustration of an argument, he seems apprehensive of the ill effect of a note of reference to his original. He appears to be continually in fear of being classed with the gleaners and tourists of the day, whose character as superficial observers is, to Mr. Vancouver's feelings, repulsively shocking. And he  
equally



equally dreads a contact with any professed writer of provincial history.

His full descriptions of two or three gentlemen's seats, to the exclusion of all others, certainly carry with them an appearance of partiality. Of *Clovelly* (which this author thinks proper to call *Clovella*) the following is a good delineation; but if his province were to *describe*, there were many other places equally deserving his attention as a man of taste.

“ The little town and harbour of *Clovella* are situated at the mouth of the ravine, or rather deep hollow, above noticed; it is neatly built on the lower bench of the cliffs, and their ascending sides, and chiefly supported by its fisheries, and the lime-works, which latter are here supplied from the opposite coast of Wales. Its harbour is protected from the westward by an excellent pier, within which all the craft and shipping, resorting to the port, can at all times ride and lie with the most perfect safety: it is only to be lamented that this, as well as the harbour of *Ilfracombe*, is not upon a much larger and extended scale. They are, however, both wonderfully convenient as far as their capacity extends, and reflect the highest praise and honour to the individuals who have so nobly constructed them. *Clovella-house* is situated in a well-chosen sheltered spot, adjoining which is a range of rich arable and grass land, with a considerable skirting of oak and other thriving woodland; the soil varies from a moist grey loam, on a brown and yellow clay, to a loose friable hazel-coloured mould, on a bed of rubbly reddish-coloured schistus clay, apparently derived from a decomposition of the killas rock, which here rises in much thicker fragments than has been hitherto observed to the eastward. The approach to *Hartland-abbey* is rendered particularly interesting, by the length of the vale through which the road winds to the house. This valley averages rather less than a quarter of a mile in breadth, and is supplied by a constant stream for the purpose of irrigation. Its sides are covered with an unbroken range of oak-wood, the tops of which, though towering to a considerable height, are still shorn by the force of the westerly winds, in so smooth and uniform a manner, as seems to bid defiance to the utmost efforts of art to produce or imitate. This part of the valley is terminated by the abbey and pleasure-grounds, on each side connected with the woodland. The front and other parts of the building, although generally appearing in a modern dress, still retain most of the principal features of its primitive character. The Gothic arch seems here rather to embellish than abate the beauty of modern design. Passing through the hall, you enter the western apartments of the building, where a continuance of the front valley presents itself in the form of a small deer-park, surrounded with woodland, the inhabitants of which are seen confidently grazing under the study-windows. The whole, indeed,

indeed, appears so happily in unison with the benevolent disposition of the proprietor, that it becomes absolutely impossible, however indifferent to the observance of such scenes, to behold Hartland-abbey, and at the same time to know the worth and virtues of its owner, without feeling a glow of the highest satisfaction at so well-merited a distribution of the gifts of Providence." P. 17.

In enumerating the towns and rivers at p. 9, the Author betrays a most unpardonable negligence in regard to the spelling. We at first suspected that he had disapproved of Mr. Polwhele's etymologies and spelling agreeable to such derivations; but, as we proceeded further, we found that the misspellings originated in ignorance and inadvertency. In this, and many subsequent pages of the book, we meet with names which are quite new to us.

"In the parish of Cruwys-Morichard," (*Morchard*, he should have said) "the celebrated fossil-bacon was discovered;" of which a full account (he should have added) is given in Mr. Polwhele's *Sketch of the Natural History of Devonshire*; for we know no other work in which so particular a description of that fossil-bacon is to be found.

In a book of practical use, speculation ought to be carefully avoided; and this Author seems to be sufficiently aware of the folly of hypothesis, yet, in some instances, he is fanciful. When he cordially agrees with Fraser, in the observation, that "an openness of heart and mildness of character—a general urbanity of manners, and desire to please, prevail among all classes, from the peer to the peasant—among both male and female servants," we so far attend to his remark, as to have no doubt of his own good reception among the inhabitants, but we cannot pay any other regard to his evidence. A traveller passing through a county can never be a competent judge of the manners of that province, as contradistinguished with others. What he says about the binding of apprentices, and the severity of their servitude, remains, we conceive, to be proved. That female apprentices, of ten or twelve years of age, are generally employed, on the Devonshire farms, in scraping lanes and yards, in turning over *mixings*, and in filling dung-pots, we do not believe. Mr. Vancouver may have seen a solitary instance of a girl so employed: hence he infers, that every female apprentice is so employed. This reminds us of the dog and salmon at Totnes. A traveller happening to observe at Totnes, a dog bringing out a salmon from the river in his mouth, thought proper to conclude, that the salmon-fishery was conducted in Devonshire by dogs, and told the public so, and was so happy

as to obtain pretty general credit; for almost all the tourists since, with Gilpin in their rear, have repeated the story, and a pretty story have they made of the miller's dog and the salmon. With respect to the character of the Devonshire folks, Mr. Vancouver resembles the satyr that blew hot and cold: for, at p. 367, he states, that "in some parts of the county, sheep-stealing seems to be practised as a business, and that it is carried on to a most atrocious extent." In the vicinity of Exmoor, we allow, that farmers often sustain a loss from this circumstance; in the neighbourhood of Dartmoor, sometimes; but, in the rest of Devonshire, very seldom, if at all—we mean as compared with other counties. This gentleman's independence upon authors has occasioned, as we have already intimated, frequent mistakes. At p. 244, Mr. V. asserts, "The mistletoe has no where been observed in the orchards in this county." According to Mr. Polwhele, however, the mistletoe (which grew some years since on the lime-trees in Chudleigh-town) is to be found on several apple-trees in Lord Clifford's grounds. It is still plentiful on the apple-trees at Tetcot. P. 95.

After these exceptions (though many more might certainly be made) we ought, in justice to the Author, to declare, that on the whole, we think him well qualified for the task assigned him by the Board of Agriculture. His views of agriculture are, we doubt not, sufficiently accurate; and his observations on the means of its improvement are founded, in general, upon experience, and have always good sense to support them.

ART. IX. *Arrian's Voyage round the Euxine Sea translated; and accompanied with a Geographical Dissertation, and Maps; to which are added, three Discourses. 1. On the Trade to the East Indies by Means of the Euxine Sea. 2. On the Distance which the Ships of Antiquity usually sailed in twenty-four Hours. 3. On the Measure of the Olympic Stadium. With Maps, &c. 4to. 212 pp. 1l. 1s. Cooke, Oxford; Cadell, &c. London. 1805.*

OUR attention having been recalled to these subjects, by the late publication of the Dean of Westminster\*, the

\* "The Voyage of Nearchus, with the Periplus of the Erythrean Sea," in the originals, with a Translation and Notes, forming a third volume to his History of Ancient Commerce.

phantom of this unnoticed, though truly valuable work, started up, and upbraided us with our neglect. We plead guilty to its accusation ; and though we might urge some excuses, we attempt it not, but endeavour, late as it is, to repair our fault.

Though we are not authorized by any thing in the publication itself, we boldly ascribe it to Dr. Falconer, of Bath ; not, as we conceive, upon mere report, but upon good testimony, and the probability of the thing. His brother, Mr. Falconer, some time ago deceased, was engaged for many years in preparing that edition of Strabo, which has since appeared from the Clarendon press. Mr. Thomas Falconer, son of the doctor, appears as the active editor of his uncle's work. To complete the services of the family to ancient geography, Dr. Falconer (if our assertion be just) attached himself to this curious tract ; the illustration of which, by such a body of learning as here appears with it, must have been the work of some years.

Arrian, who wrote this *Periplus* of the Euxine Sea, was undoubtedly Arrian of Nicomedia, the author of the *History of Alexander*, the *Tactics*, the *Indica*, which includes the *Periplus* of Nearchus, and other tracts. He appears to have been a favoured and confidential officer under the Emperor Adrian, to whom this account of the Euxine is addressed ; evidently as by a person acting under the Emperor's authority. The other author, to whom the name of Arrian has been assigned, probably from the similarity of the subject on which he wrote, the *Periplus* of the Erythrean Sea, is determined by internal proofs to have been about a century prior to this ; but much inferior as a writer, though valuable for the information he gives, which the learned Dean of Westminster has so ably employed.

The *Periplus* of the Euxine Sea is a short tract, and consists of three parts : 1. The Report of the Author's own Voyage from Trapezus to Dioscurias. 2. The Account of the Distances of Places from Byzantium to Trapezus. 3. The Account of Distances from Dioscurias, round the Northern and Western Coasts, to Byzantium. This part has not so much the appearance of being the result of the author's own observations as the two former, but probably was collected to complete his account. The whole is extremely curious, and well worthy of the labour which has here been bestowed upon it. The opening of the *Periplus* is particularly interesting, as exemplifying the mode of flattery then offered to the Roman Emperors, and several other particulars relating to the manners of those times.

" We came in the course of our voyage to Trapezus, a Greek city in a maritime situation, a colony from Sinope, as we are informed by Xenophon, the celebrated historian. We surveyed the Euxine Sea with the greater pleasure, as we viewed it from the same spot, whence both Xenophon and yourself had formerly observed it. Two altars of rough stone are still standing there; but, from the coarseness of the materials, the letters inscribed upon them are indistinctly engraven, and the inscription itself is incorrectly written, as is common among barbarous people. I determined therefore to erect altars of marble, and to engrave the inscription in well marked and distinct characters. Your statue, which stands there, has merit in the idea of the figure, and of the design, as it represents you pointing towards the sea; but it bears no resemblance to the original, and the execution is, in other respects, but indifferent. Send therefore a statue worthy to be called your's, and of a similar design to the one which is there at present, as the situation is well calculated for perpetuating, by these means, the memory of any illustrious person. A fane or temple is there constructed, built of squared stone, and is a respectable edifice; but the image of Mercury, which it contains, is neither worthy the temple, nor the situation in which it stands. Wherefore, if you should think proper, send to me a statue of Mercury of not more than five feet in height, as such a size seems well proportioned, and suitable to that of the building. I request also a statue of Philesius \* of four feet in height; for it seems to me reasonable that the latter should have a temple and an altar in common with his ancestor. Hence whilst some persons sacrifice to Mercury, and some to Philesius, and others to both, they will all do what is agreeable to both these deities; to Mercury, as they honour his descendant; to Philesius, as they honour his ancestor. Wherefore I myself sacrificed an ox there; not as Xenophon did in the port of Calpe, when he took an ox from a waggon on account of the scarcity of victims; whereas here the Trapezuntines themselves furnished no contemptible sacrifice. We examined the entrails of the animals sacrificed, and performed our libations upon them. I need not mention to you in whose behalf we first offered our prayers, as you are well acquainted with our custom on such occasions, and as you must be conscious, that you deserve the prayers of all, and especially even of those who are under less obligations of gratitude than myself." P. 1.

It will be seen by this specimen, that the style of Dr. F.'s translation is natural and good, and it is, we can say, sufficiently close to the original. His illustrations subjoined are those of a sound and elegant scholar, and every way honourable to him. The following argument, as it touches a ques-

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\* Philesius, as a descendant of Mercury, seems to be totally unknown. *Rev.*

tion not long ago involved with that of the history of Troy, we have peculiar pleasure in copying.

“ Arrian derives the name of this place [Asparus] from Abfyrus, the brother of Medea, whom she is said to have murdered at this place, and whose sepulchre was still to be seen.

“ I wish to observe here, that the numerous traditions and local evidences of the Argonautic expedition, which Arrian discovered on this coast, and which other writers have recorded to have existed in the neighbouring countries, are strong presumptive proofs that such a voyage was once undertaken, and that the history of it is not merely an allegorical tale invented by poets, or persons of fertile and flowery imagination, but a narrative of a real event. The purpose of it is undoubtedly very mysterious, and the circumstances, which accompany it, complicated with poetical imagery and mythological machinery; but that such a hero as Jason commanded such an expedition, seems to me unquestionable. The proofs of it are not derived from Greece, the region of fabulous invention, but were found to subsist in countries barren, uncultivated, and of vast extent, such as no forgetty of such a kind could influence, or probably penetrate. Strabo and Diodorus observe, that Armenia, Media, Colchis, Iberia, the whole coast of the Euxine sea, the Propontis, and the Hellespont, were full of heroic monuments of this expedition. It is indeed somewhat extraordinary, that any of these should have remained even to the time of Strabo, since he tells us, that they were industriously destroyed by Alexander's Generals, from a ridiculous jealousy, lest the fame of Jason might outrival that of their master. Parmenio, as Strabo tells us, destroyed one of this kind at Abdera.

“ This account is confirmed by Justin, who also says, that nearly the whole of the East paid divine honours to Jason as to their founder, and that the jealousy of Parmenio prompted him to destroy several of the temples erected in honour of Jason.

“ Tacitus observes, that the Iberians and Albanians, nations almost barbarous, retained notwithstanding, even in his time, the tradition respecting Jason, and the Argonautic expedition. These are facts which cannot be forged, and afford arguments of the authenticity of the history much superior to any that can be urged against it from its seeming improbability and absurdity, things of which we are at present very incompetent judges, considering the difference of our age, climate, and manners, and also the obscure and mutilated accounts which we have of those remote ages. But should we presume to declare all history fabulous, or unfounded, in which the events did not exactly coincide with our ideas of probability, we should expose our own pride and narrowness of sentiment, which cannot submit to credit any thing, but such as we can exactly reconcile to such principles, as we may premise, as necessary to truth.

“ The history of the Crusades, an expedition almost as unaccountable as that of Jason, undertaken by a set of military adven-  
turers,



turers, in an age nearly as rude and as warlike as that of the Argonauts, is disguised in the prose accounts we have of it, with as much imagery as the poem of Apollonius Rhodius, and little less incredible. Yet we do not therefore question the existence of Peter the Hermit, of Godfrey of Bouillon, or of Raymond of Toulouse; or deny, that such persons conducted armies into Palestine, and actually founded a kingdom there, which subsisted for more than two centuries." P. 40.

As we have lately had occasion to enquire respecting the inscription to Jupiter Urius, which is now so happily lodged in the British Museum, we shall here observe, that the account of the celebrated temple to that deity, 120 stadia from Byzantium, on the Asiatic side of the Thracian Bosphorus, is here very satisfactorily given, at p. 54. That it was called τὸ ἱερόν, *the temple*, by way of eminence, was, however, more fully explained by Dr. John Taylor, in that preface to his *Opuscula*, in which he so justly celebrates the triumph of Bentley's skill, and gives an engraved fac-simile of the inscription, as it may now be seen at the Museum: "Iisdem ipsissimis literis exaratum," says he; "quibus criticus ille insignis, divini plane ingenii, optimique augurii, dudum exarari contendisset. Singulare illud et ἀγχινοίας et felicitatis exemplum!" In this place he gives a collection of passages from Herodotus, and several other classics, particularly *Demasthenes*, on whom he was employed, who have used τὸ ἱερόν, absolutely, for this particular temple, and can only be explained by this reference. Nor have all these instances been since attended to by subsequent editors. It is remarkable, that an ancient inscription, from so very celebrated a place, should now be visible in London.

We cannot too much praise the accuracy, and minute attention, displayed not only in this first, or geographical dissertation, which may also be considered as the translator's notes on the *Periplus*, but also in the three other dissertations, mentioned in the title-page. Their subjects are of great importance, in the history of ancient geography and commerce, and are discussed with a degree of care, and a copiousness of learning, which will amply repay the attention of the student who shall most diligently examine them. To the map of the *Euxine sea*, taken from D'Anville, no objection can be made, except that all the places mentioned in the *Periplus* are not there introduced. The plan of the coasts, as taken from the *Pentingerian tables*, is the more acceptable, as it is so very difficult for readers in general, to see any specimen of that very curious monument of antiquity; of which the only perfect edition (Scheyb's) is so very scarce and valuable.



valuable. This whole work, as we have said, is highly creditable to its author, and will form a fit companion to the learned and justly-approved volumes of the Dean of Westminster on similar subjects.

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## BRITISH CATALOGUE.

### POETRY.

ART. 10. *Quid Nunc? Selections from the Poems of the late W. Cowper, Esq. contrasted with the Works of Knox, Paley, and others; on Fashion, Cards, Charity, Clergy, Priest, Pulpit, Duelling, Slander, Lying, Duplicity, Domestic Happiness, Vice, Seduction.* 8vo. 47 pp. 1s. 6d. Salisbury, Easton; London, Hatchard. 1809.

The greater number of these selections from Cowper are taken, not from his most popular work, "The Task," but from his *Poems in Rhyme*; which, though less known, (and perhaps on that account most properly chosen) contain many striking sentiments, expressed in plain but terse language. The prose remarks subjoined to them are chiefly selected from Knox's *Essays* and Paley's *Moral Philosophy*, both writers of merit; the latter of whom, in particular, cannot be studied with too much attention. This little pamphlet may therefore be a useful and convenient manual for those young persons who have not the opportunity to procure, or leisure to read, the works from which it is derived.

Why this publication should have the title of *Quid Nunc?* does not very clearly appear. We dislike all quaint and affected denominations. The word *contrasted* is also unhappy, since it seems to mark an opposition; whereas the passages all conspire to the same good purposes.

ART. 11. *Vocal Repository Tracts; containing Selections of Songs adapted to Persons in humble Life, suited to their Occupations and Amusements, and teaching good Morals.* 1d. each Tract, containing 16 pages, or 6s. per hundred. Pitts. 1809.

A very happy design, as happily executed. The mischief to young minds, produced by licentious songs, is probably far greater than the public generally apprehend, being, for the most part, removed from notice. To counteract and prevent this mischief is a most salutary undertaking, and strongly deserves the concurrence of all friends to the cause of virtue and good order. But the respectable editor of this work having well explained his design, we shall adopt his account of it, earnestly wishing to these entertaining as well as instructive tracts, a most extensive circulation.

" In the preface to a Collection of Songs, in two volumes, 12mo. printed in 1806, (a third volume was published in 1808) I mentioned, that it was my ' farther intention, when leisure and opportunity concurred, to have Selections printed in small *Traacts*, after the manner of *The Cheap Repository* Tracts, for circulation amongst the lowest-classes of all.' This purpose, I hope, I have at length accomplished. These are chiefly old popular songs, but altered where it appeared necessary, either on account of indecency, or profaneness, or a want of application; and many of them are new. Each collection has some appropriate title, as—Rural Melody, the Honest Farmer, the Whistling Ploughman, the Shepherd's Pipe, the Harvest Songster, the Rural Poets' Garland, the True Lovers' Knot, Domestic Harmony, the Friendly Society Songster, the Winter Fire-side, the Cheerful Sailor, the Gallant Soldier, the Voice of the Nation, &c. &c.

" As the object of this work is to supersede the licentious and profane trash, which is circulated about the country by hawkers and shopkeepers (frequently, perhaps, without their being aware of the bad tendency of it) to the poisoning the minds of thousands; those who think well of the undertaking may forward it by giving copies to their servants and labourers in their neighbourhoods, where there is singing at their festive meetings; also by directing shopkeepers and hawkers where to purchase them; or by keeping a quantity by them, and giving them to hawkers, (after having, perhaps, purchased their stock of objectionable tracts at the prime cost, with a view to destroy them) or by giving them to beggars to sell, instead of relieving them with money in the first instance.

" As the work may, at first sight, seem trifling to many, yet as that which appears a trifle is often of the most serious consequence, and many a mind has perhaps been tainted by a loose ballad inadvertently purchased, the Editor hopes, that the serious part of the public will give it the encouragement which he thinks it deserves. He has no wish to cast a gloom over society, nor to discourage, but rather to promote, the mirth which is innocent; and, while he wishes to contribute to the stock of harmless amusement, his object is, at the same time, to instil good principles into the mind.

JAMES FLUMTER."

ART. 12. *The Warrior's Return, and other Poems, by Mrs. Opie. The Second Edition.* 12mo. 185 pp. 6d. Longman and Co. 1808.

Mrs. Opie's Poems are generally of the plaintive and melancholy cast, and are expressive of strong feeling, united with a natural taste for poetry. The tale mentioned in the title page is a very tragical one, of a father, who returning home to his family, after long absence in the Crusades, finds that, by a strange combination of circumstances, he had there killed his own son. The second is a no less sorrowful tale of a Nun, who destroys herself for

love. We turn from these hopeless distresses to the following pleasing picture of conjugal affection.

“ SONG.

“ Yes, thou art changed since first we met,  
But think not I shall e’er regret,  
Though never can my heart forget,  
The charms that once were thine :  
For, Marian, well the cause I know  
That stole the lustre from thine eye ;  
That proved thy beauty’s secret foe,  
And bade thy bloom and spirits fly :  
What laid thy health, my Marian, low,  
Was anxious care of mine.

“ O’er my sick couch I saw thee bend  
The duteous wife, the tender friend,  
And each capricious wish attend  
With soft, incessant care.  
Then trust me, love, that pallid face  
Can boast a sweeter charm for me,  
A truer, tenderer, dearer grace  
Than blooming health bestowed on thee ; . . . .  
For there thy well-tried love I see,  
And read my blessings there.” P. 87.

We conceive that second edition, in this title-page, means only that many of the poems have been separately printed before. There is an elegant frontispiece.

ART. 13. *Eccentric Tales, in Verse.* By Cornelius Crambo, Esq.  
12mo. 140 pp. 5s. Tipper. 1808.

There is no misnomer in this title. The tales are truly eccentric. We wish we could say that they had no other fault ; but they have too often that species of eccentricity for which certain *Crazy Tales* were long ago famous. That they have an easy vein of humour, and natural versification, it would do our taste no credit to deny ; but they turn too much upon monks, and those anecdotes related of them, which favour more of satire than of fact. The concluding tale, entitled Bonomi, is however perfectly unexceptionable ; and the same may be said of the *Miser’s Will*, and one or two more ; but the majority are too much in the style of Poggio’s *Facetiae*, from which some among them are taken.

We cannot divest ourselves of the notion, that they proceed from the facetious author of *Broad Grins* : and having said that, it cannot be necessary for us to give a specimen of their style. The following Shandean introduction to the Preface will produce a smile. After two three lines of mere asterisks, the author proceeds ;

\*\*\*\* “ Now this I consider, if not the best possible motive  
for

for laying the following pieces before the public, at least to be one, which the profoundest animadverter that ever penned a paragraph, critical or explanatory, will find it extremely difficult to start a single objection against."

We certainly cannot object. But we object to the frontispiece, as well as the tale it is designed to illustrate.

ART. 14. *Exercises on Elocution, a Poem, Select and Original, powerfully intended for Public Recitation. Compiled and written by J. V. Button, of the Classical and Commercial Academy. Cliff. Lewes. 12mo. 3s. 6d. Button. 1809.*

The principal objection to this little volume, to us at least, who every hour become more and more sensible of the value of sight, is the smallness and indistinctness of the type. The Poems in general are well chosen, in point of intrinsic merit, but perhaps not the most judiciously with a view to public recitation. We do not easily comprehend how such poems as those of Peter Pindar, or the Broad Grins already mentioned, can be considered as suitable exercises in Elocution. Among the Original Poems are two very pleasing compositions, by a young gentleman, resident in India, for one of which we wish we had room.

ART. 15. *A Monody on the Right Hon. William Pitt. Dedicated by Permission, to her Grace the Duchess of Richmond. By the Rev. Dr. Dealtry, LL. D. 4to. Stockdale. 2s. 6d. 1809.*

The worthy Doctor is rather late in his elegiac contributions to the memory of Mr. Pitt; and, indeed, if he had withheld them altogether it might have been well, as we do not think that the fame of either will be much increased or exalted.

" See o'er all other candidates for fame  
Peerless pre-eminence proud Pitt proclaim."

Alas, for such alliteration, and alas also that we have another melancholy ditty to notice from the same pen.

ART. 16. *Elegy on Sir John Moore, K. B. Dedicated by Permission to his Grace the Duke of Richmond. By the Rev. Robert Dealtry, LL. D. 4to. 2s. 6d. Stockdale. 1809.*

Gentle reader, accept of the first lines, and e'en do whatever you please with them:—

Ye who ere wept a hero's triumph o'er,  
Weep largely now for ever honoured Moore—  
No, not for him the streams of anguish flow,  
He left a scene of trouble and of woe;  
For scenes of bliss which now from earth refined,  
Await the soldier and the Christian joined.  
By him was each domestic duty done,  
The kindest brother and the tenderest son;  
A mother's, sister's heart, and his were one."

ART.

## DRAMATIC.

**ART. 17.** *Man and Wife; or More Secrets than One, a Comedy, in five Acts, as performed at the Theatre Royal, Drury-Lane. By Samuel James Arnold, Esq. The Eighth Edition. 8vo. 90 pp. 2s. 6d. Longman and Co. 1809.*

On a play which filled the house, as long as the house stood, and has gone through at least eight editions in print, what can we bestow but commendations? It must be strongly attractive, or it could not have produced these effects. The author very modestly thanks the Actors, as having contributed to its success. But in all such cases the obligation is mutual; and the performers are as happy to have entertaining parts to act, as the writer can be to see them well represented.

A very amusing character, and rather novel, is Mr. O'Dedimus, an Irish Attorney, who seems to be a rogue, and turns out honest. The characters of Fanny and Helen are interesting; and the catastrophe is as unforeseen as any change of the kind that we recollect; nor does it offend against the laws of probability, more than in such cases is usual and allowed. We congratulate Mr. A. on his success, and shall be glad to see him pursue it.

**ART. 18.** *Music Mad. A dramatic Sketch; as performed with the greatest Applause, at the Theatre Royal, Hay-market. Written by Theodore Edward Hook, Esq. 8vo. 33 pp. 1s. 6d. Chapple. 1808.*

A more whimsical little trifle than this we never saw; but it seems to have diverted the auditors; and the author by no means appears to be vain of it. He very handsomely attributes its success to the actors Matthews and Liston, and says, that in justice to them he publishes it, "that the town, seeing how weak it is in itself, may know what is due to *them*." This, and the unassuming name of *Sketch*, may surely silence criticism.

## NOVELS.

**ART. 19.** *The Soldier's Orphan; a Tale. By Mrs. Costello. 3 Vols. 12mo. 10s. 6d. Longman and Co. 1809.*

There is certainly ingenuity of contrivance in this production, some well-imagined scenes, and well-conducted dialogue. The incidents, perplexities, embarrassments, escapes, and fortunate conclusion, will be found much the same as in other books of the kind. Two or three agreeable pieces of poetry are interspersed.

**ART.**

ART. 20. *Nabilia in Search of a Husband, including Sketches of Modern Society, and interspersed with Moral and Literary Disquisitions.* 12mo. 9s. Ridgway. 1809.

It is not certain that the Author will not be offended with our placing his book in the class of novels, because he tells us it has no title to the name. What we have done, however, we have done. The book is very sensibly written, and contains some interesting incidents and remarks; but the whole is so very obviously founded on the recent and popular publication of Mrs. Hannah More, and indeed is so acknowledged by the Author himself, that all praise of originality of contrivance is immediately excluded. It is also confessed to have been written in haste, indeed in a less period than a month, though there is no indication of this haste in the composition or execution. The book must be allowed to be respectable, and may be perused even after *Cœlebs*, without exciting fastidiousness. The Author seems calculated for higher things, and in this particular to have hastily taken up time, which might have been better and more effectually employed. *Nabilia*, as a feminine name, is a strange offence against analogy.

### BIOGRAPHY.

ART. 21. *The Life of Abraham Newland, Esq. late principal Cashier at the Bank of England: with some Account of that great National Establishment. To which is added an Appendix, containing the late Correspondence of the Chancellor of the Exchequer with the Bank, and a List of the Statutes passed relative to it, from the Time of its Incorporation. Embellished with a Portrait, from an Original Painting.* 12mo. 163 pp. 5s. Crosby. 1808.

Long as Mr. Newland was known to the public in his official situation, and celebrated as he has been, in consequence, by the wit of Mr. Dibdin, we little expected to be called upon to read his Life. We confess, however, that the task is well performed. The narrative is ably written, without any vain pretence to raise the subject into undue consequence; yet giving him the credit he appears to have deserved for plain and useful talents, united with a social and agreeable disposition. The author has skilfully given importance to his work, by connecting with it many historical particulars relative to the Bank of England; to which Mr. Newland was so long a servant. He has stated the circumstances relating to the delinquency of Mr. Astlett; and has subjoined other public documents, even of a later date. The concluding sentence may serve to show that the anonymous author is not unskilled in the art of displaying a subject in an attractive manner. "The Life of Abraham Newland," says he, "will not be studied without advantage. No human being was his enemy,

enemy, he injured no one, he conferred benefits on all with whom he was connected; he lived in credit and usefulness, and he died in peace."

It is an error, however, to ascribe to Mr. Newland the lines which he is here said to have produced for his epitaph, a short time before his death.

"Beneath this stone old Abraham lies;  
Nobody laughs, nobody cries;  
Where he is gone, and how he fares,  
No one knows, and no one cares." P. 109.

Excepting a few verbal alterations, this is very old; and may be found, among other places, in Frobisher's Epitaphs, page 146, as written on Sir John Guise.

The portrait of Mr. Newland prefixed, is not only a good engraving, but an accurate and characteristic likeness.

## AGRICULTURE.

ART. 22. *Observations on the Influence of Soil and Climate upon Wool; from which is deduced a certain and easy Method of improving the Quality of English Clothing Wools, and preserving the Health of Sheep; with Hints for the Management of Sheep after Shearing; an Inquiry into the Structure, Growth, and Formation of Wool and Hair; and Remarks on the Means by which the Spanish Breed of Sheep may be made to preserve the best Qualities of its Fleece unchanged in different Climates.* By Robert Bakerwell. With occasional Notes and Remarks, by the Right Honourable Lord Somerville. 8vo. 157 pp. 6s. 6d. Harding. 1808.

Mr. B. does not profess that the management which he recommends (namely, greasing) is new; but that, although the practice may be of some antiquity, yet its application, for the direct purpose of ameliorating the wool, has never been resorted to. The remarks of Lord Somerville appear to us soundly useful; and we wish the Author had been favoured with more of them. The character of the work, from the same quarter, may be adopted by us:—that it has much brevity, and much ingenuity, to recommend it; that the subject is a very important, but neglected, branch of rural œconomy; nearly connected with the success of our finest woollen manufactures, and even with the national revenue.

Concerning the wool of *Lincolnshire*, we observe, that an excellent ointment has been in common use there during twenty years; and we suggest, in behalf of poor sheep, in that and other counties, that between hills and vales *shelters* should always be made for the sheep to lodge under in violent storms and heavy falls of snow, which are often fatal to these generally neglected animals; and that those shelters might be *burdles* put down in such a manner as would, in different situations, best break off the storm.



form. Of course, the poor creatures should be well foddered, and then they will not break from the ground:

## LAW.

ART. 23. *Compendium of the Laws and Constitution of England.*  
By William Enfield, M. A. 12mo. 374 pp. 4s. 6d. Tegg.  
1809.

This Compendium may be properly characterized as a clear and well-digested abridgement of Blackstone's Commentaries, and may be a very convenient manual to those who have not sufficient leisure to peruse the original. We have not observed that any material point of law is omitted, or misrepresented. By leaving out the declamatory and discursive passages (which, though entertaining and instructive, are not necessary to a right understanding of the subject) the compiler has brought the whole system of English law into a narrow compass, and has given us the substance of an expensive work at a very inconsiderable price. We do not hesitate to recommend this publication as one of the most useful of the kind, which have come under our notice.

## POLITICS.

ART. 24. *Remarks on the Jacobinical Tendency of the Edinburgh Review, in a Letter to the Earl of Lonsdale.* By R. Wharton, Esq. M. P. 8vo. 46 pp. Hatchard. 1809.

To pronounce any judgment on the principles and conduct of a contemporary Review, would be an invidious task. We will, therefore, without giving our opinions, suffer the respectable writer before us to speak for himself, stating, in his own words, the chief grounds of his censure, and referring our readers for particulars to the pamphlet itself, which, we can venture to say, well deserves their serious attention.

The passage in the Edinburgh Review, to which this writer principally objects, is contained in the account of the work of Don Pedro Cevallos, the late Spanish Minister. It is in the following words:—

“The cause of the Spaniards is so obviously that of the people; the desertion of the court and nobles is so manifest; the connection between the success of the patriots, and a radical change of the government, is so plainly necessary, that whoever has wished well to them, feels intimately persuaded that he has been espousing the popular side of the greatest question of the present day; that he has been praying most fervently for the success of the people against their rulers; that he has, in plain terms, as far as in him lay, been a party to revolutionary measures.” P. 8.

On

On the foregoing passage, the Author before us remarks, in the first place, that "the Edinburgh Review evidently uses the word *Revolution*, as if it had one invariable meaning, like the words *Heat*, *Cold*, *Moisture*, and *Drought*. Now let us see (says the Author) how far he is right. In the year 1688, we had what has ever since been called a 'Revolution' in England. That was begun by an abdication on the part of the reigning monarch, after a gross violation of his original contract with his subjects: it was carried on by a Convention, assembled with the utmost temper, and with a full regard to the law of the land, and the forms of the constitution: it effected a limitation of the crown according to the strictest notions of hereditary succession, as far as the safety of law and religion permitted, under the existing circumstances: it was unaccompanied by any act of violence: it preserved the constituted authorities: it respected all those gradations of rank which are inherent in and necessary to civilized society; and all this in an exigence which unquestionably did dissolve the bond between the governor and the governed, and after outrages on the part of the former which had not a parallel in English history. *This* then was a 'Revolution.' Towards the close of the last century there was a 'Revolution' in France. This was begun under the pretext of some necessary reforms in the government of that country: it rapidly produced the destruction of its first movers: it annihilated the government which it professed to amend: it levelled all distinctions of rank and property: it produced murder in all its shapes, even the murder of the King himself, upon whom personally no imputation could be thrown: it destroyed all law: it abolished even the semblance of religion: it grew in horrors as it advanced, and at last ended in a despotism as complete as Europe ever witnessed, and as contradictory to every principle of either genuine or spurious liberty. *This* then was a *Revolution*! We have now (he adds) a third political phenomenon before our eyes, which also bears the same name, a 'Revolution.' This consists in a general, nay almost unanimous, consent of the Spanish people, (in which word the whole nation is included) *not* to levy war against their legitimate rulers, but to throw off a foreign yoke, and repel that enemy who has himself overturned their hereditary throne, and who keeps in captivity their legitimate rulers: so that we have three distinct states, which are termed revolutionary; a temperate resistance to unconstitutional acts of the monarch; a lawless, murderous, sacrilegious subversion of every thing that belongs to government and good order; and a patriotic defence of a national constitution and regal succession against the dominion of a foreign power: yet he who may favour any one of these systems of proceeding, is, in the language of the Edinburgh Review, 'a *Revolutionist*;' and *Revolution* is a radical change of government; it is 'the cause of the people against their rulers.'

The Author next considers the passage cited in another point  
of

of view, as designed to persuade us, that we have, by our approbation of the proceedings of the Spanish patriots, become parties to "revolutionary measures," and *therefore* may as well go on, and effectuate "a radical change of government at home." This inference he opposes with great force and effect. He also objects wrongly to the Reviewer's assertion, that (on such an event) "the *example* of one Revolution will prevent a repetition of its enormities in the further progress of the other." The outline of what the Reviewer would wish to effect by such a Revolution is then stated from his own expressions, and the real meaning of those expressions (in the Author's opinion) set forth. In this part the Reviewer is severely and (it would appear) justly censured for "transferring from the misrule of Robespierre to the administration of Mr. Pitt, that dreaded appellation, 'the Reign of Terror.' Upon the same principle (he observes) the whole process of our criminal law at the Old Bailey may be called a 'Reign of Terror;' for nothing can be more true than that its object is to punish burglary, robbery, forgery, and murder, and all other crimes, and that it is *bonâ fide* an object of terror to those who commit them; but no reasonable man would therefore liken it to the acts of Robespierre."

Many other forcible and (as we think) just observations are subjoined, for which we are obliged to refer to the work itself; but we cannot avoid laying before our readers its animated conclusion.

"Such, my Lord," says this writer, "are the principal observations which the criticism on the work of Cevallos; in the Edinburgh Review, has suggested to my mind. I might have gone much more at large into the subject, which it is evidently written to introduce; I might have commented on a great variety of other passages in it, which are pregnant with revolutionary maxims; but it seems enough to remark the design of the Reviewer, and the mode in which he carries it into execution, in order to disappoint him. He has a much stronger enemy to contend with than the laws which he would overturn, and that enemy is common sense. The people of England are not to be cheated into misery by hackneyed and empty declamation; they will be well assured that they have cause to complain before they do complain; they will try every expedient proposed by way of remedy, with the touchstone which has been providentially afforded to us by French experience; and, above all, they will take care that no insidious confounding of French principles with Spanish principles, shall induce them either to adopt the one, or to withhold such assistance as may give effect to the other." P. 44.

ART. 25. *The Appeal of an injured Individual to the British Nation, on the arbitrary and inquisitorial Consequences of the Tax on Income, commonly called the Property Tax; and particularly*  
to

*to the Manner it is assessed on Professions, Trades, and small Incomes.* By Charles Rivers, Solicitor, Basing-lane, Bread-street, Cheap-side. 8vo. 19 pp. Richardson. 1808.

That the Property or Income Tax must, by persons of small incomes, be severely felt, we, alas! know too well from our own experience; but when the question is, as we think it has long been, whether we shall sacrifice a part of our revenues and attendant comforts, or hold them all at the pleasure of a foreign tyrant, no Briton, we should suppose, would hesitate which alternative to chuse. Since, therefore, it has been found impracticable to raise supplies adequate to the present emergency, without resorting to this, or some other tax of a similar nature, we consider the *general* complaints by this writer of its oppressive tendency, and unequal pressure (for which he does not suggest any adequate remedy) as little better than declamation; nor does it seem practicable, in the case of a tax so liable to evasion, to avoid giving extraordinary powers to those who are to enforce its payment, or wholly to guard against inconveniences, and even abuses.

The Author's case, as stated by himself, is nearly as follows: "In the spring of 1807, he gave in his professional income at the same amount as in the return of the preceding year, not making any deduction (as it seems he might have done) for a defalcation occasioned by a long illness, which had disabled him from attending, so much as formerly, to his professional concerns: upon this he received notice, that the commissioners had surcharged him double." From this surcharge (which probably was made upon some erroneous information) he of course appealed, and was relieved, after going through the necessary forms. But he also claimed a deduction from the amount of his own return, on the ground of his having returned too much; and he considers it as a manifest injustice that this claim was not allowed.

We have not the Act before us, but we much doubt whether the commissioners have the power of making such a deduction; a deduction not claimed on the ground of any inadvertency or misconception in the return, but on the principle of retaliation for an overcharge which had been abandoned.

This writer, however, declares his determination not to pay the sum assessed. What has been the consequence of this determination we have not heard. He also proposes a petition to Parliament for an amelioration of the Act. We apprehend as much has been done towards the prevention of abuses in the execution of it, as is consistent with the due enforcement of this necessary tax.

**ART. 26.** *The Proceedings of the Enquiry into the Armistice and Convention of Cintra, and into the Conduct of the Officers concerned. Illustrated with Five Military Plans.* By John Joseph Stockdale. 8vo. 170 pp. 7s. J. J. Stockdale. 1809.

So rapid has been the succession of public events since the Convention of Portugal, that not only have the heat and animosity occasioned

occasioned by that event subsided, but the transaction itself has almost ceased to be a subject of interest, and is quietly consigned to the records of history. Undoubtedly the most impartial judgment will be formed on the subject, by an examination of the evidence produced before the Court of Inquiry; which seems to be, upon the whole, accurately detailed in this publication. The calm reflection of the public has, we believe, sanctioned the decision of the general officers; which imports that, whatever may be our opinion of the *policy* of the measure in question, the object and motive could not be condemned.

There seems, however, to be a mistake in pages 64 and 65. In the first, Sir A. Wellesley is made to say, that "he did understand that the Junta of *Andalusia* was not desirous of the co-operation of the British troops with their own army under General Blake." It would appear that here, and also in page 65, (line 6) the word *Andalusia* should be *Gallicia*.

ART. 27. *A Letter from the Hon. Timothy Pickering, a Senator of the United States from the State of Massachusetts, and Secretary of State under General Washington: exhibiting to his Constituents a View of the imminent Danger of an unnecessary and ruinous War with Great Britain. Addressed to his Excellency James Sullivan, Governor of the said State.* 8vo. 31 pp. 1s. 6d. J. J. Stockdale. 1808.

Amidst the intrigues and factions which agitate, and the prejudice which seems to influence the councils of the American States, it is with satisfaction that we behold one patriotic and able senator directing his efforts not less to the real welfare of his own country than the just vindication of Britain.

In this Letter, addressed to his constituents through their governor, Mr. Pickering, first notices the well known Embargo; since, as he observes, "no act of the national government has ever produced so much solicitude, or spread such universal alarm." He states all the papers laid by the President before Congress, as the grounds of this measure; in which, to our surprise, we find only one relating to Great Britain, viz. the King's Proclamation recalling British seamen from foreign countries; a measure which, the author observes, "could not furnish the slightest ground for an embargo." The other papers (three in number) relate entirely to the views and measures of France. These therefore (as they virtually include Bonaparte's blockading decree of November 21, 1806) must have been the pretext for laying the embargo; which yet appears to have been directed against, and certainly has most affected, the commerce of this kingdom. The precipitation with which the bill for that measure was hurried through Congress, is the first subject of complaint in this Letter. The author remarks that the papers (which were said

to show "that great and increasing dangers threatened the American vessels and commerce") "exhibited no *new* dangers, none of which their merchants and seamen had not been well apprised;" yet they excited little concern, and had very little increased the premiums of insurance. From these and other circumstances, it is inferred that the President's dangers were imaginary and assumed.

The conduct of the British Government in the affair of the Chesapeake is next relied on, as proving that there was no intention on their part to make war upon America, and the President's instructions are censured as incompatible with any adjustment of the difference; since the American minister was directed "not to negotiate on this single transient act, but in connection with another claim of long standing, and, to say the least, of doubtful right." It is added, with equal candour and justice, that "no man who regards the truth will question the disposition of the British Government to adopt any arrangement that will secure to Great Britain the services of her own subjects."

The author proceeds to describe all the disastrous consequences to America of a war with Great Britain, the certain destruction of her navigation and commerce, the loss of markets for her produce, the want of foreign goods and manufactures, and, above all, the loss of her liberty and independence, the navy of Britain being her shield against the overwhelming power of France. The *pretences* for a war with Great Britain (for he will not allow them to be *causes*) are thus ably summed up, and refuted.

"1. The British ships of war, agreeably to a right claimed and exercised for ages—a right claimed and exercised during the whole of the administration of Washington, of Adams, and of Jefferson; continue to take some of the British seamen found on board our merchant vessels, and with them a small number of ours, from the impossibility of always distinguishing Englishmen from citizens of the United States. On this point our Government well know that Great Britain is perfectly willing to adopt any arrangement that can be devised, which will secure to her service *the seamen who are her own subjects*, and at the same time exempt ours from impressment.

"2. The merchant vessels of France, Spain, and Holland, being driven from the ocean, or destroyed, the commerce of those countries with one another, and with their colonies, could no longer be carried on by themselves. Here the vessels of neutral nations came in to their aid, and carried on nearly the whole commerce of those nations:—With their seamen thus liberated from the merchant service, those nations, in the present and preceding wars, were enabled to man their ships of war; and the neutral vessels and seamen supplying their places, became *in fact*, though not in *name*, *auxiliaries in war*. The commerce of those nations, without one armed ship on the sea appropriated for its protection, was intended thus to be secured under neutral flags, while

while the merchant vessels of Great Britain, with its numerous armed ships to guard them, were exposed to occasional captures. Such a course of things Great Britain has resisted, not in the present only, but in former wars; at least as far back as that of 1756. And she has claimed and maintained a right to impose on this commerce some limits and restraints, because it was a commerce which was denied by those nations to neutrals in time of peace; because it was a commerce of immense value to the subjects of her enemies; and because it filled their treasuries with money, to enable them to carry on their wars with Great Britain.

“ 3. The third, and only remaining pretence for war with Great Britain, is the unfortunate affair of the Chesapeake; which having been already stated and explained, I will only remark here, that it is not to be believed that the British Government, after being defeated, as before mentioned, in its endeavours to make reparation in London for the wrong done by its servant, would have sent hither a special envoy to give honourable satisfaction, but from its sincere desire to close this wound, *if our own Government would suffer it to be healed.*” P. 26.

After the specimen here given, it is needless to add, that the Letter before us does the highest credit to the talents and patriotism of the writer; and may yet, we hope, have its due effects on the politics of his country.

## MILITARY.

**Art. 28.** *A Letter to the Right Honourable Lord Viscount Castlereagh, on the Military Establishment of the Country; comparing the existing System with a Plan submitted to his Lordship by the Author; and inquiring whether its farther Adoption would not be beneficial to the State: with Remarks on Regimental Finance, the Militia and Volunteer Services, the Importance of our Military Strength, and the Impossibility of continuing our Exertions from the Inadequacy of the present Recruiting Means. By Samuel Bridge, Esq. 8vo. 91 pp. 2s. 6d. Kerby and Co. 1809.*

It is impossible to give, within any reasonable limits, a detail of the plan suggested by this author; nor perhaps could we render an outline of it perfectly intelligible; or do justice to a system, which depends on the coherence of so many minute parts. Neither is the plan itself expressly laid down in this tract; though it is so minutely alluded and referred to, that we can with tolerable accuracy collect its general principle, and even the chief provisions which it contained. This circumstance however renders an explanation at second-hand still more difficult.

The observations which the author tells us he transmitted to



Lord Castlereagh last year, were, he says, "formed on the following grounds: that a considerable military force was necessary for the defence and future prosperity of the country; that, that force should, as nearly as possible, approach the description of our regular troops; that the volunteer force was not only absolutely inefficient, but prejudicial to the other branches of military servitude; and that, as it was contrary to the genius of Englishmen to become soldiers, from the independence and liberty which they inhale in this happy land with their first breath, it was essential to have recourse to the only obligatory service admissible in free states, viz. calling on the population for home defence, that, by reconciling them to the habits of soldiers, by compulsory local service, the army might be reinforced from such corps, by the influence of bounty, the force of example, and the indifference of many, who being (were) obliged to serve, how far that service extended."

On the assumed ground of inefficiency in the volunteers, the author commends the present establishment of a local militia; but he would divide that body of men into classes, and recommends that one class should be calculated to supply volunteers for general service, another be trained, in case of their being wanted, for home defence, and a third, consisting of the aged and infirm and the most wealthy citizens, pay for the protection they enjoy, and supply funds to support this establishment. This appears to be the principle and outline of the author's plan; which, of course, he prefers to that of Lord Castlereagh, giving credit, however, to the noble secretary for having (as he supposes) in part adopted his suggestions.

Though we do not agree with this writer as to the "total inefficiency" of the volunteers, yet, considering the importance of his object, and the speciousness, at least, of his plan, we deem it worthy of public attention. His remarks also on what he terms "Regimental Finance," appear to us well calculated to attain a material purpose, the simplifying, and consequently facilitating, of military accounts.

## CATHOLIC QUESTION.

**ART. 29.** *Letter on the Catholic Claims; written to the late Right Hon. Edmund Burke, in the Year 1795. By the Hon. William Smith, LL.D. F.R.S. and M.R.I.A. now third Baron of the Exchequer in Ireland, then a Member of the late Parliament of that Country.* 8vo. 32 pp. Rivingtons and Hatchard. 1808.

We have, on a former occasion, paid a just tribute to the abilities and patriotism of this writer. His speech\* in behalf of the

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\* See Brit. Crit. Vol. xiv. p. 264.

Union with Ireland was one of the ablest vindications of that important measure. The Letter before us, though published long since, appears to have been a much earlier production. It bears, indeed, many marks of a juvenile writer, whose opinions were then unsettled, and whose judgment was not matured. He enters into the question on the Catholic Claims with much candour, and gives, though with diffidence, some strong reasons against them, arguing (justly in our opinion) that "the complete security of the established Church can only be attained by a clear ascendancy on its side;" and professing to agree with Dr. Duigenan, in the opinion, that "a formidable portion of temporal authority inseparably clings to that spiritual supremacy with which the Catholic dogmas invest the Pope." Yet, towards the end of the Letter, he seems implicitly to follow the opinion of his distinguished correspondent, and to recommend an acquiescence in the demands of the Romanists to their fullest extent. Upon the whole, we deem this Letter a hasty, or at least an ill-digested performance; and cannot imagine why it should, at this distance of time, have been published, as it gives but little promise of those abilities which the Author has since displayed.

## DIVINITY.

ART. 30. *A Sermon on the Duties of Public Worship, preached at the Odagon Chapel, Bath, on Sunday, Dec. 11, 1808. By John Gardiner, D. D. 8vo. 30 pp. 1s. 6d. Bath, printed; Rivingtons, London. 1808.*

The whole of this discourse turns on the supposition of a subject admitted into the presence of his sovereign, as illustrative of the feelings suited to a Christian on entering the House of God; and many circumstances are stated, in which the feelings and deportment of the one may properly supply a lesson to the other. The instruction in every instance is applicable *à fortiori*, if such would be your conduct before a mortal sovereign, how infinitely more is it required before the Lord of heaven and earth! The clearness and simplicity of the illustration would probably give effect to it in the delivery, and the circumstances of resemblance employed by Dr. G. are well chosen. He concludes thus—

"If you worship the Lord in his holy Temple with the reverence due to Him; a reverence exempt from those defects and abuses on which I have insisted as too prevalent in the world; a reverence founded in reason and faith, springing from the heart and manifested in the most becoming outward acts, equally free from lukewarmness and superstition; if such, I say, is the enlightened and pious, the pure and affecting homage which you offer to the Almighty in his house, then you have no need to fear but that your

public as well as private devotions will be accepted of him ; then you may be consoled in the idea that he will speak peace to his faithful servants, and cause their supplications to return on them in blessings ; then you will shine as lights in an untoward generation, and you will experience now and for ever the fidelity of this promise, *The Lord, the God of Israel saith, them that honour me I will honour.*" P. 29.

ART. 31. *Two Sermons, preached on the First Day of January, 1809, at Hanover-Street Chapel ; and on the Eighth of the same Month, at Worship-Street Chapel, London. By Joseph Nightingale, Author of "A Portraiture of Methodism." Published by Request. 8vo. 47 pp. Longman. 1809.*

Of these two Sermons the first is on "the Effects of Time on the Condition of Man ;" the second on Gratitude for the Divine Mercy. Both have reference to the subject of the new year, and both are written with ability ; though the former is the more eloquent.

Mr. Nightingale, whose "Portraiture of Methodism" we read with attention and instruction\*, professes himself a dissenter, though to what class he belongs does not appear. The Methodists will hardly own him, after disclosing so many of their faults. To whatever society he may belong, it is evidently not one of the discontented sort. He is loyal, and truly sensible of the blessings which even dissenters enjoy under our happy constitution. After confessing that we suffer some evils from the present state of warfare, he adds :

"But we know comparatively nothing of its horrors, and indeed experience but few of the wants and necessities with which the best conducted war is always attended. Let us again have recourse to comparison and contrast. Ah ! my friends ! were we to witness the thousand horrors that stalk abroad in those countries which constitute the theatre of ambitious carnage, we should then think our present condition a comparative heaven ! Could we see the depopulated cities, the burning villages, the smoking plains, the streaming vallies, red with the blood of the fallen ; could we hear the cries of the helpless orphans, the shrieks of premature widowhood, and the groans of departing warriors, [in the countries] over which the desolating hand of war has been, and still is stretched, we should turn our eyes from the heart appalling picture, and exclaim with humble gratitude, while our cheeks felt the tear of pity, surely goodness and mercy shall follow us all the days of our life." P. 40.

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\* See our Number for August, 1807.

ART. 32. *Moral Maxims, from the Wisdom of the Son of Sirach, or Ecclesiasticus. Selected by a Lady.* 12mo. 3s. Harris.

These maxims, instead of being referred to their places in the original, are numbered in succession, and amount to 548. They certainly tend to give a high idea even of the uninspired morality of the Jews, so far as they are not borrowed from the canonical books themselves. What is remarkable is, that this small work, at so small a price, includes four engravings, both elegantly designed, and by no means ill engraved.

### MISCELLANIES.

ART. 33. *Advice to a young Reviewer, with a Specimen of the Art.* 8vo. 17 pp. 1s. Oxon, Parker; London, Rivingtons. 1807.

This is an elegant sketch, of which more might easily have been made by the same talents which produced it. The satire conveyed in it is not remarkably severe; at least we have seen Reviews which we thought deserving of a much more biting attack. To us, we flatter ourselves, it does not at all apply. The first part is remarkable for good writing. The second is not perhaps inferior in that respect, but taking up an idea which has already been very ably employed, loses something of its force. It is a critique on Milton's *Allegro*, as the supposed production of a young poet, exactly in the style of the newspaper critique on *Othello*, which is so admirably given in Mr. Cumberland's *Observer*. We know not how we have so long overlooked this tract.

ART. 34. *Tales of Instruction and Amusement; written for the Use of young Persons. By Miss Mitchell, Author of Rational Amusement, Faithful Contract, and Moral Tales.* 8vo. 252 pp. Harris. 1807.

Indeed these are, in a high degree, "*Tales of Instruction and Amusement*;" and we strongly recommend them to the use of young persons. It appears, from an affectionate dedication to Miss and Miss M. A. Harrison, that the author was employed in conducting their education, during the early part of it; and we find, with great satisfaction, this lesson continually inculcated, that religion and virtue must ever be the basis of solid happiness. We cannot afford room for one of these tales, though they are far from being long or tedious; but a few lines, from the dedication, will sufficiently recommend the whole book.

"You are now entering on a more extensive plan of education, you are mixing with a larger society, but do not in the public  
O 4 seminary

seminary forget the private friend! Let those precepts, it has always been my ardent desire to inculcate, still live in your remembrance! Let them warn you, that however desirable music, drawing, and those elegant accomplishments befitting your rank may be, they are still but secondary considerations; which, though they may render you agreeable, can never, without higher acquirements, make you beloved; they may impart pleasure, but can never bestow happiness!" P. vi.

ART. 35. *The Bibliomania; or Book-Madness; containing some Account of the History, Symptoms, and Cure of this fatal Disease. In an Epistle addressed to Richard Heber, Esq. By the Rev. Thomas Frognall Dibdin, F. S. A.* 8vo. 87 pp. 4s. Longman and Co. 1809.

The poetical Epistle to Mr. Heber, noticed in June last, p. 631, has produced a prosaic Epistle on the same subject, which contains at least much more matter than the former. Mr. Dibdin is too notoriously a victim to the disease here examined, to be supposed at all serious in describing it as *fatal*, or even pernicious; but he has taken this pretext as a convenient vehicle for collecting many curious particulars respecting the history of scarce books, and their collectors, more especially in England. Some materials of the same kind had been collected by Mr. D. for the periodical paper called the Director, which had been very well received; and this success probably encouraged him to pursue the subject here.

The author is methodical in his view of the Bibliomania, and takes a view, 1. "Of the History of Disease, or an account of the eminent men who have fallen victims to it, 2. The Nature and Symptoms of the Disease. 3. The probable Means of its Cure." The symptoms appear to us to be very ably selected. They are displayed, he says, by a passion for, 1. Large Paper Copies. 2. Uncut Copies. 3. Illustrated Copies. 4. Unique Copies. 5. Copies printed upon Vellum. 6. First Editions. 7. True Editions. 8. A general Desire for the Black Letter," P. 58.

These symptoms are then more particularly described; and we wish it could be affirmed that medical writers in general were equally clear and correct in setting down the diagnostics of the disorders which they undertake to illustrate. At the same time, like a sportsman who encourages the breed of foxes, Mr. D. in his proposed republication of Ames's Typographical Antiquities, is providing amply for the increase of *Bibliomania*, whose efforts to inflame the price of books esteemed rare or curious will remain to be recorded by himself, or some later historian.

ART. 36. *A new Picture of the Isle of Wight, illustrated with Thirty-six Plates of the most beautiful and interesting Views throughout*

*throughout the Island, in Imitation of the original Sketches, drawn and engraved by William Cooke; to which is prefixed, an Introductory Account of the Island, and a Voyage round its Coast.* 8vo. Vernor and Hood. Price 11. 1s. 1809.

The accounts and descriptions of the Isle of Wight, in all forms, and of all merits, are innumerable—nor can this justify surprise, for it is impossible for any traveller to visit that place without being strongly impressed with the force and multitude of its claims to admiration. This is a very pleasing and elegant volume. The sketches are beautiful, the subjects selected with peculiar taste, and executed with extraordinary force and effect. They who shall make a summer excursion to the Isle of Wight, cannot possibly have a more pleasing companion, or instructive Guide.

ART. 37. *Letters from Canada, written during a Residence there in the Years 1806, 1807, and 1808; shewing the present State of Canada, its Productions, Trade, Commercial Importance and Political Relations, illustrative of the Laws, the Manners of the People, and the Peculiarities of the Country and Climate. Exhibiting also the Commercial Importance of Nova-Scotia, New Brunswick, and Cape Breton; and their increasing Ability, in Conjunction with Canada, to furnish the necessary Supplies of Lumber and Provisions to our West India Islands.* By Hugh Gray. Price 12s. pp. 406. Longman, and Co. 1809.

These Letters appear to be the result of much careful observation, and are written with great good sense. They must be acceptable to all who have any connection or interest in this part of the British Dominions, about which our information is not very extensive. The only part, which does not seem to have had its due share of the author's attention, is our Ecclesiastical Establishment in Canada. The Bishop is hardly mentioned, nor any account given of his authority, patronage, or extent of his Diocese. It is, on the whole, an entertaining, and must be a useful publication. An Appendix is subjoined, which contains important information upon many local subjects, such as the Custom-house Duties, Post-office Regulations, Imports, Exports, &c.; and the work is accompanied with an addition, which in books of this kind, we always recommend and approve a neatly executed map of Canada.

ART. 38. *Letters from Portugal and Spain, written during the March of the British Troops, under Sir John Moore, with a Map of the Route and appropriate Engravings.* By an Officer. 8vo. 12s. Longman, and Co. 1809.

The detail of the unfortunate campaign, under the gallant Sir John Moore, is familiarly known, by many ephemeral productions.

tions. But the bravery, and enduring fortitude of our country's men, certainly merited a tribute like the present, which deserves a place in our libraries. The plates are neatly, though slightly engraved, the narrative is written with vivacity, and we doubt not with accuracy; and several anecdotes are interspersed, which have interested and amused us. The account of the last battle at Corunna, where the General and so many brave Englishmen perished, is written with equal animation and precision. The English bayonet seems in every onset with our foes irresistible, may it ever continue so, and terrify from our shores the invaders of the tranquillity of the world.

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## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

A Dissertation upon the Logos of St. John: comprehending the Substance of Sermons preached before the University of Oxford. By Richard Lawrence, L.L.D. Rector of Marsham, in Kent. 3s.

Extracts from the Religious Works of Francois Salignac de la Mothe Fenelon, Archbishop of Cambray. Translated from the Original French, by Miss Marshall. 10s. 6d.

General Redemption, the only proper Basis of General Benevolence: a Letter, addressed to Robert Hawker, D. D. Vicar of Charles, Plymouth. Suggested by his Defence of the London Female Penitentiary, recently Established in the Vicinity of Islington. By John Evans, M. A. 1s. 6d.

A Sermon, preached before the Society for Missions to Africa and the East, on Whit-Tuesday, May 23, 1809. By the Rev. Legh Richmand, M. A. Rector of Tovey, Bedfordshire. 1s. 6d.

A Letter to the English Israelite: in Answer to his Observations on the Mission of C. F. Frey, for the Conversion of the Jews. By Perseverans. 1s. 6d.

The Four Sermons preached this Year before the Missionary Society. By the Rev. Messrs. Peddie, Clayton, Richards, and Martyn. With the Report of the Directors, &c. 3s.

Three more Pebbles fresh from the Brook; or, the Romish Goliath slain with his own Weapon: being an Answer to "Remarks on 'the Grounds on which the Church of England separated from the Church of Rome, re-considered by Shute, Bishop of Durham;'" in Three Letters to the Remarker.  
By



By the Author of "A Defence of the Doctrine and Worship of the Church of England." 1s.

A Sermon preached at the Archdeaconry Visitation, June 12, 1808, in the Parish Church of Thirsk. By Thomas Newton, M. A. Rector of Tewin, Herts, and Curate of Coxwold, in the North Riding of Yorkshire. 1s. 6d.

A Sermon preached at Truro, at the Primary Visitation of the Right Rev. the Bishop of Exeter, on the 1st of July, 1809. By the Rev. W. Gregor, M. A. Rector of Creed. 1s. 6d.

#### HISTORY—TRAVELS.

A Description of Britain: translated from Richard, of Cirencester. With the Original Treatise de Situ Britanniae, and a Commentary on the Itinerary. 8vo. 18s.

Travels in Morocco, South Barbary, and across the Atlas Mountains; performed, at different Periods, during a Residence of Sixteen Years in that Country. By James Grey Jackson, Esq. 4to. 2l. 2s.

Letters of the Swedish Court, written chiefly in the early Part of the Reign of Gustavus III. To which is added, an Appendix, containing an Account of the Assassination of that Monarch, with some interesting Anecdotes of the Court of St. Petersburg, during the Visits of the Duke of Sudermania and the present King of Sweden at the Russian Capital. 6s.

#### MEDICAL.

Pharmacopœia Collegii Regalis Medicorum Londinensis, 1809. 4to. 1l. 4s.

The Pharmacopœia of the Royal College of Physicians of London, 1809. Translated into English, with Notes, &c. by Richard Powell, M. D. Fellow of the College, Physician to St. Bartholomew's and the Magdalen Hospital. 10s. 6d.

A Dictionary of the Practice of Surgery. By Samuel Cooper, Member of the Royal College of Surgeons. 8vo. 15s.

#### AGRICULTURE.

A Practical Treatise on the Merino and Anglo-Merino Breed of Sheep; in which the Advantages to the Farmer and Grazier, peculiar to these Breeds, are clearly demonstrated. By an Experienced Breeder. 7s. 6d.

#### NATURAL HISTORY.

Petrificata Derbiensia; or Figures and Descriptions of Petrifications, collected in Derbyshire. By William Martin, F.L.S. 4to. 2l. 12s. 6d.

#### BIOGRAPHY.

The Pulpit; or a Biographical and Literary Account of Eminent Popular Preachers, for 1809. By Onesimus. 9s.

Some Particulars in the Character of the late Charles James Fox, proposed for the Consideration of Philo-Patria Varvicensis. 1s. 6d.

#### LAW

## LAW.

The Trial at large of an Action brought by Edward Loveden Loveden, Esq. against Thomas Raymond Barker, Esq. for Criminal Conversation with Mrs. Loveden. Taken in Short-hand by Mr. Gurney. 3s. 6d.

Abuses of Justice, as illustrated by my own Case: disclosing various Practices of the Officers of Criminal Law: with a succinct Account of several interesting Trials, Anecdotes of certain Bankers, and hair-breadth Escapes of the Innocent and the Guilty. Being a Vindication of the Author from several Charges of Forgery. By John Mackcoull. 7s.

Proceedings of a General Court Martial, held at Chelsea, Friday, May 5, 1809, on Charges preferred by Brig. Gen. Henry Clinton, against the Hon. W. E. Cochrane, Captain in the 15th Regiment of Light Dragoons. 4s.

The Substance of the Evidence, as delivered upon Oath at the Bar of the Committee of the Privy Council, in the Case of Governor Thomas Picton, with other important Documents, laid before the said Committee, in Support of the Charges brought against him. Left by the late Colonel Fullarton. Arranged; printed, and addressed to the Imperial Parliament. In Two Parts, 4to. 2s. 6d. each.

The Proceedings of a Court-Martial, holden on Board his Majesty's Ship *Gladator*, in Portsmouth Harbour, on Wednesday the 26th Day of July, 1809, and continued by Adjournment till Friday the 4th Day of August following, for the Trial of the Right Hon. James Lord Gambier, Admiral of the Blue, and Commander in Chief of the Channel Fleet, &c. Including a complete Copy of his Lordship's Defence, taken from the Original; and the whole of the Evidence taken in Short-hand by Mr. Gurney. 8s. 6d.

An Inquiry into the Expediency of limiting the Creditor's Power to refuse a Bankrupt's Certificate, according to the Alteration now proposed in Parliament. By Basil Montague, Esq. 2s.

## EDUCATION.

The School Dictionary of the English Language. By William Frederic Mylius, Master of the Academy in Red Lion Square. 2s. 6d.

An Abridgement of Universal History, adapted to the Use of Families and Schools. By the Rev. H. J. Knapp. 3s. 6d.

Selections from the Moral Writings of Cicero. Designed chiefly for young Persons. By A. S. Hunter. 2s. 6d.

Important Studies for the Female Sex, in reference to Modern Manners; addressed to a young Lady of Distinction. By Mrs. Cockle. 12mo. 7s.

## POLITICS.

An Impartial Examination of Sir Francis Bouverie's Plan of Parliamentary Reform. 2s.

Effets du Blocus Continental sur le Commerce, les Finances, le Credit, et la Prosperité des Iles Britanniques. Par Sir Francois D'Ivernois. 8vo. 5s.

Observations on some of the most important Parts of the Art of War, as applicable to the present State of Tactics in Europe. By John Gourlay, Esq. 2s.

The Sixth Report of the Proceedings of the Committee for managing the Patriotic Fund, from March 1, 1808, to Feb. 28, 1809. 4s.

Letters on the Affairs of Spain, and Spanish America; with Observations on the Revolution of the Continent. By Sydney. 2s.

Strictures on the Apology set up by Mr. Cobbett, for his Failure to appear at a Court-Martial, held on the 24th March, 1792. 1s.

American Candour, in a Tract lately published at Boston, entitled "An Analysis of the late Correspondence between our Administration and Great Britain and France; with an Attempt to shew what are the real Causes of the Failure of the Negotiation. 2s. 6d.

Observations on the National Debt; with a Plan for Discharging it, so as to do complete Justice to the equitable Claims of the Stock-holder, and be at the same Time highly advantageous to the Nation at large; with Hints towards a Financial Measure, calculated to yield a net Revenue of more than Five Millions, annually, without the smallest additional Charge to the Public. 3s.

The Patriot's Looking-Glass, in which Mr. Wardle's Plan of Public Economy, and the Policy of his Measures, are fully considered, together with the Reply of Mr. Huskisson; including some General Observations on Government and Party Demagogues; the Politics of the Day, and Mr. Wright's Action against Mr. Wardle. By a Patriot of the Old School. 3s. 6d.

A Plain Statement of Facts, wherein the Character and Conduct of G. Lloyd Wardle, Esq. is rescued from the Malignancy of Party: being a brief Appeal to the British People: and a few necessary Questions to Mrs. Clarke, and Messrs. F. and D. Wright. 2s.

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POETRY.

Poetry for Children, entirely Original, by the Author of Mrs. Leicester's School. 2 Vols. 3s.

The Fantoccini, or Great Public Puppet-Shew, as exhibited by Signor Tintarabolo, described in a Poetical Epistle from Griffith Llewellyn to his Cousin Rice ap Shenkin; with illustrations  
vivé

tive Notes, historical and critical. By the Curate of Aberystwith. 3s. 6d.

Poems, chiefly Comic and Hudibrastic, containing Burlesque Translations, Dramatic Pieces, and Miscellanies. By C. W. Oulton. 9s.

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A Collection of Farces, and other After-pieces, which are acted at the Theatres-Royal Drury-Lane, Covent-Garden, and Haymarket. Printed under the Authority of the Managers, from the Prompt-Book. Selected by Mrs. Inchbald. 7 Vols. 18mo. 1l. 15s.

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The Age we Live in. By Louisa Sidney Stanhope. 3 Vols. 15s.

Euston. 2 Vols. 12mo. 9s.

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The Gaol of Newgate unmasked: in a Letter to Joshua Jonathan Smith, Esq. Alderman and Sheriff of the City of London and County of Middlesex. By Richard Andrews. 1s.

Fungusiana; or the Opinions and Table Talk of the late Barnaby Fungus, Esq. 5s. 6d.

## ACKNOWLEDGMENTS TO CORRESPONDENTS. 807

**A View of the Gold and Silver Coins of all Nations; exhibiting, in above Four Hundred Copper-plate Engravings, an exact Representation of the Coins themselves, together with the Name, Assay, Weight, and Value of each. By J. Ede, Goldsmith. 10s. 6d.**

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## ACKNOWLEDGMENTS TO CORRESPONDENTS.

✪ As the following Letter defends the character of a person for whom we have the highest respect, and against one who, we are certain, would be very sorry to make an unjust attack, we insert it entire.

Gentlemen,

In a late publication attributed to Dr. Parr, the author has suffered himself to be misled by a newspaper into a false statement of Mr. Burton's speech, upon a bill introduced by Sir Samuel Romilly. Upon which statement, he has erroneously founded observations injurious to the character of Mr. Burton to the court in which he has a seat, and to the general administration of criminal justice. It is not true that any boys were executed at Chester for privately stealing, nor that Mr. Burton ever said that the court had proceeded to so unprecedented a degree of severity. On the contrary, he represented, with apparent concern, the necessity they had found of transporting for life in two instances, after the ineffectual application of milder punishments. And though he argued, from the success which had attended the recent example of transportation for life, in favour of allowing a discretionary power to that extent, yet he agreed in the propriety of abolishing the capital punishment. A correct report of what he said may be seen in Woodfall's Parliamentary Register for 1808, Vol. III, page 427. Philopatrius appears also to have fallen into other mistakes, though of little importance; for Mr. Burton is not, as he terms him, Chief Justice of Chester; nor are the magistrates, if by them is meant justices of the peace, members of the court where the boys were convicted; that being a court held before the chief justice and one other judge, and having, within the County Palatine of Chester, the same authority that is vested in the courts of King's Bench and Common Pleas within the rest of England.

I am, Gentlemen,

Your obedient servant,

July, 25, 1809.

T.

W.

We have not received the book mentioned by *Mr. Cates*.

Our Correspondent will, we apprehend, receive the information he wishes respecting *Mr. Polwhele's* work, by addressing a line to him at his publisher's.

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## LITERARY INTELLIGENCE.

We hear with pleasure that the *Rev. James Parsons* has undertaken to publish the remaining collations of the *Septuagint*, prepared by *Dr. Holmes*.

*Professor White* is printing what he calls *Synopsis Criseos Griesbachianæ*; which is an explanation, in words at length, of the marks of abbreviation used by that critic in his edition of the New Testament.

The Ionic Lexicon of *Æmilius Portus* is reprinting at Oxford, to accompany the *Herodotus*, or be sold separately.

A new edition of *Ernesti's Cicero* is also in that press. The *Clavis* to be sold separately, if wanted.

The ninth Number, which completes the second Volume of the *Mathematical Repository*, is published.

*Dr. Carey* has in the press a *Sequel to his English Poetry and Versification*, entitled, *Poetic Reading made easy*; containing a selection of poetry for schools, with directions for the proper utterance of each line.

*The Poetical Register and Repository for Fugitive Poetry*, for 1806 and 1807, in one Volume, will be published in October.

A seventh Edition of *Mr. Kell's Elements of General Knowledge* will appear about the same time.

*Mr. Merrick* has in considerable forwardness at the press, a *History of the County of Cardigan*.

*Mr. Bigland* is preparing a *General History of Europe*, from the Peace in 1783 to the present Time.

*Dr. Edmonstone* has in the press a *View of the ancient and present State of Shetland*, in two Octavo Volumes.

*Mrs. Cath. Bailey's Vacation Evenings, or Conversations between a Governess and her Pupils*, in three Volumes; and *Mr. Bigland's Geographical and Historical View of the World*, are nearly ready for publication.

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THE  
BRITISH CRITIC,

For SEPTEMBER, 1809.

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Ἀμεινον τῇ ἀληθείᾳ συγχωρήσαντα τὴν δόξαν νικᾶν, ἢ τῇ δόξῃ  
συγχωρήσαντα πρὸς τῆς ἀληθείας ἠτλᾶσθαι. ΕΠΙΚΤΗΤ.

It is better to yield to truth, and quietly give up opinion,  
than to hold to opinion till truth compels assent.

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ART. I. *The Natural History of British Fishes, including  
scientific and general Descriptions of the most interesting Species,  
and an extensive Selection of accurately finished coloured Plates,  
taken entirely from original Drawings purposely made from the  
Specimens in a recent State, and for the most Part when living.  
By E. Donovan, F. L. S. Author of the Natural History of  
British Birds, &c. 8vo. 5 Vols. 10l. 10s. Rivingtons.  
1802—1808.*

THE very meritorious services rendered by this Author to  
the natural history of our country have often been  
commemorated by us, and cannot fail to ensure to him a  
general approbation. We find him now employed upon a  
branch of the subject, which here, as well as elsewhere,  
stands more in need of illustration than any other. Every  
thing conspires to make our knowledge of fishes imperfect.  
The element which they inhabit, impervious to man, the  
secret haunts in which they breed and live, the difficulty with  
which they are caught, and the impossibility, in most in-  
stances, either of keeping them alive, or of so preserving  
P their



their bodies as to retain any thing of their native appearance or colours; these, and other peculiarities, render it extremely difficult either to trace or to communicate their natural history. Even of the fishes which are continually caught for the use of the table, little is generally known, except that they are to be found in certain situations, and ensnared by such particular means. Of those which inhabit the fresh waters, something more indeed is known than of the others, because they are more within reach; but the numerous tribes which people the ocean are to the generality of mankind almost as unknown as the caves of the ocean itself.

The History of British Fishes is of course confined to those which inhabit our fresh waters, or are caught occasionally upon our coasts; and this classification, if not scientific, is at least intelligible and convenient. It has also this advantage, that it enables the Author, as his title-page promises, to make his drawings either from recent specimens, or from the living animals. Of the importance of this circumstance no one will doubt, who has been far enough from the coast to see the capture of the common mackerel. The bright and beautiful colours which are seen to adorn this creature, when taken out of the sea, are so entirely lost a very few hours after its death, that not a trace of them remains; and similar changes are observed in many other fishes\*. All indeed more rapidly depart from their original appearance than any other animals, and therefore peculiarly demand the attention which Mr. D. assures us he has paid in general to them. The delineations indeed are eminently beautiful, and we believe no less accurate; nor do we recollect any work of the same extent, in which the eye can be so much delighted with the contrast and variety of brilliant colours. If the forms of fishes do not in general accord with our ideas of elegance, their colours have undoubtedly as much attraction as can be wished.

The plates in these five volumes amount to 120, representing so many different species of fishes: these, however, belong to no more than thirty-five genera, of which the most numerous are the *Cyprinus*, or Carp; the *Gadus*, or Cod; the *Labrus*, or Wrasse; the *Pleuronectes*, or flounder-tribe; the *Raja*, or Ray; and the *Salmo*. Of many others, there are not more than three or four species here described, and of several only one.

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\* The shad in particular, another common fish, is remarkable for such a change. See the description at Plate 57. See also Zeus Luna, at Plate 97.

The plan of this work is exactly similar to that of the other publications by the same author. He first gives the Linnæan name of the fish, then 2. the English name; 3. the Linnæan order to which it belongs; 4. the generic character; 5. the specific character; and 6. the synonyms, with references to the authors by whom it has been described or figured; 7. and lastly, a popular description in English, with such remarks as appear to him of importance to elucidate the subject. The authors regularly quoted are, Gmelin's edition of the *Systema Naturæ*, Ray, Pennant, and all the Ichthyologists, among whom Dr. *Bloch* is often, in the first volume, called *Block*; but the error is afterwards corrected.

With a reasonable attention to the means of attraction, the Author has opened his work with the figure of perhaps the most beautiful and curious fish that ever visits our seas—the Sappharine (or rather Sapphirine) Gurnard; whose cœrulean and spotted fins, or wings, as they might be called, with his other brilliant colours, irresistibly detain the eye of the observer. The ninth plate offers another singular beauty, the *Dragonet*, or *Callionymus Lyra*, formerly called the Yellow Gurnard, but properly changed by Mr. Pennant. But we must not search for beauties only, which are rather sparingly scattered among our native fishes; we must look for our specimens of the work rather among the species that are rare. The *Sparus Raii*, or Ray's toothed Gilt-head, unites both qualities. It is so rare, that Linnæus and his editor have not ventured to mention it; while the fine blue colour of its back, powdered with golden spots, entitles it to admiration. Mr. Donovan thus describes it:—

“ The toothed Gilt-head is to be considered as the rarest of the fish tribe hitherto discovered on the British coasts, with the exception of two or three very doubtful species mentioned by Pennant, after Ray and Willughby. A fish of this kind (the toothed Gilt-head) was communicated to Mr. Ray by Mr. Jonston, a gentleman of Yorkshire, who informed him it was found at the mouth of the Tees, on the 18th of September, 1681; and a figure of it was in consequence given in Willughby's work, where it appears under the following designation. *Brama marina cauda forcipata*. To this account and figure Mr. Pennant refers; whether he ever saw the fish itself is uncertain: for he does not speak of it as a native of our seas, upon any other authority than that of Ray above quoted.

“ Since the time of Ray there is no instance within our knowledge on record, to prove that the toothed-Gilt-head has been taken, or seen upon our coasts, till the year 1792, when a fish of this species was caught at St. Andrew's, Scotland, and presented

by James Lumsdaine, Esq. of Innergellie, to the late Mr. Weeks, Proprietor of the Edinburgh Museum, who caused it to be finely preserved, and exhibited. After the dissolution of the Museum the subject came into our possession, and thus enabled us to submit a figure of this extraordinary creature to our readers, the drawing of Plate 37 being taken from it.

“ We have reason to believe that our specimen is the only one of the species that has been found on the British coasts since the year 1681; and if we may be allowed to judge from the figures given by Ray, is far more complete than his was at the time his drawing was taken. The execution of his figure, however bad, is certainly excusable, when we consider the state of the imitative arts in this country at those days in which he lived; but there are several misrepresentations in the character of the fish itself that can only be accounted for by supposing the specimen in his possession had sustained considerable injury. For example, the dorsal and anal fins are divided into a number of smaller fins, or rather tufts, in a whimsical manner; a mistake that seems to have arisen from the mutilated state of the fins, the membranes of which were most likely split in various places, and might suggest to the artist the idea that they were really to be shewn as distinct fins: all the scales with which the fins are imbricated seem to have been rubbed off, and the spinous rays are also wanting. The omission of the lateral line may be an oversight: the teeth perhaps were mutilated, or at least are very carelessly expressed: they appear perfectly setaceous, and at the same time the two teeth which are larger than the rest in the under jaw, are entirely omitted. In Pennant's figure, which seems to be an improvement upon that of Ray, the divided portions of the dorsal and anal fins are connected in a proper manner; they are slightly imbricated with scales, and the canine teeth are represented, but still the lateral line is wanting.

“ This species has been captured on the coast of France as well as England: in the former it is observed to be scarcely more frequent than with us. Duhamel, in his history of fishes, delineates it, as does also Bonaterre, but the drawing of the latter is confessedly a copy from Pennant's. The figure of Duhamel is defective, wanting the scales upon the fins. Bloch has given an incomplete representation of it also, his specimen not having the two canine teeth in the inferior jaw; a circumstance which this author does not pass over in silence. He animadverts upon Pennant, for having represented two such teeth, observing that they were not found either in his own fish, in the figure of Ray, nor in that given by Duhamel; and hence infers that Pennant is in an error. This remark of Bloch is equally vague, and contradictory, for Duhamel shews them very distinctly, as well as Pennant; and it is only evident that they were accidentally wanting in the specimen in Bloch's collection, for in that which we possess they are perfectly distinct.

“ Neither Linnæus, nor Gmelin after him, speak of this species: perhaps they were unable to ascertain its characters from Ray, and having never seen the fish, did not think proper to hazard any opinion concerning it. Bloch, who mentions this, assigns to it the specific name of *Raii*, in memory of Mr. Ray, who first introduced the species to our observation; a name we feel it highly proper to retain. The character which Bloch has offered for its specific distinction, with some addition, we have adopted likewise; we agree with him, that the imbricated scales on the fins are a striking character of the species, at the same time that the canine teeth, which were not visible in his specimen, are in our mind of too much consequence to remain unobserved. *Sparus dentex*, *Sparus Cynodon*, &c. are furnished with canine teeth, but in those species they are situated in both jaws, and in other respects they are quite different from the toothed Gilt-head. Duhamel calls our fish *La Castagnole*, a title, it will be proper to apprise the reader, under which three distinct fishes are known in France: the Castagnole of the Genoese and Sardinians is another fish likewise.

“ The dorsal fin, in our specimen, contains thirty-seven rays; the pectoral fin twenty-four; ventral fin seven; anal fin thirty-one; tail fin twenty-five.” Pl. 37.

Another very remarkable fish is the *Centriscus Scolopax*, in English, the Snipe, or Trumpet-fish; which is beautifully figured in Plate 63, and thus characterized by the Author:—

“ *Centriscus Scolopax* is to be considered as one of the most choice of our British fishes. Mr. Pennant never met it, nor does he mention it on the authority of any other observer in the British Zoology. We are acquainted with one or two, if not more, well authenticated instances of its having been observed upon the western coasts of England, about Devonshire and Cornwall. In the adjacent seas, to the southward, this curious fish becomes rather common, especially towards the coast of France, where the fishermen distinguish it by the name of *Bécasse*, and *Bécasse de Mer*, the Snipe-fish, or Sea-snipe. And again, in the Mediterranean sea it is more abundant still, being commonly brought with other fish to the markets for sale. The flesh of this species is very palatable, and wholesome, according to the accounts of those who have visited the south of Europe, and eaten of them, but being small they are esteemed of little value.

“ This is a fish of singular conformation; nor is it, in our opinion, more remarkable for its singularity than its uncommon share of elegance. It scarcely ever exceeds the size of our figure. The whole body is covered with rigid, pointed scales. Its colour is variable, from a pale red to a purplish, or sanguineous colour, and in one of two specimens in our collection, the sides and abdomen are glossed with a rich yellow, or golden colour.

“ Although this fish be not of the voracious kind, which the structure of its elongated jaw must render impossible, it may prove itself, on some occasions, a formidable enemy to other fishes of a diminutive size, being capable of inflicting a grievous wound with the strong serrated bony spine, or process, which constitutes the first ray of the anterior dorsal fin. Besides this spine, the same fin contains three other rays of a bony texture, but these are slender, and, comparatively to the former, very small. The rays of the second dorsal fin are soft, and amount to nine in number: in the pectoral fin are fifteen rays; ventral seven; anal thirteen; and caudal fifteen.

The diligence and attention of Mr. Donovan have enabled him, in many instances, to correct the accounts of all preceding Ichthyologists; of which instances will be found in the account subjoined to Plate 66, 70, and many others. He differs occasionally even from that very accurate naturalist, Dr. Shaw\*; but such, we are convinced, is the liberality of that author, that he will welcome truth, though it may be inconsistent with his own previous opinions. No man can observe every thing; and if offence be not given in the mode of dissent, every candid naturalist will doubtless admire the felicity, or commend the attention of the investigator, who has the opportunity or the sagacity to discover something that had eluded his observation. Thus will truth at length be obtained. We could wish that Mr. Donovan would make this part of his works a complete History of British Fishes, as he has already determined to complete his account of British Insects.

ART. II. *The Reign of Charlemagne, considered chiefly with reference to Religion, Laws, Literature, and Manners.* By Henry Card, A. M. of Pembroke College, Oxford. Octavo. pp. 238. 6s. Longman and Co. 1807.

THE history of Charlemagne derives particular interest and importance at the present day, from the resemblance which many of the circumstances, recorded in its pages, bear to those in the history of a more sanguinary conqueror, who, in our time, has also encircled his temples with the iron

\* See on Plate 94, and elsewhere.

*crown* of Italy. In the great outline of character, however, the *hero* of the eighth, and the *tyrant* of the nineteenth century, are extremely different; the former, though deeply stained with blood, laboured, by salutary laws and discipline, to reform a barbarous race, while the latter has unfeelingly renewed, in a polished and enlightened age, all the horrors, atrocities, and perfidies prevalent in the most rude and barbarous times. The contrast, at least in this particular respect, is striking; and to bring forth to our view, from the obscurity in which they have been long buried, owing to the remoteness of the period in which Charlemagne lived, the more brilliant and exemplary parts of his character, as a *sovereign* and a *legislator*, which is all that Mr. Card professes in this sketch of his life, is a meritorious undertaking, and may be productive of essential benefit to society. Contrary to the practice of the modern *Innovator*, who, with the arms of France, has every where endeavoured to introduce among the subjugated nations the laws, customs, and manners of the dissipated people who have thus abjectly bowed down to his jurisdiction, Charlemagne permitted the conquered Lombards to preserve inviolate their ancient rights and privileges, both civil and religious. Though the absolute sovereign over various and distant nations, with the sole exception of the Saxons, whom he treated with unrelenting severity, on account of their repeated rebellions, "he abstained," says Mr. Card, "from altering the internal police of a conquered country, so long as it practised the lessons of obedience." P. 10.

Leaving, therefore, the military achievements of this invincible warrior among that people, the Saracens and the Huns, to the blazoning pencil of other historians, Mr. Card confines himself to the review of deeds distinguished by less dazzling, but more solid and lasting glory, and after a rapid but interesting summary of the leading events of Charles's life, which occupies the first chapter of the volume, he proceeds to consider his conduct and laws, as influencing the religion, laws, literature, and manners of the period in which he flourished. That period was dark and barbarous in the extreme. The *Religion* of Christ had long been degraded by the grossest mixture of superstitious rites, derived from pagan temples; and the worship of idols was not only tolerated, but established by the decrees of the second Nicene council. The bishops were equally haughty and illiterate; affected the pomp of secular princes; kept, like them, seraglios of concubines, and in short were plunged in all their dissipation. Charlemagne resolutely set about the reformation of these

crying abuses. Under his sanction at least, if not dictated by himself, the book known by the name **LIBRI CAROLINI**, severely, and almost with the spirit of Luther, attacking the worship of images, the burning lights, and fuming incense, usual in the Roman churches, was published. By severe decrees he humbled the pride and corrected the dissolute manners of the superior clergy; forbidding them to be arrayed as they had been accustomed, in military insignia, and to engage in the barbarous pleasures of the chase. With respect to the *laws*, they had been so openly trampled upon by the great feudal chiefs of that day, that to oppose the career of their cruelty and tyranny required all the wisdom and all the vigour of a mind like Charlemagne's. The method which he took to re-establish justice on a firm basis through his vast empire, by means of the **MISSI DOMINICI**, or Royal Envoys, as well as his endeavours to abolish the destructive practice of *duelling*, so common in those chivalrous days, deserve particular notice, and on these subjects we shall permit Mr. Card to speak for himself, as the quotation will afford no unfavourable specimen of his style and manner in this work.

“ The **Missi Dominici**, or royal envoys or inspectors, owed their establishment to Charlemagne, ‘and if history had left us no other memorial than this institution to evince his affection for the public good, and his wisdom to attain it, we should deem it sufficient to place him in the eyes of posterity as worthy of swaying the destinies of a great empire. The beginning of his reign was disturbed, according to a former observation, by a croud of factious nobles, but by his valour and firmness, address in dividing, eloquence in reuniting, and art in penetrating all, he had succeeded in frustrating every attempt against his own person. Yet to protect the people at large from the oppression of these nobles, and their train of dependents, by the due administration of justice, and to provide for its regular security, required views of political justice more liberal and enlightened, and efforts of resolution more systematic and steady than those which had guided the conduct of his predecessors. Before Charlemagne came to the throne of France, numberless were the vexations inflicted by these potent chieftains and their satellites, over the middle and more indigent classes of the state; and some of the most turbulent and daring spirits among their order even carried their pretensions so far, as to usurp a great part of the royal revenues, and to exercise almost the whole judicial power. By tolerating these proceedings any longer, the monarch clearly foresaw that industry would be stifled, the cultivation of the lands neglected, and commerce, then in its infancy, ruined. To find, therefore, an immediate and permanent remedy for these evils, the **Missi Dominici** were created;



created; by whose means the administration of justice was ultimately brought into the hands of the sovereign. Appointed by him, and attached by every motive of interest and gratitude to his person, Charlemagne felt no apprehensions in delegating to them an authority almost regal, to ensure the reduction of the higher ranks of the community to some degree of dependence and subordination. These confidential servants of the crown were empowered to hold assemblies in the different provinces of the kingdom four times in the year; to which the bishops, abbots, counts, judges, and other chief magistrates, ecclesiastical and civil, were obliged to repair either in person or by deputy. In them the affairs of the province were discussed, wrongs redressed, grievances removed, and whatever related to the public or private service, finally arranged and settled. Thus supported by the prince, and entirely at his disposal, the *Missi Dominici* were admirably formed to accomplish effectually his entire wishes. To profit by the jealousy of his rebellious lords, to divide them, by their mutual hatred to inspire them with a love of loyalty, to flatter their ambition by dignities, their vanity by praises; to restrain some by fear, some by shame, and others by honour; in short to derive from each passion, each vice, and each virtue, some impression favourable to the national tranquillity and happiness. Independent of this institution making so great a figure in the reign of Charlemagne, from the substantial benefits it imparted to the great mass of the people, it also possesses claims to our notice as serving in the judgment of several historians and antiquaries, for the model of the subsequent parliaments of France.

“ Although Charlemagne utterly failed in his wise and laudable attempts to abolish duels, yet by endeavouring to render them ignominious from the weapon he appointed to be used upon those occasions, he extinguished in a great measure the practice of private wars, which he declared was an invention of the devil, to disturb and annihilate the peace and happiness of mankind. The effects of this right, which individuals assumed of levying war against each other, for any great or trivial offence, must oftentimes have been fatally felt both by the old and the young, the rich and poor. The emperor therefore ordained, that if any person had been guilty of a crime, or had committed an outrage, he should immediately submit to the penance which the church prescribed, and offer to pay the fine which the law had settled. Should the offended person or his kindred be dissatisfied with that species of reparation, and dare to exact vengeance by force of arms, then their lands and properties were to be confiscated, but we doubt if the humanity of Charlemagne would have been so prompt in endeavouring to suppress this mode of appeal to the decision of the sword, if he had not discovered its manifest tendency to weaken and curtail the power of the crown. Under the notion also of robberies as well

as other violent disorders arising chiefly from this system of private warfare, it was enacted that those persons who were found guilty of crimes of that description should atone for the first offence with the loss of an eye, for the second with the loss of the nose, but the third offence, if they still persisted in their vicious courses, was punished with death. It is, however, worthy of observation, that the natural quickness and good sense of Charlemagne was sometimes enveloped in the thickest clouds of error and delusion, which led him to sanction laws that could have been prescribed only by the greatest imbecility and folly. The following trial deserves well to be recorded, as it was determined in the presence of the emperor. In 775 a dispute happened between the bishop of Paris and the abbot of St. Deny's, respecting the property of a small abbey. Both parties brought forth their deeds and records, in order to substantiate their claims to it. Instead, however, of examining these deeds and records, the question was referred to the *judicium crucis*. Each of them produced a person who stood before the cross, with out-stretched arms, during the celebration of mass; and he who was employed to represent the abbot, gained the cause merely because his adversary first became fatigued and changed his position. It would be tedious also to recount the various forms of appealing to the justice of God, by fire and water, and other extravagant and preposterous experiments." P. 123.

Although it may appear like a solecism to talk of the *literature* of an age almost barbarous, and of its patronage by an emperor, who is said not to have been able to *write*, though that singular fact is by no means absolutely proved\*, yet must those expressions, under certain limitation, be admitted; for the age possessed *literature*, though it was for the most part confined to the breasts and closets of the clergy, and if Charlemagne himself, from a defective education, could not use the pen of composition, there were always men of profound erudition at hand, to direct his talents, and mature his plans. Instigated by his zeal for the improvement of his subjects, Charlemagne invited to his court from all quarters the most celebrated scholars of Europe. He first willingly submitted himself to their tuition and instruction, and then caused the sacred flame of science to be diffused through his empire. On these distinguished men he heaped preferments without end. The richest abbeys, bishoprics, and other ecclesiastical dignities, were the remu-

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\* See the note in p. 3 of this volume, and the authorities there referred to.

eration of genius and learning, devoted to the civilization of his subjects. In every province he caused public schools to be erected; and not only appointed the bishops of the respective provinces to be the guardians and superintendants of those institutions, but as far as the multiplicity of public business would admit, he occasionally visited them himself, and observed the progress, and inspected the compositions of the scholars. The children of the rich and the poor were there treated without any other distinction, than that to which superior talents and industry entitled the possessor. Rewards, not dealt with a penurious hand; were the stimulus to exertion; and imperial applause crowned the efforts of genius. In his superb palace itself, of the decorations of which the authors of that day are lavish in the praise, he instituted an academy, of which the various members assumed the name of the classic to which each was most devoted, or of the muse which he most admired. Angilbert, of high birth, and of equally distinguished talents, was the HOMER of this illustrious band; Theodolphus soared with the wing and the title of PINDAR; Eginhard, the emperor's secretary, from his attachment to the historic muse, was KALLIOPIUS; and his learned and polished tutor Alcuin was HORACE. They conversed, they corresponded under these respective appellations, and the sages of Greece and of Rome, seemed to be revived, with new splendour, in the inhospitable deserts of Westphalia.

The extensive effect which these strenuous exertions in favour of science and civilization could not fail to have on the *manners* of a nation, must be evident; and accordingly, from being a race for the most part immersed in ignorance and barbarity, both his French and German subjects began to assume that polish which the cultivation of letters, and an enlarged intercourse with their fellow-mortals, had a natural tendency to promote. The great nobles and ecclesiastical dignitaries were the example to which the inferior classes looked up, in those feudal times, with almost idolatrous veneration. Those sources being purified, the current of reformation spread widely and rapidly through the country. The love of ostentatious parade in dress and furniture, so natural to those whose small intellectual improvement led them to consider external splendour as the great badge of nobility, by degrees subsided; and more just notions, with respect to the distinctions of human society, began to be entertained. The table no longer groaned under the weight of viands of high cost, of exquisite flavour, and boundless variety, but became the board of economy and frugality;

frugality; while the gross bacchanalian intemperance, to which the Germans were in a particular manner addicted; was exchanged for a more rational and manly enjoyment of the gifts of providence. In this respect the monarch himself had set his courtiers a great and laudable example, for his table was seldom decorated with more than four dishes, besides roasted venison, procured in hunting; and the skin of an otter, thrown over a tunic of wool, edged with silk, with a plain blue sash, except on days of great public pomp and splendor, formed the dress of the potent emperor of the West.

Such was this great character, the ornament of an age which he found immersed in darkness, but which his genius illumined. Happy would it have been for the nations subjected to his sway, if to his bigot successor on the throne had descended any portion of his vigour, or his talents. That unhappily was far from being the case. In a few years the vast empire which his valour had secured, and his wisdom consolidated, was torn to pieces by rival claimants, and his subjects became gradually plunged in their pristine barbarity.

If, instead of dilating on the military glories of distinguished princes, the pen of history were always employed, as Mr. Card has employed it, in recording only their benevolent and laudable actions, how replete with instruction would be her page; how repressed the ambition which, for the sake of being blazoned on that page, plunges in scenes of blood that make humanity shudder. Approving his plan, and gratified by the selection of interesting facts, presented to our consideration in this account of the Reign of Charlemagne, we shall not stop to notice trivial errors; nor, by unkind strictures, damp the ardour of abilities exerted in the sacred cause of virtue and of science.

ART. III. *Poems, never before published, written chiefly at Bremhill, in Wiltshire. By the Rev. William Lisle Bowles.*  
12mo. 197 pp. 8s. Cadell and Davies. 1809.

WHEN a poet of established fame comes before us, one part at least of our task is superseded. We have not to try his powers, and appreciate his genius: these are already known and acknowledged. We have chiefly to compare him with himself, and to consider whether he rises above, or falls beneath, the elevation on which he stood before. Mr.  
Bowles

Bowles is fully entitled to this species of consideration. He who has already published three volumes of poetry, which are widely circulated, and have given delight to thousands, cannot but be acknowledged to have fixed his reputation on a permanent basis. If Mr. B. has more difficulty than many of his contemporaries, in continuing equal to himself, it is because he has already raised the scale of expectation so high. Some of his former poems (as, for instance, St. Michael's Mount, &c.) are so rich in harmony, and in sentiment poetical, moral, and religious, that to equal them cannot be easy, even to the same mind by which they were produced. It is, however, easy for us to show by specimens that he is still entitled to the admiration of his readers. The following just and animated eulogy on our country will be acceptable to every patriotic spirit.

“ But temperate airs are thine,  
 ENGLAND ; and as thy climate, so thy sons  
 Partake the temper of thine isle, not rude,  
 Nor soft, voluptuous, or effeminate ·  
 Sincere indeed, and hardy, as becomes  
 Those who can lift their look elate, and say,  
*We strike for injur'd Freedom* ; and yet mild  
 And gentle, when the voice of Charity  
 Pleads like a voice from Heav'n ; and, thanks to God,  
 The chain that fetter'd Afric's groaning race,  
 The murd'rous chain that, link by link, dropp'd blood,  
 Is sever'd ; we have lost that foul reproach  
 To all our virtuous boast ! Humanity,  
 England is thine ! not *that* false substitute,  
 That meretricious sadness, which, all sighs  
 For lark or lambkin, yet can hear unmov'd  
 The bloodiest orgies of blood-bolter'd France ;  
 Thine is consistent, manly, rational,  
 Not needing the false glow of sentiment  
 To melt it into sympathy, but mild,  
 And looking with a gentle eye on all.  
 Thy manners open, social, yet refin'd,  
 Are temper'd with reflection : Gaiety,  
 In her long-lighted halls, may lead the dance,  
 Or wake the sprightly chord : yet Nature, Truth,  
 Still warm th' ingenuous heart : there is a blush  
 With those most gay and lovely ; and a tear  
 With those most manly. **TEMPERATE LIBERTY**  
 Hath yet the fairest altar on thy shores ;  
 Such and so warm with patriot energy,  
 As rais'd its arm when a false Stuart fled ;

Yet

Yet mingled with deep Wisdom's cautious lore,  
 That when it bade a papal tyrant pause,  
 And tremble, held th' undeviating reins  
 • On the fierce neck of headlong Anarchy." P. 129.

The fragments of that extraordinary genius, Miss E. Smith, of which we spoke with a natural enthusiasm \*, have drawn from the poetical mind of Mr. Bowles, a tribute to her memory, no less elegant than animated, which we here subjoin :

**" ON READING FRAGMENTS BY A YOUNG LADY,  
 LATELY DECEASED.**

" Oh ! wert thou then some gentle spirit pure,  
 Sent on this earth to teach, exalt, allure ;  
 And, scarce the task perform'd, to close thine eyes  
 On human griefs, and human Vanities ?

" Yes, gentle spirit ! in the bloom of youth,  
 'Twas thine to teach Faith, Meekness, Wisdom, Truth ;  
 To look on Nature with a poet's glance,  
 Yet scorn the sickly fopperies of romance ;  
 With modesty and learning, side by side,  
 Win without art, excel yet feel no pride !

" Alas ! a harder task remain'd,—to bear,  
 Meekly, the weight of sickness and of care ;  
 The long-lov'd landscapes of the peaceful Wye,  
 And Piercefield's rocks, to leave without a sigh ;  
 In disappointment and distress, to cheer  
 A mother's grief, and steal away her tear ;  
 Then sink thyself, consuming by degrees,  
 Beneath the wasting touch of slow disease ;  
 Sink, pale and paler still, yet wear the while  
 The same calm sweetness, the same gentle smile.

" He who could see, slow sinking into shade,  
 Virtues like these, unfolded but to fade,  
 Nor feel one tear of generous pity start,  
 Tho' to thy name unknown, has not a human heart." P. 133.

A more appropriate and pathetic commendation has seldom been paid ; and among the minor poems in this volume, there are few that are not distinguished by similar marks of excellence. The poems of greater extent and effort are, " Old Time's Holiday," " the Visionary Boy," and " the Sylph of Summer ;" all of which abound in passages of the most rich and varied poetry. There is, however,

in these something to which we object; namely, a degree of occasional obscurity and abruptness of transition, which belong not properly to the clear and classical style of this author. If he has at all suffered his better taste to be corrupted by the bad example of Southey, whom he praises, we regret it, but trust that the illusion will only be transient; and though he talks in one place of having "closed his book for ever," we hope that his genius will not let him do it; and that we shall have to commend, without reserve, what he shall continue to write in his own original and elegant style.

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ART. IV. *An Illustration of the General Evidence, establishing the Reality of Christ's Resurrection.* By George Cook, A.M. Minister of Laurencekirk. 8vo. 323 pp. 7s. Longman and Co. 1808.

THIS is a well written and valuable work. We have always been inclined ourselves to look upon our Saviour's Resurrection, as a strong proof of his divinity and heavenly mission, distinct from all other evidences. Those circumstances of his life, and ministry, and passion, which fulfilled the ancient prophecies, were brought to pass through the ignorance and infatuation of the opposing Jews; but his resurrection was so immediately, and pointedly placed before them, his last prophecy of it, was so contiguous to the fulfilment, that instead of depending for its accomplishment on any blindness or perverse prejudices of the opposing party, they had every possible opportunity given them, of thwarting the fulfilment of the prediction, and of exposing its fallacy, had it not been divine. Instead of this, the event appears to have been so notorious as to serve to expose the weakness and folly of all attempts to contradict it; and we ourselves, in times so remote from the event itself, are able to trace and discover such a marvellous coincidence and combination of circumstances, as must serve to overthrow all doubts that could arise upon the subject. Mr. Cook seems to have viewed the matter in the same light, and to have made it his business to collect, arrange, and explain these several circumstances, in which he has acquitted himself most ably. Many facts are placed by him in so strong a light as to be irresistibly convincing; and we not only give him credit for having proved his point, but for having brought forward such



such testimonies, as no good judge of evidence could possibly set aside. Where we find nothing to object to, our labour is shortened. We would wish, indeed, to give the reader some specimens of the work, but can produce only a very few of the many that we could have wished to bring before him. The book is entitled to be registered as a standard book upon this particular subject, and as such we wish to make it known to all Scholars and Divines.

The first extract with which we shall present our readers, relates to the conduct of the Apostles, after the death of Jesus: such a blow to their hopes and expectations, that had it not been done away by his resurrection, it is impossible to conceive that they could have acted as they did act. The argument is not new, but it is well expressed. In justice to the author, however, we must observe, that the work is by no means destitute of original ideas, but as most of these occupy many pages, or are thrown into long notes, it would exceed the limits of our review to attempt to transcribe them.

“ But this hope of eternal life which ultimately, in a great measure, reconciled them to the humble condition, to the poverty, in which they were to continue while upon earth, rested entirely upon the divine mission of Jesus, or upon his resurrection; he himself often told them so; and indeed it was so evident, that all of them, without any particular information, must have perceived it.

“ If, then, they saw [had seen] him, in place of rising from the grave, mouldering into dust, they must have been satisfied that all his promises were deceitful; that the delightful prospects of future bliss which he had set before them could never be realized. How severe must have been this disappointment; with what feelings of indignation would they reflect on the memory of a man who had not only deceived them, but who, by doing so, had led them to renounce all which was most dear to them? In what manner would men in this situation naturally act? They could not fail to regret their credulity, to think with much sorrow on the part which they had acted; they would be eager to hide themselves from those who had been the most frequent witnesses of their delusion; to return to the stations in life which they had abandoned; and to renew the kindly intercourse, which their ill-directed zeal had induced them to suspend.

“ And, accordingly, we find that the apostles did act precisely in this manner. Depressed by the melancholy event of their Master's death, and dreading that he was for ever separated from them, they dispersed, and resumed the professions which for him they had forsaken. And if they thus acted when their hopes were rather shaken than destroyed, is it not natural to conclude, that

that they would be confirmed in this course of conduct, when they found that what they dreaded had ~~actually~~ happened.

“ Yet the fact is, if we suppose that Jesus was an impostor, that the apostles most unaccountably departed from this conduct, when they must have been completely convinced of its propriety ; for, from the time that their credulity was exposed, and their disappointment certain, their zeal for the honour and glory of Jesus was renewed, and became more ardent than before ; they professed to remember him with the most enthusiastic veneration ; they declared that they looked to him for the blessing of God in this world, and for eternal salvation in the next. The most probable account of this change surely is that which they themselves gave, that, at the time which Jesus had mentioned, he did rise from the dead ; and, by repeatedly shewing himself to them, dissipated the alarm which had shaken their constancy, and fully established them in the belief of his exalted character, and of the doctrines which he had revealed to them. Unless this was the case, we must believe that they threw aside all regard to what they had just shewn to be their own feelings and their own sentiments, at the very time when every doubt respecting the propriety of these must necessarily have been removed from their minds.” P. 35.

The whole of Mr. Cook's reasoning has the same tendency, namely, to show that what really did take place, in the days of the apostles, as well as afterward, could not have taken place, supposing the resurrection of Jesus had failed, without the most extravagant and preposterous dereliction of all the common principles of moral conduct. And this, not with respect to the apostles only, but in regard to converts and even enemies. Mr. Cook very ably combats the positions of Gibbon and Hume, clearly showing, that so far from Christianity being indebted for its propagation to the circumstances which they insist upon, all those circumstances, when duly examined, must have operated against it ; and that so far from “ the religious state of the Roman Empire, in particular, having facilitated the diffusion of the Gospel, we are conducted to this plain conclusion, that we must seek, in the positive evidence of our religion, for the only satisfactory cause of its rapid and extensive propagation.” Mr. Cook argues very ably and correctly upon the combined impressions which Christianity must have made upon the minds of Pagans. That if, for instance, there was so much of the marvellous in the power exhibited by Jesus and his Apostles, as forcibly to attract their attention, there was yet sufficient to alarm and offend their prejudices in the lowly appearance of the Messiah, his sufferings and death, and in the mean professions and

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humble carriage of his disciples and apostles. There was enough also to alarm their jealousy and suspicions in a religion which claimed to supersede all others, to be believed upon its first proposal, and which threatened such severe punishments in case of disobedience. This must have tended either to deter them from giving credit to it, or to excite so anxious a disposition to enquire into every particular, as must have served to detect every fallacy and deception, had it been an imposture. Mr. Cook also considers the case of Popish miracles which have been "triumphantly" brought forward by Mr. Hume and others, in proof of the disposition people manifest to credit the marvellous without examination, insinuating that it was the same with the Pagans in their first reception of Christianity. Mr. Cook shows that the cases are plainly different, that—

"Miracles in the Church of Rome, so far from opposing the prepossessions of the people, are in perfect harmony with them;" that "they are adduced not to support a new religion but to throw reverence and sanctity around one of which no doubt is entertained." "In the case of Christianity," therefore, he concludes, (it should be the introduction or first propagation of Christianity) "it must be supposed that the love of wonder, not only abstracted from other causes, but directly opposed by the strongest principles and feelings of human nature, by every received notion of probability, created belief. Between the two cases, then, there is not the most distant similarity, and we cannot therefore reason from the one to the other; to draw the same conclusion with regard to both, is very inconsistent with that genuine philosophy, which patiently investigates every shade of diversity, breaking down associations rashly formed, which so often and so insensibly lead from truth. Whatever there may be said about the credulity of Popish countries, let it be remembered, that it all may be admitted without warranting the most remote insinuation against the evidence of Christianity." P. 242.

We have merely endeavoured in our review of this work, to acquaint the Reader with the nature of its contents. We have by no means selected such passages as might be thought most striking; the merit of the work consists in the amount of the whole taken together, and therefore it admits not of being taken to pieces, without great injury. Mr. Cook, himself, sums up the argument in this manner.

"From these circumstances, it is apparent that the truth of the resurrection could have been as easily ascertained, and with as little danger of mistake, as any man in this country who wished to do so, could satisfy himself of any public fact deeply  
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interest,

interesting mankind; that the King of France, for example, was a few years ago brought to the scaffold; and as it has been fully shewn from the state of the Gentile world, from the nature of Christianity, and from the consequences resulting from embracing it, every man previous to his conversion, must have anxiously, and in a state of mind most unfavourable to the Christian cause, endeavoured to determine this point that Christ did rise, it seems plainly and fairly to follow, that the sudden conversion of such immense numbers from every situation of life, of all diversities of character and sentiment, from every country in which the apostles taught, to a religion which viewed in itself they held in detestation, and the profession of which they knew, was to be accompanied with the utmost misery in this world, can be explained only by admitting the account which is given in Scripture, that the evidence of the resurrection, the fact which produced such effects upon the mind, was so strong, that it was impossible that they who examined could have any doubt with regard to it." P. 286.

We should not have given this extract, if we had not thought that Mr. Cook was justified in deducing this conclusion from the arguments advanced in the work itself, which therefore we cordially approve.

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ART. V. *Asiatic Researches, Vol. VII.*  
(Concluded from p. 185.)

THE *eighth* article of the interesting volume under consideration, discusses *the Religious Ceremonies of the Hindoos, and of the Brahmins especially*. It is from the pen of H. T. Colebrooke, Esq. and is a continuation of his former strictures on that subject, presented to the public in the fifth volume of these Researches, and reviewed in the sixteenth volume of our work. A third dissertation on the same subject immediately follows in the present volume, and the whole *collectively* exhibits such a display of superstition, mixed with occasional appearances of sound and sublime devotion, as cannot fail to excite in every reflecting mind the utmost astonishment, blended with commiseration for the infatuated votary, who toils through such a painful round of ceremonies, in hopes of appeasing the angry deities, fabricated by his terrors. What a wretched being is man, unaided, uncheered by the light of divine revelation! He adores the elements, and trembles before a shadow. He ransacks heaven and earth

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for splendid oblations which he may present to idols, unconscious of his prayers, and regardless of his sufferings. The timid Indian, in particular, possessing a mind and body alike enervated, is the perpetual sport of ghastly apprehensions; and the half, at least, of his life is consumed in acts of penance and mortification; his libations to his gods are incessant, and his personal ablutions are innumerable. This consciousness of inherent impurity, these perpetual sacrifices made to propitiate offended heaven, are incontestable proofs of the truth of that sublime religion, which asserts man to be a *fallen creature*; and demonstrate the diffusion of a primæval tradition relative to the GREAT SACRIFICE by which sin was to be atoned for, and heaven regained. Upon no other plan can these universal penitentiary practices and expiatory rites in the Pagan world be accounted for. The pampered infidel of Asia or Europe may scoff at this assertion, and look down with equal indifference upon all systems of devotion, but the eye of the humble reflecting Christian penetrates through the veil, and sees the light of divine truth beam forth amidst the gross darkness of Eastern mythology.

The principal religious ceremonies, or, as they are termed by Mr. Colebrooke, *sacramental duties*, discussed in this essay, are the worship of FIRE, the funeral rites of Hindoos of different classes and ages, and the oblations offered to MANES, or departed spirits. The powerful agency of elementary fire, in the operations of nature, very early attracted the notice of the ancestors of the human race. In the tropical regions of the globe, particularly, they saw and trembled at its tremendous effects in the lightning, that struck the summits of the gauts, or set the forests of Asia in flames. A numen was supposed to preside in it, and to direct its energies: to that numen they paid their blind adoration, in order to avert his fury, or obtain his genial assistance. Of the same nature, and founded upon the same principle, was their veneration paid to the sun, the planets, and the starry host, which they supposed to be formed of ætherial fire; as is evident from a solemn invocation to the *nine* planets, which is inserted in the present essay, and which, from its great curiosity, we shall presently quote. In India, FIRE-WORSHIP seems anciently to have taken as deep a root as among the neighbouring race of Persians, (if the race were not originally the same) whose sages visited the springs of burning naphta at Baku. Indeed, to judge from the evidence before us, the Indians adored that element with still more fervent zeal, and more numerous and complicated rites. They are detailed at length by Mr. C. from page 285 to 287 of this volume, but must appear

appear so tedious, and even *puerile*, to European theologians, that we forbear to cite the passage. The sacred grass called CUSA, sandal, and other perfumed woods, and clarified butter, are profusely used in this mysterious ceremony; while the prostrations are numerous, and the *mantras*, or recited prayers, incessant. The sacrifice to the nine planets is said to consist of nine oblations, with the following address to each, verbally translated from the Sanscrit. By the *nine* planets are meant the Sun, Moon, Mercury, Mars, Venus, Jupiter, Saturn, and the two NODES, which are here exalted to planetary honours. The reader will not fail to observe, that to each orb are imputed certain influences, resembling those anciently ascribed to the starry train by the insane and exploded tribe of European astrologers.

“ 1. The divine sun approaches with his golden car; returning alternately with the shades of night; rousing mortal and immortal beings; and surveying worlds. May this oblation to the solar planet be efficacious.

“ 2. Gods! produce that [*Moon*,] which has no foe; which is the son of the solar orb, and became the offspring of space, for the benefit of this world; produce it, for the advancement of knowledge; for protection from danger; for vast supremacy; for empire; and for the sake of Indra's organs of sense. May this oblation to the lunar planet be efficacious.

“ 3. This gem of the sky, whose head resembles fire, is the lord of waters, and replenishes the seeds of the earth. May this oblation to the planet Mars be efficacious.

“ 4. Be roused, O fire; and thou [O Bud'ha] perfect this sacrificial rite, and associate with us: let this votary and all the gods sit in this most excellent assembly. May this oblation to the planet Mercury be efficacious.

“ 5. O Vrihaspati, sprung from eternal truth, confer on us abundantly that various wealth, which the most venerable of beings may revere: which shines gloriously amongst all people; which serves to defray sacrifices; which is preserved by strength. May this oblation to the planet Jupiter be efficacious.

“ 6. The lord of creatures drank the invigorating essence distilled from food; he drank milk and the juice of the moon-plant. By means of scripture, which is truth itself, this beverage, thus quaffed, became a prolific essence; the eternal organ of universal perception; Indra's organs of sense; the milk of immortality; and honey to the manes of ancestors. May this oblation to the planet Venus be efficacious.

“ 7. May divine waters be auspicious to us, for accumulation, for gain, and for refreshing draughts; may they listen to us, that we may be associated with good auspices. May this oblation to the planet Saturn be efficacious.

“ 8. O Dūrvā, which dost germinate at every knot, at every joint, multiply us through a hundred, through a thousand descents. May this oblation to the planet of the ascending node be efficacious.

“ 9. Be thou produced by dwellers in this world, to give knowledge to ignorant mortals, and wealth to the indigent, or beauty to the ugly. May this oblation to the planet of the descending node be efficacious.” P. 237.

We come now to consider the funeral obsequies of the Indians, which are solemn and impressive, though blended with some absurdities, at least as they appear to us. At the point of death, donations of cattle, land, gold, or silver, are to be made by the expiring man, according to his ability. His head is to be sprinkled with water brought from the sacred Ganges, and smeared with its mud. That mud sanctifies his linking frame, and that water is his passport to paradise. When he has passed the awful bourn, the corpse is washed, perfumed, and decked with flowers. Soon after, a perfumed cloth is thrown over it, and it is carried by the nearest relations to some holy spot in the forest, or to the banks of some sacred river. It is to be accompanied by music of all sorts, drums, cymbals, and wind instruments; consonantly to the prevailing doctrine of the metempsychosis, that death is only an introduction to a new state of being; a change devoutly to be wished, rather than dreaded. Whence, we may ask, did the Indians derive this doctrine, and that of the gradual progression of the emancipated soul through various spheres, till its final absorption, if its course has been virtuous, in the SUPREME BRAHME? It is impossible to conceive of it otherwise than as a fragment, by tradition preserved, among them, of the patriarchal dogma of the soul's immortality.

When the corpse shall have been deposited on a spot proper for the last solemn rite of burning, new lavations take place: it is robed in new vestments, and perfumed with new odours. Then the funeral pile is carefully prepared according to the instructions of the sacred books, and after innumerable ceremonies, as usual, the body being laid upon it, with its head *towards the north*, the nearest relation, with a brand, lighted at some consecrated flame, sets fire to it; and, amidst a thousand invocations on the great tutelary gods of India by the surrounding throng, it is consumed to ashes. Those ashes, and the bones unconsumed, are afterwards carefully collected with much solemnity, placed in a casket, and at length reverently consigned to that earth from which they came.



came. For ten successive days funeral cakes, made of rice, honey, sugar, and other prescribed ingredients, together with oblations of *tila* and water, are offered on a small altar of earth, to the manes of the deceased, by his surviving relatives. A rigid abstinence is observed by them for three days and nights, and the purifying bath at length sets them free from their pious labours. After a certain interval, however, these solemn rites are renewed, funeral cakes are again offered, and renovated lustrations are performed. P. 247.

The oblations to MANES, or departed spirits, is universally practised in Hindostan, and in a similar manner, and for the same reasons, as the LARES, or good and evil genii, were anciently worshipped in Greece and Rome, to soothe the benevolent, and pacify the angry *dæmon*; for the word *Δαιμον* is used indifferently in a good and bad sense. The oblations consist of consecrated cakes, or balls, made as before, of rice, honey, &c. to which are added, blossoms, perfumes, and gums, of an odorous kind, to regale the hovering spirit. The priests are also regaled with more substantial fare, while hymns and invocations accompany every act. Never was an amiable superstition carried to such extremes, as in this enjoined worship of their progenitors, by them denominated SRADDHA, and here minutely described; but to enter into the tedious details of it would be attended with neither pleasure nor advantage to our readers. P. 264.

Emerging from these shadowy horrors, we enter with delight on the consideration of the next article, (also by Mr. Colebrooke,) which treats *on the rites of HOSPITALITY*, considered in India as one of the five great sacraments, constituting the daily duty of a Hindoo. If some of the laws of this singular race of men fill us with disgust and aversion, how gratifying is it to find the practice of the social virtues not only solemnly enjoined, but even sanctioned by the precepts of religion. In countries, scarcely reclaimed from a savage state, the necessity of practising hospitality in an extensive manner is evident; and, to the honour of human nature, both in ancient and modern times, it has been extensively practised in almost every age and country, but never elsewhere was it exalted to the rank of a sacramental duty. In a country, however, where rice is the general food, and water the simple beverage, the rites of hospitality were easily performed. Hospitality, therefore, is here said chiefly to consist in “presenting the stranger with a stool to sit on, with water for ablutions, and honey, mixed with other food, for refreshment. It seems to have been anciently the custom to *slay a cow* on this occasion, and a guest was consequently called GOGHNA, a *cow-killer*.” P. 288.

The information contained in the last paragraph will, doubtless, appear rather extraordinary to our readers, when they reflect upon the great, and almost religious, veneration anciently entertained for the *cow* throughout Hindostan; unless perhaps the Indian legislator meant to inculcate, that every consideration ought to give way to the imperious duty of hospitality. The immense number of pilgrims, merchants, and other travellers, in a country where formerly there were no houses of public reception, resembling the Turkish caravan-serais, might give occasion to these solemn and sacred injunctions.

We are now introduced to still more festive, but not less sacred, rites—the *nuptial ceremonies* of the Hindoos; to understand which, in all their minute and relative allusions, we ought to be complete masters of their mythology; a variety of deities, of different powers and influence in that mythology, being invoked to bless and render prolific the wedded pair; and endless oblations of sacred herbs and fruits loading the mysterious altars. Mr. Colebrooke, towards the conclusion of the essay, having given a summary of the whole, we shall present that abridgment to our readers, together with his reflections on the very early, or rather infantile, marriages of the Hindoos; a measure intended for the future happiness of the affianced, but often productive of the most unhappy consequences in the advanced life of the parties.

“ The ceremonies, of which the nuptial solemnity consists, may be here recapitulated. The bridegroom goes in procession to the house where the bride’s father resides, and is there welcomed as a guest. The bride is given to him by her father in the form usual at every solemn donation, and their hands are bound together with grass. He clothes the bride with an upper and lower garment, and the skirts of her mantle and his are tied together. The bridegroom makes oblations to fire, and the bride drops rice on it as an oblation. The bridegroom solemnly takes her hand in marriage. She treads on a stone and mullar. They walk round the fire. The bride steps seven times, conducted by the bridegroom; and he then dismisses the spectators, the marriage being now complete and irrevocable. In the evening of the same day the bride sits down on a bull’s hide, and the bridegroom points out to her the polar star as an emblem of stability. They then partake of a meal. The bridegroom remains three days at the house of the bride’s father. On the fourth day, he conducts her to his own house in solemn procession. She is there welcomed by his kindred, and the solemnity ends with oblations to fire.

“ Among *Hindus*, a girl is married before the age of puberty. The law even censures the delay of her marriage beyond the tenth year.

year. For this reason, and because the bridegroom too may be an infant, it is rare that a marriage should be consummated until long after its solemnization. The recital of prayers, on this occasion, constitutes it a religious ceremony; and it is the first of those that are performed for the purpose of expiating the sinful taint which a child is supposed to contract in the womb of its mother.

“ On the practice of immature nuptials, a subject suggested in the preceding paragraph, it may be remarked, that it arises from a laudable motive; from a sense of duty incumbent on a father, who considers as a debt the obligation of providing a suitable match for his daughter. This notion, which is strongly inculcated by *Hindu* legislators, is forcibly impressed on the minds of parents. But in their zeal to dispose of a daughter in marriage, they do not perhaps sufficiently consult her domestic felicity. By the death of an infant husband, she is condemned to virgin widowhood for the period of her life. If both survive, the habitual bickerings of their infancy are prolonged in perpetual discord.

“ Numerous restrictions in the assortment of matches impose on parents this necessity of embracing the earliest opportunity of affiancing their children to fit companions. The intermarriages of different classes, formerly permitted with certain limitations, are now wholly forbidden. The prohibited degrees extend to the sixth of affinity; and even the bearing of the same family name is a sufficient cause of impediment.” P. 309.

The *tenth* article gives an account of *a method for extending a geographical survey across the peninsula of India*, by Major Lambton. This laudable attempt to increase the stores of our geographical knowledge of India is very honourable to the Madras government; and both this account, and the efforts of Major Lambton to carry it into execution, do him great credit. It is too full of technical terms, of local allusion, and mathematical calculations, to be very interesting or intelligible to European readers; but by the Asiatic geographer will doubtless be studied with improvement and pleasure.

The following dissertation *on the origin and peculiar tenets of certain Mohammedan sects*, though written by Mr. Colebrooke, and replete with Mussulman learning, must, for similar reasons, be passed over, without any extended strictures; since the Coran, and the comments upon it, should be before the reader, who would accurately judge of the relation or irrelevancy of many of those tenets to the original dogmas of Mohammedism, of which religion Sale enumerates no less than seventy-three\* different sects. Some of the singular

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\* See Sale's Coran, page 158. 4to.

doctrines here described seem to have belonged to the code of ancient Arabian superstitions that flourished previously to the appearance of the prophet, and might have been retained and propagated by its more early professors. One of them admits not only of the migration of the human soul into various bodies, but also the transmigration of the DEITY himself, in a manner similar to the incarnations of Veesnu : in this instance it should therefore seem, that, in the course of ages, something had been borrowed by these sectarians from the fanciful theological system of the Brahmins, and ingrafted on a code that certainly allows of no metempsychosis. P. 240.

The *twelfth* article contains a summary account of *the life and writings of Avyar, a Tamul female philosopher*, by Dr. John.

Women throughout the East, and especially in India, are held in such low *mental* esteem, that we are glad to meet with such a phænomenon as a *female philosopher* in Asia. According to this writer, she was a polytheist, and her ethical writings are greatly admired among the Malabars. Some have even exalted AVYAR to the rank of a goddess, though a fallen one, for being one of the wives of Brahma, and, Eve-like, having trespassed, she was driven from the celestial abodes to earth, to perform penance for her crime. The period of her sojourning among the sons of men was not misemployed ; and she in particular gave her attention to improve the rising generation, or rather rising *generations*, for she possessed the knowledge of a great chemical secret, called CALPAM, by which she prolonged her life to 240 years. Her productions are five treatises in the Tamulian tongue, which are taught in the schools of Malabar, and consist of didactic precepts, and moral sentences, translations of many of which are here inserted ; but in some instances they are so dark and abstruse, even in Dr. John's opinion, that neither the master nor the scholars can comprehend them, and in consequence are not likely to be very improving to either.

In the *thirteenth* article we have an account of *the St. Thomé christians on the coast of Malabar*, by F. Wrede, Esq. These christians were originally Nestorians, and, on that account, instead of being hailed by the Portuguese on their arrival in India, they were the objects of their unrelenting hatred and persecution, on account of their heretical opinions. They are asserted to have been a colony from Syria, and were subject to the controul of its bishops. Mr. Wrede, from native documents, states their first arrival in India to have been about the middle of the 5th century, and derives their name, not from

from St. Thomas the Apostle, but from one MAR THOME, traditionally recorded to have first introduced the christian religion into Malabar. They are still a numerous body; have a bishop at their head, who resides at Narnatte, about ten miles inland; and, out of a much greater number, yet retain *thirty-two* churches for the celebration of their peculiar religious rites \*.

The *fourteenth* article, by Captain Edward Moore, describing an *hereditary living deity worshipped by the Brahmins of Poona*, exhibits only fresh and melancholy proof of the abject superstition of the Hindoos, upon whose easy faith the artful priest may practise any pious fraud with success. By intense piety, a holy Brahmin and his descendants obtain the privilege, from the god Ganesa, of sharing a portion of his divinity through seven generations. He has the gift of prophecy, and the power of working miracles. A stone is the mystical symbol of that divinity; a symbol from which he never is far removed, and which is preserved with religious veneration in his chamber, or temple. Much of political chicane is here blended with the craft of the priest, and the principal object of the pious fraud is to throw a kind of holy awe around the hierarch of Poonah, and to sanction the decisions of its artful cabinet. Captain Moore was admitted to an interview with this sacred personage, or DEO, as he is called, and we insert the description of his reception, which may prove more gratifying to our readers than the detailed legend of his deification.

“ About nine o'clock we were informed that the Deo, who intuitively knew of our visit, had finished his prayers, and would see us. We accordingly proceeded, and after entering an extensive walled enclosure by a fortified gateway, were seated on carpets in a sort of veranda on a confined scale, into which a small door, not more than three feet by two, led from an apartment in which we learned the Deo then was. Through this door none but *Brahmins* were admitted. In two or three minutes the door opened, close to which sat the holy man, if it be lawful to call him man, on a shawl thrown over a seat a little raised, with another shawl over his head and shoulders. We immediately arose and made a respectful salam, and presented our offering, consisting of a coconut each, and a handful of rupees, about thirty. The Deo at first took very little or no notice of us, or the present, which was removed by an attending *Bramin*. Presently he cast his eyes full

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\* We have before adverted to an interesting account of these Christians. See our 27th volume, p. 225. See also *Lockman's Travels of the Jesuits*, Vol. ii. p. 295, n.

on us, and surveyed us attentively, but wildly; and suddenly moving his head, he fixed his eyes with knitted brows on the ground, and soon, as suddenly, viewed us again. Silence was now broken by our *Bramins* explaining to those attending who we were, (the Deo was supposed to know all about us) and presently the Deo himself spoke. He desired we would tell our names, which we did, and proceeded to tell our business also, namely, 'to bring a letter from his Britannic Majesty to Sree Munt, (the *Pesbrwa*) which had been delivered the day before, and that now having paid our respects to Maharaj,' (as the Deo is addressed in conversation) 'we had little else to do in this country, and should, after a visit in the evening to Doulut Rao Sendh,eea, return, without delay, to *Bombay*.' The Deo continued some minutes in a state of apparent cogitation, sometimes fixing his eyes, but without 'speculation,' on us, or other objects. He presently whispered one of the *Bramins*, and we were desired to ask any question, or questions, we pleased, as that, probably, futurity would be opened to us. We were not altogether prepared for this; however, we immediately desired to know the result of the present war between *England* and *France*, and when it would be terminated. It was communicated in a whisper, and in like manner directly answered by the Deo; when the *Bramin* declared aloud that the existing war would assuredly terminate triumphantly and advantageously to the *English* within six moons. We were, for fear of trespassing, rather sparing of our questions." P. 394.

We have already, in preceding Reviews, so extensively considered the subject of the *fifteenth* article, which is the *religion of Buddha*, (the established faith in Ceylon) and the *customs and manners of the Ceylonese*, that for what is new in this essay, and much there is deserving attention in it, we must refer our readers to the article itself. The *chronological table of the Mogul emperors*, forming the *sixteenth*, will be found a most useful document to the writer of Indian history, general and provincial, as upon examination we have found its statements very accurate. Two or three articles of minor importance conclude the volume, one of which is of a very entertaining kind, *on the Burmha game of chess*; but we have already so far exceeded our usual limits, in detailing what we thought really useful to be known in this large and interesting volume, that we must here conclude our strictures on the seventh volume, meaning, at no distant interval, to present our readers with the contents of the *eighth*, and thus discharge our debt to the public and the Society.

ART. VI. *Horæ Ionicae: a Poem, descriptive of the Ionian Islands, and Part of the adjacent Coast of Greece. By Waller Rodwell Wright, Esq. Sometime his Britannic Majesty's Consul-General for the Republic of the Seven Islands.* 8vo. 67 pp. 4s. Longman and Co. 1809.

**T**HIS is a very elegant and classical composition, which cannot be perused by scholars, or by any one else, at all interested in the places here described, in very animated verse, without peculiar emotion.

The little state, called the Seven Islands, emerged from the ruins of the Venetian Government, and, till seized by the harpy talons of the French, exhibited the picture not of a powerful territory indeed, but of one containing within itself much to excite the general curiosity and interest. The islands of the Ionian sea are described in this poem by one, who was familiarly acquainted with the lovely scenes of them all, and who was able to call to mind and exhibit with due energy the various scenes and personages of ancient times, with whose history they are intimately connected. The poem is illustrated as it proceeds with apposite notes, and the whole may be recommended to those readers who delight in descriptive poetry, and are warmed with the remembrance of places where Homer, Alcæus, Sappho, and the most distinguished favourites of the Grecian Muse struck their golden lyres.

The part we select, as a specimen, is towards the conclusion, but the whole poem is full of beautiful passages and interesting episodes.

“ Led by the Muse's hand, in sightless trance  
I see the chief of Epic song advance :  
A golden fillet binds the locks of snow  
That thinly crown his venerable brow ;  
Wildly his hand explores the sacred shell,  
And Nature, trembling, owns the pow'rful spell :  
Around him throng, to catch the soothing strain,  
The brave who fought on Ilion's fatal plain.  
Near these, in radiant arms, the heroes stand  
Whose later valour freed their native land :  
Triumphant chiefs and victims of renown  
Whom cypress wreaths, or myrtle chaplets crown !  
Each, on the circle of his batter'd shield,  
Bears the device of some victorious field.

Behold



Behold the dauntless few whose trophies tell  
How at Thermopylæ they nobly fell !  
And those at Marathon who fought and bled,  
Before whose arms the vanquish'd satrap fled !  
Or where Platææ spreads her wat'ry plain !  
Or Salamis repels the Ægean main !  
And him, the son of Thebes, whose warlike pride  
Rose with his arm, and perish'd when he died !  
And great Timoleon, freedom's dearest son !  
And the unconquer'd soul of Phocion !

“ Mark where approaching to the sacred shrine,  
Around whose base eternal laurels twine,  
Th' historic ministers of truth unfold  
The mighty deeds in glory's page enroll'd.  
The Carian sage, with energy sublime,  
Unveils the sculptur'd obelisk of time :  
’Twas his to pierce, with more than mortal sight,  
Through ancient darkness and oblivious night,  
Of deeds long past to trace the secret springs,  
The rise of empires and the fate of kings.  
Nor less illustrious, by the altar's side,  
The boast of Athens and of Greece the pride,  
Thucydides appears ; in either hand  
He wields the blood-stain'd sword and flaming brand.  
In awful beauty, o'er his laurell'd brows  
The martial maid her sable ægis throws !  
To him alike reveal'd in all her charms,  
The depths of counsel, and the pride of arms ;  
With glowing eloquence she stamps the page  
That consecrates his name to every age.

“ Whence bursts this flood of light, before whose ray  
Heaven's azure concave seems to shrink away ?  
As if some daring hand aside had thrown  
The mystic veil that shrouds the world unknown,  
Bid mortal sense the vast abyss explore,  
And tempt the trackless deep, unbounded by a shore.

“ Lo ! where, enthron'd amidst the rolling spheres,  
His awful-front majestic Plato rears.  
Such as of old, on Sunium's rocky side  
Or where Ilissus' sacred waters glide,  
From reason's light he taught the list'ning youth  
Of moral beauty, and eternal truth ;  
Or in mysterious symbols half conceal'd  
The secret lore which Memphis has reveal'd.  
Now, clear'd from mortal mists, his eagle sight  
Expatiates freely through the realms of light :  
Inspir'd by truth he sings in bolder strain  
What pow'r combines creation's golden chain ;

How worlds obey the geometric laws  
 Establish'd by the great eternal Cause;  
 And whence in human breasts immortal glows  
 Th' etherial flame, which heav'n itself bestows:  
 Till, rising with its theme, the lofty ode  
 Ascends from nature to the throne of God.

" Unseen celestial beings hover nigh  
 And pour their sweet accordant minstrelsy;  
 Through boundless space the sacred hymn prolong,  
 And worlds unnumber'd join the choral song.

" But cease, my Muse! for not to thee is giv'n  
 On earth to emulate the songs of heav'n:  
 No sister thou, but handmaid of the Nine;  
 And least of all her train, as I of thine.  
 Immortal themes a master's hand require——  
 In silence I adore, and trembling drop the lyre." P. 57.

The author would perhaps have better consulted the permanency of his reputation as a poet, if he had amplified his poem, for which he had such abundant materials at hand. He might also very consistently have increased the number of his notes, for which he appears to be sufficiently qualified. We should also have been better pleased, if we had found some slightly executed map representing the islands and their relative situations. This would have been a material improvement, and attended with no great expence.

ART. VII. *The Gentle Shepherd, a Pastoral Comedy; with Illustrations of the Scenery; an Appendix containing Memoirs of David Allan, the Scots Hogarth; besides original and other Poems connected with the Illustrations, and a comprehensive Glossary. To which are prefixed, an authentic Life of Allan Ramsay, and an Inquiry into the Original of Pastoral Poetry, the Propriety of the Rules prescribed for it, and the Practice of Ramsay. With a Head of Ramsay, and fifteen other Plates. 2 Vols. 8vo. 1l. 11s. 6d. Edinburgh printed, Vernor and Hood, &c. London. 1808.*

THE edition of Allan Ramsay's poems, published in 1800\*, has hitherto been supposed to be the best; but it appears, from the present publication, that it was disgraced by gross

\* See Brit. Crit. Vol. xvi. p. 264.

errors, very confidently supported, concerning the original scenery of that poet's famous pastoral, the Gentle Shepherd, and the person intended to be sketched in his character of Sir William Worthy. The scenery is there laid in the parish of Glencross, and the model of the poet's knight is said to be Sir William Purves, of Woodhouselee, his Majesty's solicitor, in the reign of Charles I. All this is here positively denied, on several concurring authorities; the scenery is fixed to the vicinity of New Hall, which was purchased, in 1703, by Sir David Forbes, who is said to be the true Sir William Worthy. The whole lies at the distance of about twelve English miles south-west of Edinburgh; and a general map of the territory (at p. 209, Vol. I.) specifies every remarkable spot delineated by the poet, and afterwards displayed in separate engravings, to illustrate the descriptions of the pastoral.

With the local dispute, if it still subsists, we do not wish to interfere. By the confidence of the present editors we should suppose it to be settled. They have given us successive views of the Craigy Bield, the Harbour Craig, the Washing Green, Mary's Lin and Bower, Habby's Houle, the Entrance into Habby's How, Habby's How itself, Gland's Onstead, the Upper Lin and the Monk's Barn, Maufe's Cottage and Roger's Habitation, the Lin Burn, New Hall House, the 'Spital of New Hall, and Symon's House; while the general map refers all these things to their relative situations. If all this be delusive, if there are to be found other Craigy Bields, other Harbour Craigs, &c. &c. we must leave those who are much nearer to the scenes to settle the dispute. There seems, however, abundant reason to suppose that the present editors are right, whose work was professedly undertaken to contradict the unfounded and already exploded assertions (as they are said to be) of the edition of 1800. The history of the work is thus given:—

“ Nine of these views, after being engraved, were published in the Edinburgh Magazine, for the years 1801, 1802, and 1803; accompanied by *descriptions* of the landscapes, with some observations, pointing out the many errors in the new edition of Ramsay's works, and the ridiculousness of even supposing that either its author, or the Gentle Shepherd, had any connection whatever with Sir William Purves, New Woodhouselee, or the parish or water of Glencross; but the Magazine was discontinued before the intended set of views was completed. The plates were purchased by a respectable bookseller, who has since added the remaining views from nature, with a *map* to shew their relative sites; and the descriptions annexed to them have likewise been continued, through all its pastoral scenes, to the end of the comedy.

medy. In consequence," the editors add, "of the omissions and mistakes in the life of Ramsay, in the last edition of his works, of the year 1800, a more full and correct account of him has been prefixed to these illustrations of his scenery \*; with an inquiry into the propriety of the rules hitherto prescribed for Pastoral Poetry, in order to shew, that all their inconsistencies and contradictions have proceeded from the prejudices of ignorance and urbanity † against rural life, and a contempt for, or inattention to, the effects of individual imitation, directed by judgment and taste. A more accurate edition than any yet known of the *Drama* itself has been printed. An Appendix, a Glossary," &c.—P. xiii.

No literary editor has given his name to this work, consequently the frequent disputes against the editor of the works in 1800 are the contest of anonymous against anonymous. Anon, the second, however, appears to be a man of sense, though he is frequently deficient in point of style; yet his life of Ramsay is well drawn up, and contains many interesting particulars. In the Essay on Pastoral Poetry there is much of sensible and true remark, obscured by a want of vigour in writing, and compression in composition. It is rambling and diffuse, and in one half of the number of pages might have come much more clearly to its intended conclusion, that the real imitation of pastoral life, as given by Ramsay, is far superior to the fictitious and unnatural representations which appear in the generality of pastorals, ancient and modern. The author owns, however, that "to exculpate Ramsay entirely from unnecessary coarseness, both in thought and language, is impracticable." Yet speaking of him generally, he has undoubtedly "this recommendation above all others, that his fable and scenery are in perfect unison with his characters, and these with his sentiments, manners, and language."

We have little doubt that the pleasing set of rural views from real nature, which form these illustrations, will attract many admirers to this publication, notwithstanding the rambling prolixity of the editor, both in his essays and descriptions. The Gentle Shepherd is justly a favourite with

\* The editor generally, but not always, writes *scenery*; why, we cannot guess.

† Seemingly used here for "city life." *Rev.* The editor afterwards says, that the "prejudices against rural life are *urban*." P. 126.

all who can read its dialect: for those who cannot, we shall subjoin a pleasing specimen of Ramsay's poetry in pure English.

ODE TO THE MEMORY OF MRS. FORBES, THE LATE  
LADY NEW HALL. WRITTEN IN 1728.

I.

" Ah life, thou short uncertain blaze,  
Scarce worthy to be wish'd or lov'd,  
When by strict Death, so many ways,  
So soon the sweetest are remov'd.

II.

" In prime of life, and lovely glow,  
The dear Brucina must submit;  
Nor could ward off the fatal blow,  
With every beauty, grace, and wit.

III.

" If outward charms, and temper sweet,  
The cheerful smile, and thought sublime,  
Could have preserv'd, she ne'er had met  
A change, till death had sunk with time.

IV.

" Her soul glanc'd with each heav'nly ray,  
Her form with all those beauties fair,  
For which young brides and mothers pray,  
And wish for to their infant care.

V.

" Sour spleen and anger, passion rude,  
These opposites to peace and heaven,  
Ne'er paled her cheek, or fired her blood;  
Her mind was ever calm and even.

VI.

" Come, fairest nymphs, and gentle swains,  
Give loose to tears of tender love;  
Strew fragrant flowers on her remains,  
While sighing round her grave you move.

VII.

" In mournful notes your pain express,  
While with reflection you run o'er;  
How excellent, how good she was!  
She was! alas! but is no more!

VIII.

" Yet piously correct your moan,  
And raise religious thoughts on high,  
After her spotless soul, that's gone  
To joys that ne'er can fade or die."

Though something like these thoughts must occur on every similar occasion, there is surely much of originality in this Ode, not only in the expressions, but in the turn and cast of the whole. It is the work of a real poet.

ART. VIII. *Lord Valentia's Voyages and Travels.*

(Continued from p. 109.)

**POST** Equitem sedet atra Cura.—We who are intimately acquainted with the physical and moral history of authorship, are inclined to think, that if *scriptorem* were substituted for *equitem*, the adage would lose nothing of its force or truth. If to *scriptorem* the epithet *nobilem* be added, the storm thickens, the atmosphere becomes more and more dark, and critics, small and great, without number and without end,

" Ride in the whirlwind and direct the storm."

That Lord Valentia would have a host of cavilling and carping opponents to encounter, we were ourselves well aware, and he must of course have expected. What can a lord know of commerce, exclaims one? what of the profound and complicated arcana of the East-India Company? mutters many a murmur, not loud, but deep, from Leadenhall-street; what of style and composition? prattles the ephemeral critic of some butterfly magazine. All this, and much more, was to be expected. We, however, who are actuated by no undue leanings of prejudice, who compromise no principle, who have for many a long year spoken of books from their own intrinsic merits, dupes to no party, blinded by no system, adhere pertinaciously to our original declaration, that these volumes possess great and sterling merit. They are valuable in a commercial view; they are yet more so, when their claims to scientific distinction are fairly considered. They fill up a desideratum in geography, for let it not be forgotten that the western coast of the Red Sea, of which this book contains an actual survey, as far as

it goes, was before very imperfectly known. We have therefore no scruple in repeating our first opinion, that altogether they do Lord Valentia the greatest honour.

We now enter upon the second volume, and shall briefly point out to our readers those particular portions, which, as they have communicated to us much and real interest and satisfaction, and a material portion of information also, it may be presumed that they will do the same to many others: The visit to the Nayib\* of Maffowah, at p. 49; the visit to the Paishwa, at p. 119; the remarkably well-written account of the famine at Poónah, at p. 123; and the observations on the conduct of the British in this melancholy visitation, at p. 184; the Paishwa's dinner, p. 130; the narrative of the political situation and relative conduct of the British, the Paishwa, and the Marattas, p. 134; the strictures on the dock-yard at Bombay, p. 179; the description of the Persees, p. 186; negotiations between Lord Wellesley and the Persian court, p. 191. These are portions of the work which may challenge the severest animadversion, and which indicate various talents of the highest order. Some of these we shall accordingly place before the reader, and are proud to have them in our records. We shall first insert the description of the visit to the Nayib, that the reader, who is so disposed, may compare it with that of Bruce.

“ We set off in a boat, under a salute from the ship, followed by all the banians. We landed close to the town. There were three brass cannon there, much injured by time; with these they attempted a salute, but as the first missed fire, and I advanced, I cannot tell with how many they intended to honour me. I landed at a pier, with a small open space, that led to an ancient gateway; and turning to the left, passed through several ruined rooms, and ascended a slope of rubbish to a large apartment, the end of which was covered with mats, on which was seated a very numerous assembly of half clad natives. On the left side, in the balcony, was the Nayib, and several well dressed men. Opposite to them were two old fashioned English elbow chairs with high backs.

“ On entering I made my salaam to the Nayib, who pointed to the chairs. Mr. Salt and I immediately seated ourselves, my servant and Hyder standing by. The Nayib was in one corner; he was dressed in white muslin, with a shawl of scarlet for a turban, precisely similar to the one I wore round my waist. Next him (as I have since learned) was his brother, the Sudar of the forces, in a large Janissary turban of scarlet: the others

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\* Often written *Naib*, or *Najeeb*.



were his sons and secretary, &c. The crowd followed us in, and were now crouched on their haunches, over the whole surface to the door, completely filling the room, like Milton's devils in Pandæmonium; but in no other respect would the comparison hold, for their countenances were generally pleasing and intelligent, free from the traces of violent passions. I delivered a message to Hyder, expressive of my thanks for the answer the Nayib had returned me in the morning. Hyder interpreted this to the banian, who went stooping, and in a low voice communicated it to the Nayib. Our whole conversation passed in the same way, and was merely complimentary: as I had been informed it would be wrong to enter on any business at my public audience. He told me that the island was mine, and begged I would make what use I pleased of it; that a house was prepared for me, and that he hoped I would continue in it during my stay. To this I assented. Coffee was brought, after the Arab fashion, in very small china cups, without milk or sugar; these were placed in larger ones of gilt filagree, to prevent the fingers from being burnt. Afterwards a caftan of red silk was thrown over my shoulders. They enquired who Mr. Salt was; and, on being informed he was my secretary, there was some confusion, and a man went out. I now wished to take my leave, but was desired to stay till my house would be ready. I suspected what afterwards proved to be the case. A man entered, and immediately a caftan of blue cloth with yellow silk facing was thrown over Mr. Salt.

“ I now made my salaam, and the Nayib rose to attend me. We went down together. The troops in the gateway got up from their couches to make their salaam, which he returned by a wave of the hand. He attended me a considerable distance, but without saying a word. At a sharp turning he departed one way, and directed some of his people to shew me another. At length I reached a small house by the sea-side, nearly opposite to the Antelope. Here, in a stone-built room, several couches were prepared, some with carpets, and some with blankets thrown over them; it was, however, comparatively cool, and from the thickness of the walls, and the many openings which admitted the sea-breeze. The banians attended me, and I was soon overpowered by visitors. After obtaining some sherbet, I sent off Mr. Salt to inform the Captain of what had passed, and to invite him on shore. My servant went also to bring back the things necessary for my stay. I then told my visitors I wished to go to sleep, and they all immediately retired.” P. 49.

‘The dinner with the Paishwa exhibits in a curious and striking point of view the manners of the Marattas.

“ October 20th.—At a little after four we set off with the usual suwarry, to pay a visit to the Paishwa at his country house,

the Hora Bang. The road for a considerable distance was covered by his Highness's suwarry, chiefly horsemen, so that it was rather difficult to get to the gate; fortunately I had a party of sepoy's from the lines, who joined on the opposite bank of the river, and made way for me. It is prettily situated on the bank of a very large tank, perfectly irregular in its shape. In the centre of it is a small island with a pagoda. The opposite bank rises gradually into a sugar-loaf hill, the summit of which is capped by the white buildings of the pagoda dedicated to Parbattee. The house itself is insignificant, and has never been finished. The garden is fine, and is ornamented with several noble mango trees, which I had seen no where else above the Gauts, and which several people told me would not grow there. The guddy was placed in a verandah, opening to a basin of water, with fountains, and covered by a trellis of vines. We had the pleasure to announce to his Highness the surrender of Chandore to the united army of the British and the Paishwa, under Colonel Wallace, who was rapidly conquering the hill-forts of Holcar, that extend towards Guzerat, in hopes of preventing his making an incursion into that fertile province, or into the territories of the Paishwa, to maintain his predatory bands. His Highness was in great spirits, and observed, that his father always wished for the friendship of the English, but that it remained for him first to reap the blessings of it. He had said in a former conversation, that he would mention another circumstance on a future occasion; it turned out to be a request, that I would procure him an Arab mare. The Colonel of course assured him that I would try my best; but unfortunately I knew it was impossible, as the Arabs never will part with their mares. The ceremony of my entrance was the same as the former, and I was seated in a similar situation.

"We soon had notice to move up stairs: the Paishwa passing through a back door, while we mounted, by a narrow stair-case, to a platform with two verandahs, one at each end. In the farther a white cloth was spread, on which were plantain leaves equal in number to the English gentlemen present. On each was a Brahmin's dinner, consisting of rice, plain and sweet, pastry thin as paper, and rolled up, pastry-cakes, bread, and pease-pudding. Along one side was a range of sweets, laid in a row, having the appearance of paints on a pallet; on the other were seven different kinds of curried vegetables. On one side of the leaf were rice-milk, gee, and some other liquids, in small pans of plantain-leaf, which were all excellent of their kinds. We had taken the precaution to bring spoons, knives, and forks, which we used actively out of respect to our host, who soon joined the party, by seating himself on the guddy, a little on the outside of the verandah. Of course, he could not contaminate himself by eating in our presence." P. 129.

It has before been observed, that one of the most important distinctions of these volumes in a scientific view, is the opportunity they afford of detecting the errors and exposing the effrontery of Bruce. We have not here the unqualified assertion of one individual against that of another; but it must not be forgotten that Bruce was unassisted and unattended in his excursions on the Red Sea, and that in this respect, whatever might be his qualifications, or however highly we might be disposed to estimate his integrity, Lord Valentia had every superiority. Lord Valentia was accompanied by nautical men, and the direct object of their mission was to make an actual survey, for which they were alike qualified and prepared. Without entering into any elaborate or invidious comparison between the two travellers, the following extract will incontestibly demonstrate that the claim of Mr. Bruce to accuracy of observation can no longer be vindicated.

"Although I was not so fortunate as to reach Macowar, yet I was sufficiently near to it to convince myself, that the accounts I had received at Massowah and Suakin of its actual position, were perfectly true, and that Mr. Bruce's adventures at, and near it, were complete romances. I confess that I always had some doubts in my mind respecting this voyage from Cosseir, from the absurdity of the account he gives of his taking a prodigious mat-sail, distended by the wind, then blowing a gale, in his arms, and yet having one hand at liberty to cut it in pieces with a knife. Nor could I more easily credit his finding at Jibbel Zumrud or Sibergeit, the pits still remaining, 'five in number, none of them four feet in diameter, from which the ancients were said to have drawn the emeralds.' That five wells should now exist, which have not been worked since the days of the Romans' holding Egypt, a period of thirteen centuries, in a country where the sand is driven about by incessant gales; that he should find a man who had twice before visited these unworked mines situated in a desert country; and, above all, that he should there have found 'nozzles, and some fragments of lamps,' still lying on the brink of these wells, which would have been covered with sand by one single shamayl, or north-wester, are circumstances of such extreme improbability, that nothing but the highest character for veracity could induce me to believe the person who narrated them.

"Had these been all the objections, Mr. Bruce's friends might have pleaded that there was no positive proof against him. He has however convicted himself, by pretending to give us latitudes. He declares that, by his own observations, Tibbel Zumrud is in lat  $25^{\circ} 3' N.$  when, in fact, it is a place as well known

known as any part of the Red Sea, and is in  $23^{\circ} 48'$ . It might be supposed that this is an error of the press, were it not that he has placed the island in the same latitude in his extraordinary chart, of which I shall have to speak hereafter; and also that the account of his voyage renders a lower latitude impossible. He says, that he sailed from Cossair, with a light air, on the 14th of March, and, about twelve, on the 15th, was three miles from Tibbel Zumrud. For these twenty-seven hours it is impossible, with a light air, to allow him more than a degree of latitude, which, with the addition of the longitude, would amount to seventy miles. Besides, on his return, with a strong gale, Tibbel Zumrud was on his lee-bow at day-light, and he arrived before sun-set at Cossair, having run the same distance in eleven hours, which occupied twenty-seven hours with a light air; consequently the distance could not be more than seventy miles. D'Anville seems to have led him into the mistake, who places, not the Island of Emeralds, but Maaden-el-Zumrud, or the emerald mines, in  $24^{\circ} 45'$ .

“ Mr. Bruce departed from Tibbel Zumrud on the 16th, at three in the afternoon, and on the 17th, at twelve, he was, as he says, four miles north of an island called Macowar, which he found to be in lat.  $24^{\circ} 2' N$ . The asserted position of this island cannot be owing to any error of the press, not only for the same reason, of having given the run of a degree in the twenty-one hours, but also from his stating that it lies off the celebrated Ras-el-Anf, or Cape of the Nose, where he rightly observes, that ‘ the land, after running in a direction nearly N. W. and S. E. turns round in the shape of a large promontory, and changes its direction to N. E. and S. W.’ It is evident that there is an island in the position he has given to Macowar, which is by mistake called Emerald Island in Sir Home Popham's chart, but is in fact the Kornaka of Don Juan de Castro, while the real Tibbel Zumrud is placed in its proper position, but is called St. John's Island. Mr. Bruce says, that Macowar is the place ‘ to which the coasting vessels from Massowah and Suakin, which are bound to Tidda during the strength of the summer monsoon, stand close in shore, down the coast of Abyssinia.’ He adds, ‘ that, arrived at this island, they set their prow towards the opposite shore, and cross the channel in one night to the coast of Arabia, being nearly before the wind;’ and he finishes the paragraph by the modest assertion, that ‘ the track of this extraordinary navigation is marked on the map, and is so well verified, that no ship-master need doubt it.’ Not one word of this narrative can be made to agree with the islands actually in the vicinity of Ras-el-Anf; nor could any thing be more absurd than to suppose, that the dows would beat against a contrary monsoon as high as  $24^{\circ} 2' N$ . when they would have a fair wind for the port they were bound to, Tidda, when

when in lat.  $20^{\circ} 38'$  N. That the entire description of the island, and the plan of starting from it for Tidda, is perfectly true, when referred to the real Macowar, I can, from my own information, and the evidence of the pilots, most positively assert; and the declarations of the natives are strongly corroborated by their total ignorance of the western coast above Macowar. No pilot could be found at Massowah, or Suakin, who would undertake to carry the Panther into Foul Bay, where I was particularly anxious to go, and look for Berenice, though they all knew the way as far as lat.  $20^{\circ} 38'$ .

“ I think it clear from the above observations, that Mr. Bruce represented himself, in the first place, as visiting an island called Tibbel Zumrud, in lat  $25^{\circ} 3'$  N. though, in fact, that island lies in  $23^{\circ} 48'$ , and afterwards as reaching another island, Macowar, in  $24^{\circ} 2'$  N. which, in fact, lies in  $20^{\circ} 38'$ .

“ I think it appears equally clear that it was impossible for him to have made a voyage from Cossair to the real Macowar, a distance of nearly four hundred miles, in the period he allows himself, from the 14th of March to the 17th, and consequently that he never did see that place, although his description of it, and also his assertion that the Arabs there quit the coast of Africa to strike off for Tidda, are both accurate.

“ I think it impossible to account for these errors in any other way than by considering the whole voyage as an episodical fiction, compiled from the accounts of other navigators, and the information he might pick up at Tidda, respecting the course of the Arab navigation; an idea which I strongly entertained on the spot, and which has been confirmed, since my return, by the observation first made by an ingenious but anonymous writer in the Monthly Magazine, that of twenty charts or drawings taken by Mr. Bruce's assistant, Luigi Balugani, in the Red Sea, not one relates to the pretended voyage from Cossair to Tibbel Zumrud. I am surprised that the same writer did not take notice of the equally remarkable circumstance, that not a single observation of latitude is to be found in Mr. Bruce's list, as taken either at Tibbel Zumrud, or Macowar, or even the island which he named after himself, though he has asserted in his voyage that he ascertained the position of these places by the meridian altitude, and has actually given observations made at Cossair, both before his departure, and immediately after his return to that place.”

We come now to a very distinct portion of the work. Here at least malice may sleep, and jealousy repose: here are no commercial speculations to disturb the dreams of avarice, or provoke the suspicions of self-interest. At p. 441 commences Mr. Salt's narrative of his excursion to Abyssinia. Mr. Salt was Lord Valentia's secretary, and a gentleman

gentleman in every respect qualified for the undertaking, the progress and result of which is here detailed in a plain unvarnished tale. He pursued Mr. Bruce's Track from At-keeko over the mountains of Taranta to Dixan, and with the proceedings of the party at Dixan the second volume concludes. It is worthy of attention, that Mr. Salt was accompanied by Captain Rudland and Mr. Carter, a circumstance which communicates not only the stamp of authenticity to all that he communicates, but the greater importance to his observations, as those gentlemen, from their pursuits and habits were able to prevent or rectify incidental errors. The mistakes of Mr. Bruce, wilful or ignorant, occur in almost every page, but as the discussion of these would lead to elaborate animadversions, we must be satisfied with referring the reader to the work itself. Justice, however, to Mr. Salt, requires, that we should give a specimen of the style and manner in which his observations are communicated.

“ White cloths are preferred at Dixan before any other colour. Tobacco, black pepper, looking-glasses, snuff, spirits, and large beads, are good articles for barter: green beads are at present in fashion, and therefore fetch a better price than any others.

“ The musical instrument that we heard at Massowah, and which I imagine to be Bruce's lyre, is in use here; it was played upon by one of the young priests. The singing is, if possible, ruder than their music, and both together are intolerable.

“ Bruce says that they allow no figures in relief, the few that we have yet seen are two faces at the head of the couch on which I sleep.

“ The duties arising from the merchandize that passes through Dixan are collected by the person at whose house the travelling merchant chooses to put up. Travellers are housed and fed during their stay, for which the landlord is recompensed either in goods or money. The rate at which they pay on these occasions is said to be so very exorbitant, that I could give no credit to the report.

“ The Baharnegash seems to preside over Dixan, and six or seven adjoining villages; these appear to have agreed among themselves, to continue in peace with, and faithful to, each other. If at any time an offence be committed, the whole body assembles, and the affair is discussed; but punishment is seldom inflicted, because the offender has an easy mode of evading it, by joining another hill tribe. It has been repeated to us by many of them, that they pay no tribute to the Ras; and they asserted more than once that they were entirely independent of the Tigre government. This, however, from several circumstances



stances that occurred, we did not believe to be strictly the case; they may not pay him any revenue, but it is evident that they stand in awe of his authority.

"The Baharnegash carries on the affairs of his government entirely by verbal messages. Judging from the little attention that the Geesh characters in Bruce's book excited when we shewed them to him, I do not believe that he is himself capable either of writing or reading.

"There are no schools for the education of youth, in any language, that I could find out at Dixan; we met with only a few persons who could read the church Bible, which I apprehend is the sole book in their possession; and those who have obtained even this degree of knowledge are considered as priests; at least in their own opinion. Of this order, upon trial, not one in twenty could write the characters which they read; indeed we found but one man in Dixan who attempted to write the native tongue: from this person we begged the different characters of the Geesh Alphabet; but his obvious ignorance in this respect, gave us evident proof of his inability. Upon enquiry, we found that this person was not a resident at Dixan, but travelled about the country in the character of a physician, as well as priest, and had for some time past been exercising his skill in the former profession.

"The present Baharnegash is a tall elderly man, with a mild countenance; the top of his head bald, and his hair bushy round his ears. His dress, like the rest of his people, consisted of a single garment wrapped round his body, and his only ensign of office was a peeled staff about six feet long, which was also borne by his relations, and those in authority under him. He performs the duties both of chief priest and governor, and recites prayers to his people both morning and evening, on which account he incurs some ridicule at court. The form of prayer commences with chaunting three times over Jehu Arozoo (praise be to Jesus), in which he is joined by the whole assembly. This is followed by Binta Mariam Arozoo; then Haimanot Johannim, Georgis, Welleta, Selasse, &c. which are all in like manner three times chaunted by the congregation. To this succeeds the invocation, with which it began, Jehu Arozoo; the chief then recites several prayers, to which the congregation answer, Amen. The service ends with the whole congregation prostrating themselves three times, with their faces to the ground, calling out on the name of God—Sabbait—Sabbait—Sabbait. After this prostration the Baharnegash generally continues praying by himself for a short time, and immediately after issues orders for the day, which chiefly relate to the care of the cattle, and similar employments."

An Appendix is subjoined to this volume also, in which we find three curious papers, 1. The pedigree of the Paishwa,



Paishwa. 2. The duties proper to be levied by the Nayib of Massowah; and 3. Extracts from Capt. Court's report on his return from Massowah. In revising what we have above written we are well aware that we have not rendered the noble traveller adequate justice. We have slightly mentioned some portions of his work, which merited more detailed notice, and others, well entitled to attention, have been passed without observation.

The whole of the eighth chapter is of the latter kind; and where, it may be justly asked, will any reader find an account of Mocha so circumstantial and so satisfactory. The hint also given in this chapter of the possibility of penetrating into Africa by the caravans which periodically return from Berbera, seems to merit the attention of the African Association. In this chapter also, the rise and present state of the Wahabee power is represented with great spirit and interest.

Of the extraordinary beauty of the plates, maps, &c. we shall speak in our concluding remarks.

*(To be concluded in our next.)*

**ART. IX.** *The Chirurgical Candidate, or Reflections on Education, indispensable to complete Naval, Military, and other Surgeons. The Manner of obtaining an Appointment in either Service is shewn; Remarks on the most eligible, and their several Advantages. The Duties of Surgeons and Assistants in his Majesty's General and Regimental Hospitals, in the Field, and in Ships of War, &c. are clearly pointed out. A Plan is added, entirely new, for the Extirpation altogether of the Yellow Fever, so fatal to Europeans in the West Indies; accompanied with Philosophical Observations on Climates, to which some Diseases appear to be peculiar, and to which Troops are mostly liable, particularly at the Commencement of Campaigns, and on various Subjects. By Charles Dunne, Member of the Royal College of Surgeons in London, Surgeon in Chief of the Medical Staff on the Gold Coast of Africa, formerly Surgeon to the Auxiliary Cavalry serving in Portugal, of the Medical Staff, West Indies, and late of his Majesty's Royal Navy. Dedicated, by Permission, to his Royal Highness the Prince of Wales. 8vo. 195 pp. 10s. 6d. Highley. 1808.*

**WORKS** upon so important a subject as education will ever attract the attention of the British Critic; and it was not without some degree of pleasing anticipation, that we opened

opened Mr. Dunne's volume, professing to treat upon the education of candidates for medical and chirurgical pre-eminence; a subject upon which (although we find many admirable observations, scattered through the works of the first professional authors) no complete treatise, we believe, has ever yet been attempted. Miserably, however, were we disappointed to find, after wading through the heterogeneous mass before us, that it was any thing, and every thing, excepting that which we were led to expect from the title-page. Instead of an impressive appeal to the energetic feelings, and reasoning powers, of his young candidate; instead of a judicious and well-arranged statement of the objects which ought necessarily to employ his attention; instead of a progressive detail of the various studies, labours, and duties, required from the student; we have only a jumble of truisms, and plagiarisms; quotations, queries, and round assertions; mingled with impracticable speculations, and filled up by extracts from college rules, military regulations, and orders of council. Many of the latter are, besides, so altered in form, and so murdered in language, as to deprive them of that precision and simplicity, which can alone render them useful to those for whose instruction they were originally intended.

We should not have been desirous of extending our observations upon this work, had we not felt anxious to express a wish, that some more able instructor would collect and arrange the information, which the experience of so many past ages has afforded upon the subject; and perhaps we may add, with all due deference to certain other *five volumes* with which we are threatened, the faint hope, that, if not altogether suppressed, they may at least be *compressed* into somewhat of a more merciful shape.

If, however, Mr. Dunne's book have no other merit, it must be allowed to possess that of infinite variety. The whole medical profession is exhibited, from "*the old woman in the vicinity of Fleet-market*," to its most exalted stations. We have presented to us a most pleasing dedication to his Royal Highness the Prince; a very learned preface; an introduction of three parts, and three reflections; twelve books, with a prodigious number of subdivisions; and all, as the title page expresses, "*indispensable to complete naval, military, and other surgeons*." The Author is a great enemy to quacks. He is also disgusted to find that "*ephemeral practitioners*" should dare "*to place* after their signatures that which only belongs to the well-educated physician, *M. D.*" He thinks "*it might be fairly reversed thus, D. M. branded with*

with a hot iron on their forehead, and literally explained, *dangerous man*." And yet Mr. Dunne himself publishes an "indispensable" book, with "a plan *entirely new*, for the extirpation altogether of the yellow fever." Not content, indeed, with proclaiming the merits of his work, he endeavours, by directly puffing his "illustrious and ingenious matters," to add indirectly to his own importance. It is probable, however, that Dr. Pearson himself does not deem an "apology" very necessary, for "being held in great estimation all over Europe, and even in the western hemisphere."

According to this Author's profound and argumentative introduction, it appears, that to become a man of science requires education, that to become learned we must study, &c. which requires as much proof as; "that the property of rain is to wet, and fire to burn, and that a great cause of the night is the lack of the sun."

He informs us, likewise, that *Cicero* was an orator, and *Brutus* an historian; that "Pliny's letters are worthy of notice;" and finally, in his own words, that "what we are (I insist on it) we are by education." It is difficult for us to imagine what Mr. Dunne would have been without education. We can only discover what he is; enough indeed, to make us suspect he has not yet received sufficient education to enable him to instruct others. Perhaps he possesses some latent talent, which, though not conspicuous in his book, may render him fit for some more "useful description of labour;" and according to the reasoning of a person now in high office, with which Mr. Dunne is so dissatisfied, he himself may have been "disqualified" from some more serviceable employment. As "*a King of Shreds and Patches*," for instance, we conceive he would have reigned conspicuously eminent.

The first book opens with a plan for the annihilation of empirics, and for the regulation of physicians, surgeons, apothecaries, druggists, chemists, and accoucheurs; with a new method of *raising money*, in lieu of the revenue produced by the stamps upon quack medicines; all of which, though sufficiently simple, "*we must pronounce*" not very practicable. We then have a description of the *military surgeon*, who must be something more than a mere "drencher with draughts, pills, and boluses." He must "possess a personal appearance," must carry with him that "letter of recommendation, a good stature." "At any rate be without distortion, and free from bodily and mental infirmity." He must be of an "amiable disposition;" pay, "attention to dress," and be capable of receiving that "*true polish*," which will "be a passport

passport to the society of the most charming part of the creation—the fair sex of fashion and elegance.” He must not, however, presume to expose “a bald pate, furrowed cheeks;” or “a hunch on his back;” neither must he hesitate in his speech, nor wear “spectacles across his nose.” “An acquaintance with music cannot be otherwise than agreeable;” and “for the polite gentleman, and more particularly those who have a taste for *writing, drawing* is indispensable.” Fencing also is very necessary, “to encounter an enemy in single combat.” Perhaps a few harlequinades, as jumping, frisking, standing on the head, &c. might be occasionally brought into play. Besides these accomplishments, “a knowledge of mathematics, philosophy, astronomy, natural history, botany, chemistry, and logic, are *material*, as the ideas will be assisted in true reasoning, as well on medical subjects as others analogous.” The candidate for 7s. 6d. a day must likewise (no “*idle dog*” this) “read, write, and speak the Latin language with the utmost fluency;” must possess “a tolerable share of Greek,” and must know the French and German languages; the latter of which will be “a great recommendation, as it is not only spoken at court, but in compliment to their Majesties; by every person of rank and fashion in all polite assemblies.” We are surprised, however, that among the infinite variety of acquirements, necessary to entitle the candidate to the rank of hospital mate, *knowledge of English grammar* should be wholly omitted; though we must confess, the impropriety of the want of such knowledge could not have been more forcibly exemplified than in the following passages, which, among many others, we have selected.

“It is to be wondered at (as I have had occasion to observe in another place) that government *does not have* erected a college with professors, (*instead of bricks, we presume*) for the sole purpose of educating surgeons for *their* service, from the earliest possible period of *their* lives.” Book I. p. 35.

“Our legislators cannot be fulfilling their duty *with* society, by suffering the continuance of *such* a grievance; *that* so loudly calls upon them for their interference.” P. 18.

“There are many who had much rather have a *superficial* knowledge in many sciences than to dive profoundly in any single one.” P. 10.

We shall content ourselves with these specimens of the grammatical knowledge of this Author. Mr. Dunne, to be sure, apologizes for “a few errors,” which, from his being, “deprived the opportunity of seeing the work before the  
*whole*

*whole* was printed off, have unfortunately *crept in*;" but the errors we have noticed, with many others, occur in the *first pages*; and he should reflect, that it is perhaps as well not to write nonsense at all, and infinitely better not to publish it with such an apology.

Having finished the detail of the acquirements which he conceives necessary to qualify the candidate as a military surgeon, the Author leads him to the Royal College of Surgeons, where he will be "gentlemanly questioned;" next carries him to the Medical Board; thence takes him to the mail coach, carrying 14lbs. luggage; or if he be an "economist; a coach, at half the fare, that sets out from Gerrards-hall; Basing-lane, near Cheapside," and finally conveys him in the packet to Barbadoes, or Jamaica, the scene of his future labours.

The second and third books will be found exceedingly useful to those medical officers of the navy and army, who *may not possess* his Majesty's instructions and regulations relative to their duties.

The fourth and fifth books contain some tolerably well known precautions necessary during the passage to, and upon the arrival in, the West Indies; with a plan, not "*entirely new*," for ascertaining diseases by *questions* that will produce *answers*.

Book the sixth contains arithmetical calculations respecting the earth, and its surrounding "fluid mass of matter called the air, or atmosphere," sufficient to astonish the unlearned in these matters.

In book the seventh we have the promised *new method* for the extirpation of the yellow fever; consisting, principally, of a most delicious breakfast, with a cautious use of a second; a dinner by no means contemptible, assisted by a "pint of Madeira and a bottle of Claret;" (wine being the best medicine, and *preventive* of almost every disease incident to the human species, and in all climates) together with "coffee plentifully drank," and a comfortable share of sleep. This mode of life, with a few directions from the "celebrated Dr. Pearson," will, no doubt, set the yellow fever at defiance, and render the West Indies in future a salubrious and very pleasant climate.

Book the eighth is occupied by philosophical observations on climates; and, together with the remaining four books, forms a mine, containing such a variety of matter, that we neither feel disposed to bore it, nor our readers, for the purpose of abstracting or analyzing its component parts.

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In fact, while we allow that much improvement might be made in the mode of educating our youth, both in the medical and chirurgical professions, we must have something a little better digested, and rather more practicable, than the speculations presented to us by Mr. Dunne, before we can seriously recommend it to public notice. We trust that improvement in education will be allowed to keep pace with the progress that is made in other branches of science; and that a liberal and laudable desire to render our successors superior to ourselves, will prompt professional men, as well as others, eagerly to seize the advantages which their own experience has afforded, to enable them to clear the way for their rising brethren, and to divert them from the errors into which they may themselves have inadvertently fallen. In the department of the army, in particular, the controversies which have of late occurred upon the Fifth Report of the Commissioners, will ultimately, we have reason to hope, (though perhaps indirectly) be productive of solid advantage, by exciting a due attention to the future education of military medical officers. It has always appeared to us, that under proper management, the army might be made an excellent school for improvement in the practical parts of the healing science: for, in this respect, it possesses many advantages over every other branch of the profession. The various gradations in the rank and responsibility attached to the medical officer, in the course of his rise in the army, introduce him progressively to an acquaintance with practice; upon which, after coming raw from the study of the principles of the science, the student is usually obliged to enter entirely unprepared; and while the young military practitioner has the opportunity of gaining experience, with the advantage of having his practice overlooked, and closely watched, by those already possessing a competent knowledge, he is deterred from plunging into those innumerable, and frequently fatal errors, which, under other circumstances, await the novice at almost every step of his progress. We are aware, on the other hand, that army surgeons have not sufficient opportunity for improving themselves in other respects, or for keeping up their acquaintance with the rudiments of their art; but surely means might be devised for enabling those possessing a desire for improvement and professional advancement, to employ, to so good a purpose, that time which the intervals from actual service occasionally afford.



**ART. X.** *The Christian Code; or a Regular Digest of Christ's Dispensation. By an old Graduate of Cambridge.* 4to. 360 pp. 1l. 1s. Lackington and Co. 1808.

**T**HE author of this work begins the very singular preface to it by informing his readers, that he was formerly a scholar of St. John's College, in Cambridge, and that he commenced Batchelor of Arts in the year 1758, with a design in due time to enter into holy orders. From prosecuting that design he was prevented by exceptions which he took to some of the articles of the Church of England; and therefore sat down in Pembroke-shire, contented with a small patrimony, till Providence condescended to augment it, by what means we are not told.

The articles to which he chiefly objects are, the *second*, the *fourth*, the *eighth*, and the *thirteenth*; but had he studied with attention Laurence's Bampton Lectures, we think he must there have found his objections to the thirteenth article completely obviated. In the fourth article he says "it is holden that Christ took again his body, with flesh and bones, *wherewith he ascended into heaven*, a notion which, in his opinion, St. Paul refutes, when he declares, that "there is an animal body, and there is a spiritual body; and that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." But a very small portion of philosophy—much less bold, and therefore less disputable, than that by which he attempts to explain the *anti-mundane* generation of the Son of God, might have enabled him to discover, that between this doctrine of the Apostle and our fourth article there is no inconsistency.

The fourth article is, "that Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into heaven, and there sitteth until his return to judge men at the last day." Now it is certainly true, that Christ took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; for he more than once desired his disciples to handle him, and see that he was not a spirit, since a spirit hath not flesh and bones, as they saw him have. Yet it is equally true, that twice when he desired them to make that experiment, he had come and stood in the midst of them, when the doors were shut for fear of the Jews, and when there was therefore no access for a human body with flesh and bones in  
their



their natural state. Yet if the author will admit that the very same material substance is in one state *ice*, in another *water*, and in a third *steam*, and will likewise admit that the divine nature of Christ had at least as much power over the substance of the human body, to which it was hypothetically united, as different portions of *caloric* have over the substance of water to which they are chemically united, he will surely find no difficulty in reconciling our fourth article to the doctrine of St. Paul; and will perceive that the evangelical accounts of our Saviour's appearances and suddenly vanishing out of sight after his resurrection, to which infidels have often objected, are perfectly consistent with each other, as well as with the soundest philosophy.

His objections to the second article, which comprise likewise the substance of those that he has urged against the eighth, are not perhaps so easy to be removed, though we certainly do not think them insurmountable. In the second article of the English Church it is declared, he says,

“ That the Son, which is the Word (Logos, or Intelligencer) of the Father, was *begotten from everlasting*.—So in the Nicene Creed, Jesus Christ is affirmed to be very God of very God, *begotten*—and in the Athanasian, God of the Father's substance, *begotten before the worlds*. Yet Christ is there averred to be eternal, and his majesty coeternal with the Father's, his person coeternal and coequal—equal to the Father as touching his Godhead.—Thus we are required to believe, that Christ's Godhead was generated, although eternal. We are to protest, that this is the catholic faith; which (contradictory as the term *eternal generation* is, and tending by the avowal of a first link to support the absurd doctrine of an infinite series) except a man believe faithfully *he cannot be saved*. With more moderation, with less presumption, we may read, *may not be safe*.” Pref. p. 1.

But is this gentleman really to learn, that the words *Father, Son, substance, begotten, &c.* are not and cannot be understood *literally* when spoken of the Godhead? Is not he aware that the greater part of words in all languages are, in their *strictly literal sense*, applicable only to material substances, their qualities and relations; and that when they are applied to mind and its attributes, they are employed to express something which we conceive to be analogous to certain well-known properties, qualities, or relations of bodies? Thus, though the word *understanding* expresses an attribute of mind, and has long ceased to be employed for any other purpose, yet is it obvious from the *etymology* of the word that it signifies something *standing under another*; but *under* and *ever* denote

relations of *bodies* to each other, and cannot be literally applied to minds. *Substance* is likewise a word of the same kind, signifying *literally* that which *stands under* something else. Originally it seems to have been employed to express that which is supposed to support the sensible qualities of bodies, and which in modern metaphysics is more generally called the *substratum* of bodies; *substance* being now, we believe, employed to denote the whole body, consisting of the substratum and qualities united. The words *Father* and *Son* too in their original and literal sense imply relations which can subsist only between living beings that have *bodies*, and cannot be applied *literally* to pure minds. This being the case, we must not, when the words are applied to the Godhead in a sense merely analogical, reason from them in all respects as when they are literally applied to men; or infer, that, because a human son cannot be of the same age with his human father, the Divine Son cannot have been begotten from all eternity by his Divine Father. The analogy of the one relation to the other is in some particulars striking, but it extends not to every particular. We believe, though we wish on this most sacred and mysterious of all subjects to hazard nothing new, that the words *Father* and *Son* were employed by the sacred writers, and the phrase *eternal generation* adopted by the fathers of the primitive church, to denote, as accurately as human language can denote, the absolute equality of the second person of the ever-blessed Trinity to the first, in nature and perfections; and at the same time to express the *subordination* of the second to the first in a manner analogous to the subordination of a human son to his human father\*. A man may beget a son equal to himself in

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\* Bishop Bull, whom this author justly acknowledges to be one of the ablest writers on the Catholic doctrine of the Trinity, maintains, on this mysterious subject, the three following *theses*.

“ 1. Decretum illud Synodi Nicænæ, quo statuitur, Filium Dei esse Θεὸν ἡ Θεῷ, Deum de Deo, suo calculo comprobârunt Doctores Catholici, cum qui ante, tum qui post Synodum illam scripsere. Nam illi omnes uno ore docuerunt, naturam, perfectionesque divinas Patri Filioque competere non collateraliter aut co-ordinatè, sed subordinatè; hoc est, Filium eandem quidem naturam divinam cum Patre communem habere, sed à Patre communicatam; ita scilicet ut Pater solus naturam illam divinam a se habuit, sive a nullo alio, Filius autem a Patre; proinde Pater Divinitatis, quæ in Filio est, fons, origo ac principium sit.

“ 2. Catholici

in every perfection, though subordinate in the order of nature; but he cannot, as an artist, *make* any thing of equal perfections with himself. This phraseology therefore affirms in the plainest terms, that the Son is not a creature like angels and the souls of men, and therefore the analogy is complete and perspicuous. But to express the co-eternity of the Son with the Father recourse was had to another analogy.

In the Nicene Creed the generation of the Son of God is compared to the emission of light by the material sun; and he is said to be "begotten by his Father before all worlds; to be God of God, *light of light*, very God of very God, *begotten not made*." Now if the Newtonian theory of light be the true one, as it is by much the most generally received, and certainly the most intelligible, it is obvious that the material sun in the heavens never existed nor could exist without emitting rays of light; and that if it had existed from all eternity it would have emitted rays of light from all eternity. These rays therefore would have been of the same substance with their source, the sun, co-eternal with it, and yet derived from it in a way that we may conceive analogous to generation. The difficulty is not to conceive eternal *generation* in this sense, but to conceive *eternity*; nor does this notion of eternal generation tend in the smallest degree to support the absurd doctrine of an infinite series by the avowal of a *first link*, for there is no link in the case. As the material sun has always existed *as the source of light*, so has the first person of the holy and undivided Trinity always

" 2. Catholici Doctores, tum qui Synodo Nicæna anteriores fuere, tum qui postmodum vixerunt, unanimi consensu Deum Patrem, etiam secundum Divinitatem, Filio majorem esse statuerunt: nempe, non natura quidem, aut perfectione aliquâ essentiali, quæ in Patre sit, et non in Filio; sed autoritate solâ, hoc est origine; quoniam a Patre est Filius, non a Filio Pater.

" 3. Doctrinam de subordinatione Filii ad Patrem, ut ad sui originem ac principium, ideo cognitu credituque perutilem ac planè necessariam esse, antiqui Doctores existimârunt, quod hac imprimis ratione ita Filii Divinitas adseratur, ut nihilominus Dei unitas, et Monarchia Divina, facta testâ conservetur. Scilicet quamvis duobus, nempe Patri et Filio, Dei nomen & natura communis sit; tamen quoniam alter alterius est principium, a quo propagetur, idque interiore productione, non externa; sit, ut Deus esse unicus merito dicatur. Quam rationem pariter ad Spiritus sancti divinitatem pertinere, prisca illi crediderunt."

*Defens. Fidei Nicænæ, sect. 4.*

existed *as the Father of the second*; and the whole difference, in our conception, is, that the material sun has existed as the source of light only for a limited period of years; whereas the first person of the Trinity has existed as the Father of the second from all eternity. Had the first person ever existed, even for an instant, without being, in this analogical sense, *a Father*, we admit that *eternal generation* would have been a contradictory phrase, and that there might have been now some ground for saying, that we avow the first link of an eternal series; but if *paternity* be as essential to the first person as *existence*, a fact which can be ascertained only by revelation, these objections are completely removed.

Let us now consider this author's notion of the anti-mundane generation of the Son of God, which he expressly denies to have been from eternity, that we may discover whether it be more consistent with holy Scripture, and less liable to objections, than the doctrine of the Nicene fathers and the Church of England.

“ All the disputes about the origin of Christ's divinity may be terminated by an unprejudiced consideration and comparison of the several texts of Scripture which regard the Divine Messiah's nature. St. John says *not*, that the Logos, in his simple divine essence, is the Son of God. He declares (Ch. i. ver. 1.) *God was the Logos*. Also (1 Epist. Ch. i. ver. 2.) *He is the eternal Life which was with the Father*. Also (Ch. v. ver. 20.) *the true God and eternal Life*. Yet he often speaks of the Man Jesus Christ as the Son of God. St. John also (Ch. xvii. 5.) notices Christ's superior situation before the general creation, when *Christ's human unembodied soul was brought into being, and united with God's eternal Divine Logos, who thus became the Son of God*; who said (as at Psalm cx. \*, and Heb. Ch. i.) ‘Thou art my Son; To-day I have begotten thee.’—Not from eternity, but To-day. . . . . St. Peter (1 Epist. Ch. i. ver. 11.) avers that Christ's spirit actuated the ancient seers——In the beginning of God's ways, before all other creatures, he *generated* Christ's human spirit to be united with his eternal Divine Logos, and form a society within himself. For the infinite Godhead not being circumscribed by any external line, *this generation was internal*; distinct, but not separate from the indivisible Deity, who fills all space.—The sum is, that the Logos, as to his Divinity, is eternal, and of course *ungenerated*. But as to his union

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\* This is surely a typographical error, which the author has omitted to correct. It is in the 2d Psalm that the words, “Thou art my Son,” &c. are to be found. Rev.

with Christ's human spirit before the world began, he was generated prior to David, Abraham, and Adam; before Jehovah said, *Let us make men.*" Pref. pp. 1 and 3.

This author's notion of the anti-mundane generation of the Son of God may be distinctly discovered by the attentive reader from these two short extracts; but we have to object to the texts quoted in support of it, that some of them are *partially* quoted, and that others do not necessarily bear—nay, will not admit, the sense which he puts upon them. St. John does not declare, in the first verse of the first chapter of his Gospel, as this author makes him do, that "God was the Logos;" for it is obvious, from the use of the article in the original, and indeed from the sense of the whole, that the LOGOS is the *subject* of every proposition affirmed in the four first verses, and GOD, where the word occurs, the *predicate*. St. John says, "In the beginning was the word, and the WORD was with THE GOD— $\pi\rho\sigma\ \tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$ , and the WORD was GOD— $\Theta\epsilon\omicron\varsigma$  without the article. The Apostle surely did not mean to say, that the WORD or LOGOS was the very person—the  $\delta\ \Theta\epsilon\omicron\varsigma$ , *with whom* he affirms the same Logos to *have been* from the beginning; and accordingly he does not call him  $\delta\ \Theta\epsilon\omicron\varsigma$ , but merely  $\Theta\epsilon\omicron\varsigma$ , thus affirming him to be truly divine, and yet somehow distinguished from the  $\delta\ \Theta\epsilon\omicron\varsigma$  with whom he had been from the beginning, or, as it might have been rendered, "from eternity." Now if there have been from all eternity two distinct persons truly divine, without that relation of the one to the other, which the primitive fathers, and even our own church, have, through the inadequacy of human language to the subject, been under the necessity of expressing by the analogous phrase *eternal generation*, will it not follow that there have been, from all eternity, at least two Gods?

Perhaps the author meant to anticipate this objection by what he says of the infinite Godhead not being *circumscribed* by any *external line*, and of the generation of the Son being *internal*, distinct but not separate from the indivisible Deity, which fills all space. The words *circumscribed*, *external*, and *internal*, and even *space*, are, in their original sense, applicable only to *bodies* and *their relations*, and can, in that sense, be with no propriety applied to *minds*, nor without absurdity, to the *Godhead*; but if they be here used, as the words *substance*, *generation*, &c. are in the writings of other divines on this mysterious subject, we have no objection to this *internal generation*, distinct but not separate from the indivisible Deity; provided it be meant of the *eternal Logos*; for such

was the doctrine of the Nicene Council, and, as Bishop Bull has completely proved, of the Fathers of the Church who wrote before that Council. But if by this internal generation be meant the creation of Christ's *human spirit*, and its union with the eternal Divine Logos, in order to form a society within the Godhead, the doctrine cannot be admitted without falling into the impious absurdity, denominated in the Athanasian Creed *the confusion of substances*, or confounding the divine and human natures.

But, says this author, " St. John notices Christ's superior filiation before the general creation, when Christ's human unembodied soul was brought into being, and united with God's eternal Divine Logos, who thus became the Son of God ;" but in the place referred to, St. John notices no such thing as the *bringing into being* of Christ's *human unembodied soul before the general creation*, and then uniting it to the Divine Logos. The words are not St. John's, but our blessed Lord's, who says—" And now, O Father, glorify thou me with thine ownself, with the glory which *I* (not my human unembodied soul, but I, the Logos, who was with thee in the beginning) had before the world was." That one human unembodied soul was brought into being before the general creation, and united to the eternal Divine Logos, is one of the most groundless hypotheses that we have ever met with, and, as managed by this author, one of the most absurd. He says that his human soul was *generated* by God, but this seems to be a contradiction in terms ; for as what *generated* is always of the same nature with that which generates it, such an unembodied soul must have been *divine* and *not human* ; and by teaching that it was generated *not* from all eternity, but *in time*, the author has really fallen into some of the absurdities with which he falsely charges the Church of England and the Nicene Creed. He has admitted the first link of an indefinite series, and given countenance to the reveries of the Gnostic and Valentinian heresies, concerning the generation of *Æons* by the Divine Pleroma.

But to prove that the bringing into being of this human soul before the general creation, and uniting it to the eternal and divine Logos, constitutes the ante-mundane generation of the Son of God, he refers to the second Psalm, and the first chapter of the Epistle to the Hebrews. The reader, however, who shall take the trouble to compare these two passages of sacred Scripture together will quickly perceive, that they cannot relate to any *ante-mundane* generation whatever ; for it is evident that they are applied by the author of the Epistle to the Hebrews to the person spoken of, *when he*  
*was*



was brought into the world \*. That this author's notion of this ante-mundane generation is completely erroneous is still further evident from the following argument urged in its support.

“ By whom also he made the worlds, (Heb. Ch. i. ver. 2. &c.) Hence St. Paul to the Colossians (Ch. i. ver. 15.) declared Christ *the Protogenes* † of every creature, for by him all things were created. And at the 3d Ephesians, God created all things by Jesus Christ; that is, by that human soul which was united, before the creation, with God's Logos.” P. ii.

The weakness of this reasoning, if reasoning it can be called, is very apparent. We have already seen, that if the human soul, which was united with God's Logos before the general creation, be indeed *human*, it must have itself been created and not generated. It is therefore a creature like angels and the souls of other men; but if so, how can it be supposed that when St. Paul says to the Ephesians, (Ch. iii. ver. 9,) that God created all things by Jesus Christ, and to the Colossians, (Ch. i. ver. 16, 17.) that “ by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist,” he meant to say all this of the human soul of Jesus Christ, which was *itself* created, and can therefore, like every creature, consist only by the power of God? The omnipotent Being, to whom St. Paul attributes all these attributes of divinity, and whom he expressly calls the SON, is indisputably that Logos, of whom the Apostle and Evangelist St. John says, that “ he was in the beginning with the God, and was God; that all things were made by him; and that without him was not any thing made that was made.”

We are sorry that we have been drawn thus far into these abstruse and not very profitable speculations; but when we found a man objecting philosophically to the doctrine, not of our own Church only, but also of the whole Church of

\* The reader will find a very satisfactory explanation of the filiation referred to in these passages of Scripture, in Whitby's Commentary on the New Testament, compared with Hammond's Annotations on the Second Psalm.

† He is not called the *πρωτογενής*, but the *πρωτότοκος* of every creature, a word, which, on due investigation, will be found, we think, to assert his divinity in stronger terms than those which are employed by our translators. Rev.



Christ, in the days of her greatest purity; and abusing "the sacerdotal gentry, whose hopes of preferment brought them into, and held them in rigid shackles," (we suppose the rigid shackles of the Catholic faith) we thought it might be worth while to show, that the analogies, by which the sacerdotal gentry of the Council of Nice endeavoured to bring this mystery into some degree within the reach of human comprehension, are more consistent with Scripture, and in themselves more rational, than the wild hypothesis of this presumptuous layman. We call him presumptuous, *not* because we think that "divinity is the main business of *parsons* only," or that "the sacred Code is still the monopoly of priests, who have taken away the key of knowledge;" for we know as well as he does that divinity and the sacred Code ought to be studied by all Christians. But we think him presumptuous, because he affirms, that laymen of erudition, talents, and leisure, *merely because they are laymen*, are *more* likely to succeed in these studies than those sacerdotal gentry who look back with reverence to the doctrines of the primitive church; and because he dares to compare himself to Newton, Bacon, Lord Nottingham, Lord Lyttelton, Lord Barrington, Sir Matthew Hale, Sir Norton Knatchbull, Sir Peter King, Selden, Boyle, Locke, Addison, West, Milton, and Johnson! To these illustrious laymen, and many others, (some of whom are now alive, and therefore cannot without indelicacy be mentioned,) we are persuaded that there is not one faithful clergyman of the Church of England who does not feel his breast swell with gratitude, when he reflects on the light which they have thrown on the doctrines of Christianity, and on the evidences which they have brought forward of its divine origin; but, with the solitary exception of Milton, we are not aware that any of these men reviled the sacerdotal gentry, or attempted to make priests and parsons contemptible in the eyes of the public. With respect to the mystery which seems to have excited this foolish clamour against priests, they probably thought, as we do, and as a very ingenious priest \* long ago taught, that

"The doctrine of the Trinity, as it is positively affirmed in Scripture, is, that God is there expressed in three different names, as Father, as Son, and as Holy Ghost; that each of these is God, and that there is but one God. But this union and this distinction are a mystery unknown to mankind. This is enough for any good Christian to believe on this great article, without ever in-

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\* Swift, in his Sermon on the Trinity.

quiring farther. Thus the whole doctrine is short and plain, and incapable of any controversy; for it is no more than this:—God commands us, by our dependence upon his truth and his holy word, to believe a *fact* that we do not understand; and this is what we do every day in the works of nature, upon the credit of men of learning.”

The author of this Christian Code having assigned his reasons for not taking orders in the Church of England, and made an apology for undertaking to give a regular digest of Christ's dispensation—an apology which is just as unnecessary from a layman as from a priest, and which, conceived in such terms as he has employed, is surely impertinent—proceeds to declare what religious entertainment he is about to prepare for his fellow-christians.

“The doctrines of Christianity,” says he, “are interspersed plentifully in the sacred books of the New Covenant, but totally devoid of systematic arrangement; and although many passages are best explained, supported, and confirmed by others, analogous, but quite detached, and often indeed only to be found in the other authors of the Christian volume—I have therefore in a great measure collected and arranged together such texts as relate to the same heads; that they may, like solar rays converging through a burning-glass, affect us with collected force. On the other hand, I have distinguished other texts too often confounded and misunderstood; showing that, notwithstanding similitude of expression, their sense is quite different. For instance, passages regarding Christ's *human* nature are in several places applied, though strictly not applicable, to his *divine* essence. It will then fully appear, that, ‘all Scripture is given by God's inspiration, and is profitable for doctrine, reproof, correction, instruction in righteousness; that the men of God may be perfect, thoroughly furnished unto all good works.’” Pref. p. xii.

That a work on this plan, executed with diligence and judgment, would be invaluable, is self-evident; but this author seems fully aware, that his utmost diligence (which we readily admit to have been assiduously exerted) may not have comprehended methodically all that the plan required.

“But I humbly hope,” he says, “that I have been very full as to the heads of our faith and duty; and have confirmed all those heads respectively with texts in abundance; which was all my aim and expectation. On the other hand, (why the *other* hand?) many of the texts are of such a collective structure as to contain almost as many duties, or as great a number of *sins* as words. Wherever any of these heads are distinctly treated, these aggregate passages are unavoidably repeated, to confirm those distinct

distinct branches respectively, which they notice in company with many other subjects. Yet sometimes they are cited only in one place or two, and referred to, either specially or generally, in others—and sometimes it has appeared best to unite together some heads mutually akin, in order to apply at once, to them all, such texts as have taken cognizance of them all.

“ Perhaps some future writer will find that to this edifice he can add a superstructure, as on the Tuscan order of architecture may be reared the Ionic, on this the Corinthian, and on all the Doric \*. A wren mounted upon an eagle may see more than the eagle, and a pigmy elevated on a giant’s shoulders may see farther than the giant, by the giant’s assistance.

“ So, farther modern wits behold,  
Mounted a pickpack on the old.” *Butler.*

“ Amen ; So be it.” *Pref. p. xv.*

Whatever may be thought of the judgment displayed in the first part of this extract, the conclusion of it shows with the force of demonstration, that the author is possessed of at least all that confidence in himself, which is generally deemed requisite to ensure success in great undertakings. We thought indeed, when we had read this sentence, that he was immediately to enter on his work ; and to prove himself, when compared with all who have gone over the same ground before him, or who may have the daring presumption to enter on it after him, a giant compared to a pigmy, or an eagle compared to a wren ! We were, however, detained by the discussion of another subject, “ *the orders of administrators* who are to officiate in Christian congregations ;” in which discussion we have found much that is really excellent, and not a little that merits the severest reprehension.

That the system of “ lay-patronage is ruinous to sacerdotal dignity,” we certainly did not expect to find asserted by this author ; nor are we convinced by the extravagant and indecent cases supposed by him, that the system is fraught with all the consequences which he deduces from it. A solitary instance may now and then occur, of a profligate squire “ appointing a priest in his parish, because he can serve for a huntsman,” but that this practice should be frequent is impossible. Corrupt as mankind are, no man of good sense, however irreligious himself, would promote a clergyman to a living with cure of souls, merely because he was skilled in the sports of the field. The most profane wretches, who have not thrown behind them all decency, respect piety and

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\* This is a strange architectural arrangement. *Rev.*

zeal in a clergyman, and would prefer such a clergyman to their parish, all other circumstances being equal, rather than one of an opposite character. Of this we need not a stronger proof than is furnished by the conduct of Charles the Second, who, though certainly as profligate and irreligious as most 'squires who have the patronage of churches, carefully raised to the episcopal dignity men eminent for their piety and learning. At any rate, if the Bishops and their Chaplains will be at due pains to keep unworthy characters out of the orders of Deacon and Priest, it will not then be in the power of a profligate 'squire to present a mere huntsman to a living in his gift.

The author's objections to the *titles* of *Rector of a Parish*, and *Doctor* in the Universities, as contrary to the injunctions of Christ, are such as might have issued from the *scruple-shops* of the puritans in the seventeenth century; but we certainly could not have expected them from a Graduate of the University of Cambridge in the nineteenth. His remarks too upon non-residence and sinecures, though not wholly unjust, are surely unseasonable; for he cannot but be aware that greater exertions to enforce residence, and the due performance of every pastoral duty, have not been made at any period than at the present; and the following ebullition of party politics flows with no good grace from one who professes to have devoted so large a portion of a long life to the study of the Code of the Kingdom of Heaven.

“ What horrid ensamples have we in this year 1807 beheld in the established Church! One century ago that single blockhead *Sacheverel*, by bawling that the Church was in danger, set the realm in a flame, and well-nigh recalled a popish prince. But now myriads of *Sacheverels* are bellowing that the Church is in danger. From whom? Not from a Grenville, whom Pitt at his dying hour recommended as the most constitutional statesman in Britain; not from those champions for the Revolution and the protestant succession, the Russels and the Cavendishes. Not from *legal Irish Catholics*, who have abjured the Pope's supremacy and dispensing power. But from arrogant, time-serving sacerdotal sycophants and parasites, the base tools of national peculators; at whose instance they impiously bely men of high honour, even in God's temples, bowing to Baal at the sacred altars of Jehova!” Pref. p. xix.

Is it possible that this author can have so often turned over the pages of the New Testament without finding in that sacred Code the following words—“ Love as brethren, be pitiful, be courteous; not rendering *evil for evil*, or railing for railing;

ing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing?" It is but justice, however, to add, that notwithstanding all this petulance, injustice, arrogance, and discontent, his notions of the constitution of the apostolical Church seem to be correct, and that by a very copious collection of texts he has clearly proved, that the *administrators* who were appointed by the Apostles to officiate in Christian congregations were of three orders—Bishops, Priests, and Deacons. Of this fact he is so fully satisfied, that he concludes his long and multifarious preface with the following words of Ignatius to the Trallians—"Whoever officiates (does any thing \*) without Bishop, Priest, and Deacon, is not clear in conscience."

(*To be concluded in our next.*)

**ART. XI.** *Magna Britannia; being a concise Topographical Account of the several Counties of Great Britain. By the Rev. Daniel Lysons, A. M. F. R. S. F. A. and L. S. Rector of Rodmarton, in Gloucestershire; and Samuel Lysons, Esq. F. R. S. and F. A. S. Keeper of his Majesty's Records in the Tower of London. Vol. II. Part I. containing Cambridgeshire. 4to. 2l. 2s. Cadell and Davies. 1808.*

**A**N account of the preceding part of this work will be found in our 28th volume, p. 131, and we should long since have noticed this second portion, but that we waited in expectation of seeing the description of Cheshire and Cornwall, the first of which was promised to be published in the close of the last year. As this has not appeared, and we are but too well acquainted with the numerous incidents which occur to retard publication, we shall no longer delay attention to authors whom we esteem, and to a work which we consider as of national importance. We approve of the plan resolved upon for the remaining part of the work, namely, that of publishing the counties singly; and though the present progress must be slow, as no regular history of some of the counties has hitherto been published, and as the Authors appear to spare no pains or labour to obtain accurate information, we hope the work will hereafter proceed more speedily, in conformity both to our wishes, and the public expectation.

The plan pursued in this part is precisely the same as in the volume which preceded. We have here a map of Cambridgeshire, of which county, it is singular to say, no map had before been published which could at all be depended upon, either for the accuracy of its general outline, or the positions of its several places. The map which is here given is professedly taken from a trigonometrical survey of the county by the late Dr. Mason, of Trinity College. We say professedly, for though we do not at all suspect the Authors of assuming to themselves any undue merit, we have heard it much doubted whether any such trigonometrical survey was actually taken. Be this as it may, the map will be found very neatly executed, and, as far as we can form a judgment from circumstances, may be depended upon as accurate. It ought to be added, that Mr. Arrowsmith furnished a corrected outline, and Mr. William Custance, of Cambridge, corrections of the courses of rivers and roads in the southern part of the county.

The plates are very numerous, much more so, indeed, in proportion, than in the parts which preceded. This is accounted for from the numerous remains of Gothic architecture which are to be found in Cambridgeshire. Such of these have been selected as serve to illustrate the different styles of different centuries, with the assistance of Mr. Robert Smirke, by whom also the greater part of the drawings has been made. These sketches are executed by Mr. Lee, and it is impossible not to admire their neatness. The objects, indeed, are generally expressed by an outline, but this certainly is calculated to exhibit their several parts more distinctly. But many plates, as before, are both designed and etched by Mr. S. Lysons. The Authors do not pretend to claim the merit of producing, by these etchings, any picturesque effect, but they intend (and in this, we think, they have fully succeeded) to communicate accurate impressions of such objects as interest curiosity. They are also thus enabled to give their work the advantage and the ornament of a greater number of these etchings, which in this volume amount to no less than thirty-three, yet the price of the book itself is only two guineas.

The brass-plates, selected from monuments and tombstones, communicate a faithful representation of the dresses of our ancestors. These are said to be engraved with the most scrupulous accuracy, and under the most favourable circumstances.

It remains for us to exhibit a short specimen of the execution of the work. With the town of Cambridge itself, the history, ancient and modern, of the different colleges, &c. most readers are familiarly acquainted. The account of these

here exhibited is perspicuous, but concise: perhaps if the Authors, with respect to some of these, had been a little more elaborate, we should have been better satisfied. The etchings of King's College Chapel are interesting and beautiful. Ely also, and its magnificent and venerable cathedral, has often been the subject of antiquarian curiosity and research, and we have lately had occasion to bestow the highest and most deserved commendation upon labours directed to these objects. We shall therefore not take from either of these parts of the work our specimen of its execution, but, without any very particular cause for preference, submit the following to the reader's perusal:—

“ Wisbech, which gives name to a hundred and deanery, is a large market-town in the extreme northern part of the county, about thirty miles from Ely, forty-two from Cambridge, and ninety from London. The market, which is on Saturday, is held by prescription, the charter not appearing on record: it is abundantly supplied with all sorts of provisions, and is a great mart for corn, of which about one hundred thousand quarters are annually exported from this town, by the Ouse and canals\*, which have opened a communication to Cambridge, Lynne, and other towns: other principal exports from this place, are rape-seed and long-wool, great quantities of which articles are sent into Yorkshire. Timber, from Northamptonshire, is brought to Wisbech, and forwarded thence for the use of the navy: the principal imports are wine, deals, and coals. King Edward III. in the first year of his reign, (1327) granted the Bishop of Ely a fair, to begin on Trinity eve, and to last twenty-two days†: this fair has been discontinued. There are four other fairs at Wisbech: the Monday before Lady-day, the day after Palm-Sunday, Whit-Tuesday, and Lammas-day.

“ The gild of the Holy Trinity at Wisbech, consisting of an alderman, clerk, bailiffs, dean, and two chamberlains, which had been founded in 1379, having been suppressed, with all other establishments of a similar nature; the estates belonging to it, which had been given for pious and charitable uses, were, through the interest of Bishop Goodrich, granted to the principal inhabitants, who were incorporated by King Edward VI. in 1549, and invested with the management of the funds rising therefrom, which now amount to 1300*l. per annum*, for the benefit of the

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\* “ Bishop Moreton, in the fifteenth century, made a navigable canal at his own expence, for the convenience of water-carriage to his town of Wisbech; but it was not attended with the expected advantages, and was found to be injurious to the navigation of the Nene.”

† “ Cart. 1 Edward III.”



town\*: the charter was renewed in 1611, and again in 1669. The corporation is known by the name of the burgesses of Wisbech, being persons possessed of freehold estates of forty shillings *per annum*; ten of these are annually elected capital burgesses, and one of them, who is called the town bailiff, has for the year the management of the town estates. The capital burgesses hold the market on lease, under the Bishop of Ely; they have no civil jurisdiction in the town. The summer assizes, and the Epiphany and Midsummer quarter sessions for the isle of Ely, are held at Wisbech. The magistrates meet for the dispatch of business twice every week.

"A handsome custom-house, with a room for the meeting of the magistrates, and transacting other public business, was completed in 1804, by the corporation, at the expence of 2500*l*. The stone-bridge was erected about the year 1757, under the management of the corporation, at the expence nearly of 2300*l*.

"The inhabitants of Wisbech having been numbered by the direction of Bishop Gunning, in 1676, were found to amount to one thousand seven hundred and five†; according to the returns made to Parliament in 1801, they amounted to five thousand and four.

"Before the draining of the fens, Wisbech was subject to very destructive inundations; the first mentioned in history was in the year 1236, when many lives were lost; the whole country, for many miles round, having been laid under water, and the town almost destroyed‡. Similar calamities have occurred at various times¶. The last inundation of the sea, by which the town and neighbourhood of Wisbech suffered material injury, was on the 13th of November, 1613, when almost the whole hundred was laid under water; some lives were lost by the sudden breaking down of the banks, and the damage sustained by the loss of corn and cattle was incalculable. The next year, in the month of March, considerable damage was done by a fresh-water flood, occasioned by a sudden thaw after a deep snow. These two destructive accidents were recorded by the vicar on a tablet in the church: it has been since removed, but the inscription is preserved.

"During the time that the isle of Ely was held against William the Conqueror, by the English barons, that monarch built a castle at Wisbech, to keep them in check, and prevent their mak-

\* "From the information of the Rev. A. Jopson, vicar."

† "Ibid."

‡ "See Leland's *Collectanea*, vol. i. p. 282, and Matthew of Westminster, p. 296."

¶ "In Dugdale, on draining, is an account of another great inundation in 1253."

ing incursions into the neighbouring counties \*. King John was at Wisbech a few days before his death, on the 7th of October, 1216†. King Edward VI. visited this town on his return from Lynn to Crowland, in 1469‡. Wisbech was garrisoned for the Parliament, during the civil war, under the command of Sir John Palgrave. In 1643, the burgesses lent the sum of 150l. to Capt. Dodson, who was besieging Crowland, then one of the royal garrisons ¶.

“ The manor of Wisbech was given to the abbot and convent of Ely by the parents of Ailwin, bishop of Elmham ||, when he was professed a monk in that monastery §. A part of this large estate, after the creation of a bishop's see at Ely, was assigned to the monks, and formed the manor of Wisbech-Murrow, now belonging to the dean and chapter; the remainder being called the manor of Wisbech-Barton, was annexed to the see. This is of very large extent, and is the paramount manor of the hundred.

“ Wisbech castle, which is said to have occupied the site of that built by William the Conqueror \*\*, was, from an early period, a palace of the bishops of Ely; it was rebuilt by bishop Morton about the year 1480††; his successor, bishop Alcock, died there in 1500‡‡. In the reign of Queen Elizabeth, this castle was made a prison for the papists; abbot Frekenham died there during his confinement ¶¶. It was repaired by bishop Andrews, who was promoted to the see in 1609. When the church-lands were exposed to sale in Cromwell's time, Wisbech castle was purchased by secretary Thurloe, who built a house on its site, after a design of Inigo Jones, and made it his residence: in the year 1658, he was elected to sit in Parliament for the town

\* “ Mat. Paris.”

† “ Pat. 18. John.”

‡ “ Blomefield's Collectanea, p. 246.”

¶ “ Communicated by Mr. Jopson from the records of the town.”

|| “ He was the son of Oswy, by his wife Leofleda, daughter of duke Brithnoth.”

§ “ Bentham's Ely, p. 87.”

\*\* “ It is the more probable from the existence of the office of constable in the bishop's castle, which was retained until the beginning of the seventeenth century. The castle, which was erected by the Conqueror, is said to have been destroyed by the flood of 1236. It is probable that it was soon repaired, or rebuilt, as the names of some of the constables during the following century have been handed down.”

†† “ Bentham's Ely.”

‡‡ “ Ibid.”

¶¶ “ Cole's M.S.S.”

and borough of Wisbech \*, which, probably through his interest, was then designed to be a parliamentary borough, but it does not appear that the design took effect; for Thurloe, having been likewise returned for Huntingdon, made his election to serve for that town; and there is no record of any other person having been elected in his room at Wisbech. Since the restoration, the castle estate has been leased out by the Bishops: the lease was for many years in the family of the Southwells, who resided at the castle. The present bishop sold the site, under an Act of Parliament, to Joseph Medlegott, Esq. who has built several houses on the ground adjoining the castle.

“ Ancient records speak of a manor called Todenham-hall, in Wisbech, held by the family of Todenham, in the thirteenth and fourteenth centuries †.

“ Whitchall, near Wisbech, was a seat of the ancient family of Everard, who were settled there as early as the year 1300 ‡. The heiress of this family married the ancestor of the present Sir Everard Buckworth, Bart. Theophilus Buckworth, bishop of Dromore, was of this family, and died at Whitehall in 1652. Whitehall is now the property of the Reverend J. T. Hand, of Cheveley.

“ In the parish church, which is a large irregular structure, with a handsome tower, is the grave-stone, with his effigies, in armour, on a brass-plate, of Thomas de Braunston, constable of Wisbech castle, who died in 1401 ¶, and there are monuments, and other memorials, for the families of Sandford, Southwell, Worrall, Haslewood ||, &c.

“ The dean and chapter of Ely have the great tythes of about eleven thousand acres of land in this parish, which had been appropriated to the prior and convent by bishop Balsam; the vicar, by endowment and prescription, is entitled to the remainder. The rights of the vicar were chiefly settled by two instruments, bearing date 1252 and 1275, the particulars of which are printed in Blomefield's *Collectanea* for Cambridgeshire. By the deed 1252, it appears that the vicar had, among other sources of revenue, the manor of the vicarage, and the lands annexed to Kilbushing chapel, which had belonged to the priory of Spinney. The bishop is patron of the vicarage.

\* “ Communicated by Mr. Jopson from the records of the town.”

† “ From 10 Edward I. to 16 Richard II. See Blomefield's *Collectanea*, and Esch. 16 Richard II.”

‡ “ Cambridgeshire pedigrees in the British Museum.”

¶ “ See p. 67.”

|| “ Amy, relict of Dr. John Haslewood, Judge-Advocate in the reign of King Charles II. is said in her epitaph to have been related to Queen Mary and Queen Anne.”

“ Wisbech St. Mary is a chapel of ease to Wisbech St. Peter; it stands in the fields, about two miles from the town, and is said to have been originally the mother church. In this chapelry are two hamlets, Wisbech-Murrow, of which, as before-mentioned, the dean and chapter have the manor; and Guyhern, or Guyhirn, which lies about four miles south of Wisbech, and has a chapel of ease. There was formerly a chapel at Murrow, another at Piggesdrove, built in 1347, and a third at a place called Kilhus, or Kilhushing. It appears also that there was, in ancient times, another church in the town, dedicated to St. George, which stood in the timber-market \*.

“ There are meeting-houses at Wisbech for the two descriptions of Baptists, the Methodists, the Independents, and the Quakers. At Guyhern is a meeting-house for a sect called the Culymites, from their founder, David Culy, who lived at that place in the early part of the last century. Their tenets are nearly the same as those of the disciples of Mr. Whitfield.

“ There was an ancient hospital at Wisbech, dedicated to St. John the Baptist, in the patronage of the bishops of Ely †, but no traces of it remain, nor is its site known.

“ Dr. Hawkins gave the sum of 300*l.* to build six alms-houses for the poor, and Mrs. Jacomin Sturmin 100*l.* to build alms-houses for poor widows; these were pulled down about the year 1756, in order to enlarge the church-yard, and other houses built in lieu of them, by the parish. The poor people in these houses are appointed by the capital burgessees, who give them allowances out of money in their hands, to be appropriated to charitable uses.

“ There is an ancient grammar-school in the town, in the patronage, and under the superintendence, of the capital burgessees, by whom the master is elected. He holds his situation for life, unless displaced for misconduct by the bishop of Ely, who is visitor: the salary and perquisites are estimated at about 160*l.* *per annum*. There are also two charity-schools at Wisbech, one for fifty boys, the other for thirty girls, supported by the interest of various benefactions and voluntary contributions. Mr. John Crane, an eminent apothecary at Cambridge, who died in 1652, enlarged the school-house, and gave another house for the increase of the master's salary. Mr. Crane also left a sum of money to be lent to poor tradesmen ‡, and Mr. William Holmes gave the sum

\* “ Blomefield's Collectanea.”

† “ Tanner.”

‡ “ Among other benefactions of this kind, Mr. Crane left the sum of 100*l.* to be lent *gratis* to an honest man, the better to enable him to buy good fish and fowl for the university of Cambridge, having himself observed much sickness occasioned by unwholesome food of that sort.”

of 300l. for the same purpose, to be lent in sums of 10l. for three years.

“ Mr. Nicholas Sandford, who died in 1603, was a great benefactor to this town, by procuring, at his own expence, the restoration of an ancient exemption from toll, granted to the tenants of Wisbech-Barton manor by King Richard I. and confirmed by King John, King Henry IV. and King Henry VI. \*”  
P. 288.

A work more acceptable than this promises to be to all lovers of topography, can hardly be imagined, particularly when it is considered that many of the county histories are so rare, and of such extraordinary price, as to be within the attainment of a very few. This work will contain every thing that is valuable in each, and in all, and will comprise, within a very moderate expence, what can at present only be procured at a sum exceeding computation. The Authors have our sincere wishes for their success; we shall readily cheer them in their progress, and unfeignedly congratulate them, should we see the final and full accomplishment of their purpose.

ART. XII. *A Letter to a Country Gentleman on the Education of the Lower Orders, and on the best Means of attaining all that is practicable or desirable of that important Object. By John Weyland, Jun. Esq. Author of “ A short Inquiry into the Policy, Humanity, and past Effects of the Poor Laws,” &c. 8vo. 176 p. 4s. 6d. Hatchard. 1808.*

THAT a subject of primary importance to the interests of our country, and of mankind, should have been made, as he expresses it, “ an affair of party,” and that the discussions to which it has given rise should have been conducted with a view to victory over opponents rather than to practical utility, is justly lamented by this author, in a sensible preface. By this observation respecting others, a pledge of his own impartiality is given; from which, throughout this tract, he does not appear to deviate; and the judgment displayed in

• “ This is recorded, though rather obscurely, in the following rude verses on his grave-stone :—

‘ A patterne for townesmen whom we may enroll,  
‘ For at his own charge the town he freed from toll.’

his remarks on the plan of education suggested by other writers, as well as in the detail of his own, renders this work, in our opinion, one of the most useful that have come within our observation, on the interesting topic to which it relates.

The two opposite opinions respecting the education of the poor are first stated by this author, and both equally condemned. "Enthusiasm," he observes, "declares, that the human mind can *in no situation* be enlightened too far; while prejudice as loudly asserts, that those who are born to manual labour, require no *mental* cultivation at all." The truth and sound policy of the question, says the author, "lie wide of the opinion of both parties:" an assertion which, in our opinion, is shown in this letter to be at least well worthy of attention.

The author then enquires, "What is the proper object in the education of the Poor?" This he well determines to be, "the communication of moral and religious instruction;" which, in his judgment, is the one thing needful. He shows this to be "the sole end and object of their education, as far as the public is concerned; since it is alone sufficient to secure their welfare here and hereafter."

"In search of the means of doing this, it is (he observes) incumbent upon the state to exercise its prudence in repressing the zeal of well-meaning individuals, hastily recommending doubtful systems for adoption." For this reason he disapproves of the plans lately proposed for the education of the poor, and particularly of the attempt to introduce "the Madras system" (that of Dr. Bell), conducted by salaried masters, into general operation in our country villages, or indeed into any other situations, at the public expence. That such an application of the system would paralyze all exertion in the teachers, is strongly argued by the author; and even when the benevolent superintendence of individuals might prevent such relaxation, he doubts whether some parts of it are not "calculated to teach what would be prejudicial to the scholars, to the neglect of more useful knowledge, and to impart a greater portion of instruction at the public expence, than the public, in justice, should be bound to bear." This expence, he thinks, "would much exceed what will be ultimately necessary to procure all that is attainable of the just object in view." This train of reasoning is pursued to a greater length, and with more variety of arguments than our limits will permit us to detail. The continued superintendence of enlightened individuals (which can seldom be obtained) is concluded to be absolutely necessary

cessary to the success of the Madras system, and more particularly for obviating what appears to be the author's most serious objection, namely, the danger, under such a scheme, that while the more mechanical parts of education are so emulously cultivated, the higher interests of morality and religion should be neglected.

But, should such a system be capable of being brought into universal operation, and religious and moral instruction be duly secured, the author still questions "whether it would not produce such a general diffusion of the knowledge of writing and arithmetic, as would have an evil tendency on the virtue and happiness of the lower orders, by giving them the possession of qualities higher than they can find the means of exercising honestly." Many more persons, he apprehends, would acquire a knowledge of writing and arithmetic, if not higher talents, than could find opportunity of profiting by them in the fair callings of industry. To prove this point, he cites two passages from the work of Dr. Bell, the ingenious and worthy founder of the system; in the first of which that gentleman has shown the wonderfully rapid progress made in several branches of knowledge at very early ages, under his system; and, in the other, he earnestly recommends that the children of the poor should not be educated in an expensive manner, or even taught to write or to cypher; representing that parents will always be found to educate children enough to fill the stations which require higher qualifications; and that there is a risk of elevating by an indiscriminate education, the minds of those doomed to daily labour, above their condition, and thereby rendering them discontented and unhappy in their lot. These passages, the author thinks, are in contradiction to each other; and he cannot agree to the method by which this contradiction is attempted to be reconciled, namely, that "two half hours in the day, in which two lessons must be well learned and read," are to suffice "for instructing the youth of the lower orders in the elements of reading and the principles of religion;" and that "the rest of the day spent in school may be given to manual labour. In this way" (Dr. Bell has asserted) "the children of the labouring poor may be made to defray the expence of their own education."

To this the present Author objects, that it would be turning parochial schools into commercial speculations, carried on by a deputy of the public, who must usually be perfectly ignorant of all commercial knowledge; and the main object, education, would become dependent upon a very un-



certain contingency. This objection is pressed with considerable force. It is followed by others equally, if not more important, particularly that, at those very tender ages, a handicraft employment during the whole day, with the exception of only one hour, would probably, in a great degree, unfit children for the more robust pursuits of life; and also, that such short periods of instruction, followed by long intervals of active mechanical employment, could not leave a permanent impression on the infant mind.

The author then argues, at considerable length, to prove that a more general diffusion of writing and arithmetic would not have a beneficial effect on the virtue and happiness of the lower orders of the people. More than a sufficient number of writers and arithmeticians are, he thinks, already brought up for the business of society, and for carrying on the honest pursuits of industry; and it seems to him certain that, in the case of any great increase of those talents, they must either lie useless, or be dishonestly employed. Some striking circumstances are mentioned, to illustrate and enforce this proposition, and the arguments by which the contrary opinion is supported, are ably answered. The author, however, repeats, that he only objects to writing and arithmetic as forming *a part of the public instruction* of the lower orders. Nothing, he declares, can be further from his thoughts than the idea of placing any obstacle in the way of parents, who, by their own industry, or the charitable assistance of others, can make these additions to the education of their children.

We will not attempt to follow this author through all his more minute, though useful, observations respecting the size required for the school-room in a country village, and the number of scholars likely to attend within a given distance, or his calculations of the expence which would be incurred by a school on each of the different plans suggested. With regard to the Madras system (as the method of Dr. Bell is termed) he candidly admits it to be "admirably calculated to be of service in all cases when it is wished to impart a superior degree of education in a short space of time, and when a competent number of pupils requiring such education can be collected together. It may therefore (he adds) be well suited to the purpose of the middle ranks of life in large towns, where employment in professions that require knowledge may be had at an early period of life."

To one practice, however, in that system, he decidedly objects, namely, that of trying boys, for the offences they commit, by a jury of their school-fellows. To this office

office he deems them incompetent on several accounts; and thinks such a mode of trial must lead to indiscriminate punishment; as the offence only will be regarded, and not the character and temper of the offender; a distinction which, in schools, is essentially necessary. Still less does he approve the practice of encouraging boys to become accusers of each other, by noting down the offences of their school-fellows in what is called "a black book." This, he thinks, may become an instrument of great injustice, considering how often parties exist in schools, and "that the wish of the boys to show their importance may lead to trivial accusations, exhibiting the most unequivocal symptoms of tale-bearing." Even if the principle of this practice were just, the author inclines, upon strong grounds, to doubt whether it could be applied to the lowest orders of the people. In objecting, however, to the Madras system, as applicable to parochial schools, this writer does ample justice to the good intentions, the zeal, assiduity, and perseverance of Dr. Bell, its original founder.

After some observations on the state of education in Scotland, the author proceeds to a most material consideration, namely, whether the youth partaking the benefits of such public schools as are proposed to be established, should be brought up as members of the established church? In discussing this question, he repels the unjust and senseless (we had almost said malignant) charge of bigotry, and a spirit of proselytism, brought against those who maintain the affirmative opinion. He also refutes the unqualified assertion, that in all cases, the religion of the majority, whatever it may be, or however acquired, should be the religion of the state.

"The established opinions" (of the Church of England) "are," he observes, "founded upon the reasonings of the most learned men, with this advantage, that a dispassionate search into the Scriptures, gives the solution, sanctioned with a certainty not to be had in any other science. Upon such a search, carried on by the most enlightened and impartial men, are the tenets of the Church of England established. It is not bigotry then to adhere to that church, and to use every exertion in forwarding its true interests, even though it should happen to be in a minority; but it is rank and undeniable bigotry, obstinately to adhere to peculiar forms and tenets, against the opinion of the best informed and most enlightened portion of mankind, drawn from the Scriptures, even supposing such tenets to be sanctioned by a majority of the ignorant and unenlightened." P. 96.

But granting, for argument's sake, the whole theory, the author insists, that

“ The Protestant religion having been established in England, according to a form and discipline, which are thought to be peculiarly calculated to attain the true ends of all religion, and its existence being now interwoven with the political welfare of the state” (as he shows more at large), “ if the religion of the majority should be established, it must be politically, as well as morally, advantageous to England, that the majority should be brought up in the established religion; otherwise, continual revolutions in the church establishment, and consequent convulsions in the state, must be the inevitable consequence.”

He instances the present state of Ireland as a lamentable instance of the consequences resulting from a contrary system.

We are concerned that our limits will not permit us to enlarge still more on this portion of the work before us; as it contains many judicious remarks, and (to us) convincing arguments in favour of the opinion which it inculcates, and in answer to those who would either wholly exclude religious instruction from the education of the poor, or suffer them to be brought up, though at the public expence, in principles hostile to the established religion of their country.

Several just and important observations follow, upon the duties which the legislature has to perform, in order “ to give effect to a system of religious instruction.” The author, in particular, recommends the correction of an evil to which he had alluded in a former publication, namely, “ the unequal supply of the clerical functions, in proportion to the demand arising from the increased population of England.” He also suggests, upon the same grounds as have been taken by other respectable writers, a revision of the Toleration Act of 1st William and Mary (c. IV.) which enables the most ignorant mechanic, without any examination as to his ability, and with scarcely any security as to his doctrine, to establish himself, wherever an overflowing population and extraordinary ignorance promise a harvest; while a clergyman of the establishment cannot perform any function of his sacred office, without the special permission of the diocesan, the patron, and the incumbent. The remedy, which he proposes for this evil, by restricting the number of dissenting ministers to that of the congregations, by requiring a previous examination of the candidates, and by taking away all *temporal* inducements arising from their exemption from troublesome offices not incompatible with their

their spiritual avocations, appears to us to be perfectly reasonable and just.

Having thus endeavoured to give some outline of the author's opinions and arguments, we now come to the plan which he suggests, and which is to the following effect :

“ Whenever two or more respectable housekeepers, or the resident minister of the parish *alone*, will declare their intention of occasionally superintending the school, and will present to two or more justices, at their petty sessions, a person properly qualified as a parish school-master, or mistress, and such person will enter into a bond, that he or she shall instruct the children placed under their care, *exclusively*, in reading, and the practice of it on books to be stated, and in religious knowledge, according to the tenets of the established church, *during the period the public partakes in the expence of their education*; the justices should immediately appoint such person to the office, provided the number of public schools, already existing in that neighbourhood, do not exceed one male and one female school to every eighty families, or one to every tract of country of the diameter of two miles \*. In towns or very populous villages, where numbers might attend in the same room, a male and female school might be allowed for every two hundred families. The justices should likewise state, in such appointment, the sum per week †, which they consider as a fair remuneration for each child, in the parish or place where the school is established; which sum shall include every expence, and which they should have power to alter from time to time. Returns of these appointments and alterations, and of the schools in each parish, should be made to the quarter sessions twice in the year. The persons who present the master or mistress, should be called guardians of the school, which ought to be at all times open to them, and for which, with the consent of the minister and justices, they should be entitled to

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“ \* Of course this does not mean to include schools supported by individuals, or by endowment, which are in all cases preferable to those paid by the public. One of the merits of the plan detailed in the text is, that in the few cases where enough of the former existed for the instruction of the neighbourhood, and their patrons should choose to continue them, no application could be made for the erection of the latter; because the master would not have the prospect of sufficient custom to remunerate him for his trouble.

“ † It should be less in towns than in the country, in consequence of the greater possibility of collecting large numbers into one school. Sixpence a week per head would be amply sufficient in most country villages in the south of England.

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frame rules and regulations, not inconsistent with the Act of Parliament. Female schools should of course be superintended by females, and the common occupations of women of the lower orders taught there. Every day-labourer, having more than two children, should be entitled to send such of them, as are under fourteen years of age, to the parochial school, upon paying one fourth of the weekly sum per head; the children to continue there upon these terms for the space of two years, between the ages of seven and fourteen: such two years of instruction not to be extended, except from sickness or other just cause, through a longer period than three years, from the child's first entrance to its final departure from the school; and the attendance at one period, with the exception of holidays, never to be for a shorter term than half a year. A day-labourer having no more than two children, might send them in like manner, upon payment of one half of the school expenses. The remaining three fourths of the expense in the former case, and half in the latter, should be paid out of the poor's rates; but the fatherless and parish children should be educated altogether at the public expense. In the case of a man's being obliged to have recourse to parish relief, through misfortune or the magnitude of his family, his share of payment for the instruction of his children should be strictly considered as a necessary outgoing, upon proof of its being so expended." P. 137.

We need not pursue the author through all the details of this plan, nor enumerate the objections to its adoption, which he anticipates, and, generally with success, endeavours to obviate. Upon the whole, it appears to us one of the most temperate and judicious proposals which we have seen for a reform, or rather a more general extension of education, as applied to the lower orders of society; more safe in its application, as well as more beneficial in its probable effects, than most of the specious schemes of reformers; which (to borrow an expression from Dr. Johnson) "have been heard, applauded, and forgotten."

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ART. XIII. *Parliamentary Logick: to which are subsined two Speeches, delivered in the House of Commons of Ireland, and other Pieces. By the Right Hon. William Gerard Hamilton. With an Appendix, containing Considerations on the Corn Laws, by Samuel Johnson, LL.D. never before printed. Crown 8vo. 253 p. 8s. Payne. 1808.*

THERE is much in this little volume to attract the attention of a great part at least of the public. The name of Mr.

Mr. Hamilton, familiarly called *single-speech*, from the extraordinary celebrity of his first parliamentary oration, though he was not afterwards quite silent, has long been held in estimation. He was the person to whom the famous Letters of Junius were, perhaps, the most confidently attributed, and for the longest time; a circumstance which, in itself, marks very strongly the general opinion of his abilities. The collecting therefore of such productions of this gentleman as could be rescued from destruction, is a service which many persons will feel as acceptable; and it is rendered the more so by a biographical preface, well drawn up and well written, which is attributed, we understand, to the pen of Mr. Malone.

The subject of this biography, Mr. Hamilton, was born, it appears, in Lincoln's Inn, on Jan. 28, 1729; was educated at Winchester School, and Oriel College, Oxford; and after having been in various public offices, and for many years in Parliament, died in July, 1796. This brief outline will be found filled up, in a very satisfactory manner, in the preface from which it was taken.

The author of the preface does not accede to the idea that Mr. Hamilton was the writer of the Letters signed Junius; and, indeed, if Mr. Malone be really the author of it, we know already, from his *Life of Dryden*, that his opinion is very decided in favour of Mr. Samuel Dyer, another member of Johnson's literary club. As this is a topic on which the public still feels a strong interest, we shall copy from the preface the words of the author relating to it.

“ In the earlier part of this interval, (from January 1769, to January 1772,) some persons, unwilling to believe that he was wholly idle, have supposed him to have been the author of the celebrated Letters of JUNIUS; an opinion which it may be safely asserted, never could be entertained for a moment by any competent judge, who was personally and intimately acquainted with Mr. Hamilton.—On this subject it is not necessary to be diffuse. It is manifest that the writer of JUNIUS was a warm partisan, strongly attached to some one of the various parties subsisting at the time when he wrote, probably to that of the Marquis of Rockingham; notwithstanding its being thrown out by way of blind, in one of those papers, that the administration of that Nobleman ‘dissolved in its own weakness\*.’ Now (not to

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“ \* The precise words are,—Apparently united with Mr. Grenville, you waited until Lord Rockingham's feeble administration should dissolve in its own weakness.” Letter to his Grace

to insist on his own solemn asseveration near the time of his death, that he was not the author of JUNIUS \*,) Mr. Hamilton was so far from being an ardent party-man, that during the long period above mentioned, he never closely connected himself with any party whatsoever. If indeed Richard Earl Temple had ever attained the situation of First Lord of the Treasury, by the favour of that Nobleman he would probably have filled the office of Chancellor of the Exchequer; but this single circumstance is surely not a sufficient ground to denominate him a party-man. Notwithstanding his extreme love of political discussion, he never, it is believed, was heard to speak of any administration or any opposition with vehemence either of censure or of praise; a character so opposite to the fervent and sometimes coarse acrimony of JUNIUS, that this consideration alone is sufficient to settle the point, so far as relates to our author, for ever.

“ Many other circumstances will occur to those who were personally acquainted with Mr. Hamilton, which are utterly incompatible with his being the author of that work. On the question,—who *was* the author,—he was as free to talk as any other person, and often did express his opinion concerning it to the writer of this short memoir; an opinion nearly coinciding

Grace the Duke of Bedford, 17 September, 1769.—These words, it is believed, have been erroneously supposed to contain a personal reflection on Lord Rockingham himself; but the meaning seems to be, that Lord Rockingham's administration was not sufficiently strong in parliamentary interest and connexions, or in the favour and confidence of the King, to retain its power.—That imbecility was not intended to be imputed to Lord Rockingham himself, is manifest from the author's having elsewhere spoken of that Nobleman with admiration and respect. See his Letter to the Duke of Grafton, 8 July, 1769: ‘ But there were certain services to be performed for the Favourite's security, or to gratify his resentment, which your predecessors in office had the wisdom or the virtue not to undertake. The moment that refractory spirit was discovered, their disgrace was determined. Lord Chatham, Mr. Grenville, and Lord ROCKINGHAM, have successively had the honour to be dismissed for preferring their duty, as servants of the publick, to those compliances which were expected from their station.’—Again, *ibid.*: ‘ Lord Bute found no resource of dependence or security in the proud, imposing, superiority of Lord Chatham's abilities, the shrewd inflexible judgment of Mr. Grenville, nor in the *mild and determined integrity* of Lord ROCKINGHAM.’ ”

“ \* It has been said that he at the same time declared that he *knew* who was the author; but unquestionably he never made any such declaration.

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with that of those persons who appear to have had the best means of information on the subject. — In a conversation on this much-agitated point, he once said to an intimate friend, in a tone between seriousness and pleasantry, — ‘ You know, H\*\*\*\*\*n, I could have written better papers than those of JUNIUS :’ and so the gentleman whom he addressed, who was himself distinguished for his rhetorical powers, and a very competent judge, as well as many other persons, thought.

“ It may be added, that his style of composition was entirely different from that of this writer ; as may eminently appear from the answer to the Address of the Irish House of Commons, which he drew up for Lord Halifax, in 1762 ; a short composition indeed, but in elegance, and felicity of expression, surpassed by few pieces of the same length in our language : — \*

“ That he had none of that minute and *commissarial* knowledge of petty military matters, which is displayed in some of the earlier papers of JUNIUS : —

“ That he never would have advanced any questionable legal doctrine, as Junius has done ; for delighting in such disquisitions, he would have made himself perfectly master of the subject on which he was to write, by his own investigation, or by the aid of those high characters in the law department with whom he lived in great intimacy ; whose opinions he might without any danger of detection have elicited in conversation, the points to which I allude being then topics of ordinary and frequent discussion : —

“ That, having been educated at the University of Oxford, he never would have used the term COLLEGIAN, for an academic or gownsmen : —

“ That he never would have spoken of the *merit* of Oliver Cromwell in conducting Charles the First to the block ; nor would he ever have denominated the brutal President of the illegal and sanguinary Court by which that Monarch was murdered, — ‘ the ACCOMPLISHED Bradshaw.’ — (This observation may also serve clearly to shew, that another great orator and statesman, whose transcendent talents were equal to much higher productions, but who was no favourer of regicides, was not himself the author of these Letters ; however they may have emanated from his school, or may have been occasionally decorated, without his knowledge or any communication *for that purpose*, by some of those images and illustrations with which his mind was so abundantly stored, that they overflowed even in his common conversation.)

“ And finally it may be observed, that the figures and allusions of JUNIUS are often of so different a race from those which our author would have used, that he never spoke of some of

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\* See p. 197 of this volume.

them without the strongest disapprobation ; and particularly when a friend, for the purpose of drawing him out, affected to think him the writer of these papers ; and, bantering him on the subject, taxed him with that passage in which a Nobleman, then in a high office, is said to have ‘ travelled through every sign in the political Zodiac, from the SCORPION, in which he *slung* Lord Chatham, to the hopes of a VIRGIN,’ &c.—as if this imagery were much in his style,—Mr. Hamilton with great vehemence exclaimed, ‘ Had I written such a sentence as that, I should have thought I had forfeited all pretensions to good taste in composition for ever.’ P. xxviii.

Other circumstances are urged by the preface-writer, but these are the most important. The Parliamentary Logic of Mr. Hamilton is certainly a curious production. It should rather, we think, have been termed Parliamentary Maxims, for it has no systematical form, either relative to logic or any other science ; and has at least as much reference to rhetoric as to logic ; we should rather perhaps say much more.

It will be found, undoubtedly, by persons who regard the work in a moral view, to dwell in general rather upon the expediency than the propriety of the conduct to be observed ; but it cannot fail to be considered as an object of very reasonable curiosity, to see the observations which were made by so very experienced a senator on the practices and the temper of parliaments. We can give only a short specimen ; but this we think will excite in many readers a desire to see more of it.

“ Consider how you may give the air of an answer, to what you have premeditated. If this be done at the beginning of your speech, you may soon fall naturally into what you have before thought of.

“ No subject is so unpopular, that upon a careful review you may not find a popular ground to put it upon.

“ Arrange and collect the number of things you hear said upon any subject, out of doors :—they will most of them be infallibly said in debate. Improve those that are for you, and prepare answers to those that are against you.

“ As there is always a point of light in which a subject may be put to advantage, so there is always another point of light in which it may be shewn differently.

“ Take down the heads of all the weak things said in debate, and give answers to them ; and let the strong things look after themselves.

“ Manage to bring your principal argument or arguments into view as often as you can directly and obliquely.

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“ If you find ridicule used in order to confound, say you will separate the ridicule and the argument, and do so : by this, they will both appear trifling.

“ If a good opportunity offers, shew how all those who say one thing, would say another in different situations, and represent their different characters and manners of speaking.

“ It often happens that a subject frivolous in itself accidentally gives rise to a very serious debate. It has a good effect to apply all the calamities foretold on the serious and incidental debate to the original and trifling one.

“ It often happens that a trifling question is supported on principles very alarming.

“ Most propositions fail in the minor, when argument comes to be particular. That is the best link at which you may evade, and it is likewise the true place for shewing ability.

“ When the question is against you, you venture less by answering the weak inconclusive things said by others, than by advancing any thing of your own.

“ If you cannot perplex the argument at the outset, contrive to change the question by introducing something that is similar to it, in the progress.

“ Review the arguments for and against the question in this light : there are some on each side both good and bad ; select these, the one to be used, the other to be answered.

“ As a plan for a reply, abuse and undervalue (but with a degree of caution) something which you are sure will be taken notice of, and which you will be prepared to defend.

“ Watch the variety and different metaphors which people sometimes use ; they may be made very ridiculous, and you will know those who are the most apt to speak in this stile.

“ There are seven adjuncts, popularly called circumstances : QUI, QUID, UBI, QUIBUS AUXILIIS, CUR, QUOMODO, QUANDO \*.

“ Consider, if a word has not different significations, and if you may not use it advantageously, sometimes in one sense and sometimes in another ; and watch this artifice in others.

“ To define, is to state the several simple ideas of which a compound idea consists, in order to explain it. To make a definition state what the thing defined has in common with other things, and what it has peculiar to itself.

“ It may be often material in argument, to consider if a word may not have one meaning annexed to it in the common usage of the language, and another special sense in which it is used by a particular author upon a particular occasion, or in a particular discourse.

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\* From an old technical verse. *Rev.*

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“ Another idea of a definition is, an enumeration of the principal attributes of a thing: in this you may enumerate those which answer your purpose, and suppress those which do not.

“ The two common defects of a definition are, that it does not take in the whole, or that it is not peculiar to the thing defined;—*neque omni, neque soli*.

“ A philosopher defines dryly, by genus and difference; an orator's definition is rather a description. Of these there are five sorts: the first, that drawn from the parts of which a thing consists; the second, from the effects it produces; the third, from shewing what a thing is not; the fourth, from its adjuncts; the fifth, from similes and metaphors.

“ It is an artifice to be used, (but if used by others to be detected,) to begin some personality, or to throw in something that may bring on a personal altercation, and draw off the attention of the House from the main point.

“ It seldom happens but that on questions stated to be the most serious and affecting, some one talks so very ludicrously as to shew they \* do not think it of any consequence at all.

“ Every diffuse and complicated question may be examined on different principles and by different methods; and truth may be found one way, that may not be attained by the other.

“ In the support of every principle and every measure, there will be some excellencies and some defects; and their comparative merit, not their perfection, is the real question.

“ When your arguments grow numerous, it will be particularly necessary, and even when they are not, it may be useful, to see what are general reflections, that may be premised as affecting the whole question, and what are particular and appropriated to a part.

“ Let your state of facts be elegant and simple, and your reasoning upon them be strong and forcible.

“ When you are charged with stating a thing too strongly, or if it be premised that it is to be hoped you will not state it so and so, then state your idea of the manner in which you suppose they wish you to state it: this being overdone will have a very ludicrous effect.

“ Never let a thing rest in generals, if you can possibly bring it home to particulars; and when you say a thing was done so and so, specify in what instances.

“ On any constitutional question, consult the Statute-Book in Charles the First's time, after the Restoration, after the Revo-

“ \* The author certainly should have written—‘ he does,’ &c. If so very acute and ingenious a man could fall into this kind of colloquial inaccuracy, can any one wonder that Shakspeare should be sometimes guilty of similar improprieties?”

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lution, and the settlement of the Crown in the time of Queen Anne; for there can scarce be any great question, on which there is not some law in one of these places.

“ Let what begins be introductory to what follows, and always make what follows enforce and illustrate what went before.

“ First an expression familiar and with periphrasis; then an elevated and a pointed one.

“ Ask yourself on all controverted questions, whether it is on the general principle or the particular distinction.

“ When you admire any thing yourself, or observe any thing to be admired by others, examine it thoroughly, and satisfy yourself what is the thing which occasions that admiration; whether in speaking, writing, behaviour, or conduct. It is the knowledge of the principle alone, that will enable you to imitate it truly.

“ For the principles and management of the passions, see *Aristotle's RHETORICK*.

A “ Eloquence depends upon conceiving in the mind, expressing in words, and *CONFORMING TO THE AUDITORY*; which last depends on the vast variety of times, of persons, of places, and of things.

“ Rhetorick is the power or faculty to consider in every subject what is therein contained proper to persuade.

“ Reason is to be convinced by three ways; the character of the speaker, the disposition of the hearer, and the mere force of demonstration.” P. 63.

The conclusion of this extract will show how unavoidably rhetoric was mixed with logic, in the contemplation of the writer. It will certainly be regretted, that the famous maiden speech of Mr. H., on which the highest encomiums were passed by Mr. H. Walpole and others (see p. xix.) has not been preserved. The speeches in the Irish Parliament, here printed, have merit, but by no means proportioned to those reports.

A few poetical specimens, subjoined, serve to show the classical elegance of Mr. Hamilton's mind, if no more. The *Considerations on Corn*, by Dr. Johnson, form a curious addition to his works, and strongly prove the wonderful acuteness and versatility of his extraordinary mind.

A very well engraved portrait of Mr. Hamilton is prefixed to this volume, which will certainly find a place in every gentleman's library.

ART. XIV. *Dialogues on Eloquence in general, particularly that Kind which is fit for the Pulpit, by M. Fenelon, late Archbishop of Cambray, with his Letter to the French Academy concerning Rhetoric, Poetry, History, &c. Translated from the French by W. Stevenson, M. A. A new Edition, revised and corrected, with additional Notes, by the Rev. James Creighton, B. A. Crown 8vo. 332 pp. 8s. Baynes. 1808.*

THIS is a new edition of an old translation of a very celebrated original. We are not strictly called upon, perhaps, to do more than express our opinion of the manner in which the last editor of the work appears to have acquitted himself, and to whom we need not scruple at once to give a large proportion of praise. Among the notes, none seem to be added but such as are properly select, very applicable, and very consistent with the sentiments of the amiable and truly elegant Author. The book is beautifully printed, and deserves a place in every classical library. As to the utility of such a work, we could scarcely express what we feel upon the subject; or how much we should wish to promote its circulation, for the improvement of the taste of the times, as well as for the vindication of ourselves, whose strictures upon many occasions, however just and unavoidable, are apt to be very ill received, and sometimes even with rudeness resented. A declamatory, affected, bombast style of writing, we can never consent to praise or approve; and yet how much of this kind of writing is daily obtruded upon the public, merely to dazzle, perplex, and confound the readers, and to excite undue notions of the author's talents and abilities. Even among those who should know better, we sometimes find too little regard paid to the chaste simplicity of writing, so much recommended in this elegant work. The illustrious Fenelon does not content himself with laying down, in a dry didactic manner, mere rules for good writing, but he expresses himself so feelingly upon the subject, that we may be certain we have the genuine and forcible dictates of his heart and soul. He seems to be in love with simplicity, and to abhor nothing so much as empty declamation, or want of perspicuity.

“Bright and over-wrought compositions,” says he, “dazzle and delude the fancy, but they have so fine an edge that they are quickly blunted. I value neither what is difficult, nor uncommon, nor wonderful: the simple, natural, easy beauty hits my taste. If the flowers we tread upon in a meadow be as pretty as those  
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those in the finest garden, I love them better. I do not grudge such enjoyments to any one. Beauty could lose none of its worth. Though it were common to all mankind, it would rather be the more excellent. Scarcity is a defect and a want in nature. I love a beauty so natural that it should not need the advantage of novelty to surprise me." P. 262.

And again—

"There is much gained by losing all superfluous ornaments, and confining ourselves to such beauties as are simple, easy, clear, and seemingly negligent. That which serves merely as an ornament is superfluous: lay it aside, there will be nothing wanting: vanity is the only sufferer by the loss. An author that has too much wit, and will always shew it, wearies and exhausts mine. I do not desire so very much. If he shewed less, he would give me time to breathe, and be far more agreeable. So many flashes dazzle me. I love a gentle light which refreshes my weak eyes, I prefer what is amiable to what is wonderful. I would have a man who makes me forget he is an author, and seems to converse with me upon the level." P. 259.

We cannot omit another passage to the same effect:—

"We ought never to run the hazard of ambiguity. I would even have Quintilian's rule \* generally observed, so as to avoid such expressions as the reader may indeed understand, but which he could not understand, if he did not supply something that they want. We should use a simple, exact, easy style, which lays every thing open to the reader, and even prevents his attention. When an author writes for the public, he should take all the pains imaginable, to prevent his readers having any. All the labour should be his own; and he should leave nothing but pleasure and instruction to his readers. They should never be put to the trouble of finding out his meaning. None but those who deal in riddles are allowed to puzzle people. Augustus would rather have frequent repetitions used, than that there should be the least degree of obscurity in a discourse. Indeed the first care of one who writes only to be understood, is to ease his readers by expressing himself clearly." P. 257.

These passages, it is true, are taken from the Author's letter to the Academy, and from that section in which he is treating of the French poetry; he is, however, quite as great an advocate for simplicity of style in the pulpit, and upon all other occasions,

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\* "Quare non ut intelligere possit, sed ne omnino non intelligere curandum." Institut. l. viii. c. 2.



We do not think ourselves called upon to go at large into the merits of the original work, and shall best satisfy our own feelings, by recommending the present publication to the perusal of all whom it may concern; that is, all who have occasion or inclination, from the pulpit, or the press, or otherwise, to deliver their sentiments in public; for this is of importance not to themselves only, but to those whom they are engaged, or whom they voluntarily undertake to instruct and enlighten. False taste we regard as a public misfortune, especially when those who offend against the purest principles of eloquence and rhetoric, obstinately persist in making their own judgment the sole criterion of propriety. Much more than this indeed is to be learnt from the works before us; but it would be presumption in us to recommend them to persons of good taste, and classical learning. To all such they must be already known, and probably without the medium of a translation. More elegant pieces of criticism, perhaps, do not exist in any language. In their present English dress, whatever they may owe either to the labours of Mr. Stevenson, or Mr. Creighton, they surely appear to great advantage. Both the spirit and elegance of the originals seem to be happily preserved, and the notes are certainly a valuable accompaniment.

## BRITISH CATALOGUE.

### POETRY.

ART. 15. *Poemata Selecta Italorum, qui sæculo decimo sexto Latine scripserunt, nonnullis adnotationibus illustrata.* 8vo. 398 pp. 10s. 6d. Oxon. Longman et Co., Londini. 1808.

Though we much approve the form and execution of this work, we cannot but complain of the very injudicious nature of its plan. Every Englishman who has any kind of collection of modern Latin Poetry, must infallibly possess Pope's "*Selecta Poemata Italorum*." Any new collection, therefore, ought completely to have avoided the ground pre-occupied by that. So very different has been the plan of this anonymous editor, that in the whole volume only sixty-nine poems, including epigrams and the shortest compositions, are here published, which were not already there: and two very long poems, the *Syphilis* of Fracastorius, and the *Poetics* of Vida are here repeated. What is to be done? To buy the same things twice over is not

desirable to a real scholar, who collects for reading's sake; and yet to deny himself, many that are here is painful. How easy would it have been, and how extremely proper, to have made this collection supplemental to that! The notes here subjoined, are indeed an acquisition, but they can only be a secondary consideration.

Thus have we three similar collections, all in great measure repeating each other. The "*Anthologia*, or *Selecta Poemata Italorum*" commonly, but falsely attributed to Bishop Atterbury; Pope's collection; and this. With respect to Pope's, though it contains much more than the *Anthologia*, yet there are ten Poems in the former which he did not repeat. Why, it is not easy to guess. The present volume is very neatly printed.

ART. 16. *The Georgics of Publius Virgilius Maro, translated into English Blank Verse. By James R. Deare, LL. B. Vicar of Buves, in the County of Suffolk, and Chaplain in Ordinary to his Majesty. Crown 8vo. 138 pp. 7s. Longman. 1808.*

Considerable is our regret, when we contemplate an ingenious man and a scholar employed in a superfluous and unprofitable task. That Mr. Deare deserves the above epithets, we see no reason to doubt, and his situations in life imply it; but that any ingenuity can give success to a new translation of the *Georgics*, in blank verse, is what we utterly despair to see. The original poem, the most correctly elegant composition, perhaps, existing in the world, is supported every where by the wonderful skill of the author in expression and versification; and the artifices, peculiar to his language, by which he has contrived to give dignity even to the lowest subjects. A very large part of Virgil's poem, indeed, is employed in ornamental digression, beyond the proportion observed in any other poem of a didactic nature\*: these parts, we admit, may be rendered in blank verse. But what is to be done with those parts, still necessary to be translated, which give mere precepts of husbandry, and rural arts? These must, of necessity, unless supported by some versification more artificial than our blank verse, fall into something very like prose.

We do not give a specimen of this translation, because we would not seem to insinuate, that Mr. D has not performed his task as well as the case would admit. We must, however, completely deny his position, that there has been a "general improvement in the language of English poetry, even since the date of Warton's translation." We are happy when, as in this poem, we do not see a deterioration. We shall only remark, that even in prose, it is no

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\* A mark of judgment strangely overlooked by every other didactic poet.

*Improvement* to use "avocation \*," as entirely synonymous with employment. It is merely a colloquial corruption, now growing too common.

ART. 17. *The Fall of Cambria, a Poem.* By Joseph Cottle, 12mo. 2 Vols. 14s. Longman. 1808.

Great indeed must be the opulence of a country, where such furniture as usually adorns only rooms of state is put into the parlour or kitchen. Such is our poetical opulence at present, that we are absolutely obliged to thrust into the common parlour of our Catalogue, an heroic poem of twenty-five books, not indeed called epic, but of epical form and construction. It may, however, admit of a doubt, whether a long composition, in measured prose, be not in itself a much worse thing, and less capable of being read, than any plain prose on whatever subject, either of amusement or instruction. If this be affirmed, as doubtless it will, the place of the *Fall of Cambria* will easily be assigned; and no injustice would be imputed to us for giving it, if we had a lower, even a lower room. The following, then, is such a specimen as may be found in every page of this publication:—

"Llewellyn rose, his cheek the crimson red,  
And thus replied: Father! I hear thy words,  
And wert thou not in priestly garments clad,  
And for thy character revered of all,  
These hands would shew thee the same way thou cam'st."

Vol. I. p. 25.

Or this prelate's answer:—

"The prelate thus replied:  
Hear me but patiently, my hairs are grey:  
Then I will speak of new tho' grievous things.  
Edward complains of thy oft-slighted words,  
And faithless oaths," &c.

P. 37.

That we have read through "*the Fall of Cambria*," we do not say, nor do we believe that any person ever will; but wherever we have looked we have seen only such stuff as this.

ART. 18. *Poems; consisting of Translations from the Greek, Latin, and Italian; with some Originals.* By Mrs. Ware, of Ware-hill, Herts. 12mo. 230 pp. 7s. Cadell and Co. 1809.

We have here a pleasing instance of a female mind employed, not merely in cultivating poetical talents, but in gaining liberal

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• See first line of the preface.

knowledge,

knowledge. Mrs. W. does not attempt to class herself with the deeply learned of her sex, but she seems, by her own efforts, to have acquired much more than is usually sought, or it is easy to obtain. A knowledge of Greek, Latin, and Italian, even though not profound, is creditable: it demonstrates an attachment to something better than frivolous pursuits, and a love of knowledge the more ardent, the fewer are the aids it has enjoyed. "As far as my knowledge of the dead languages extends," says this lady, "it has been acquired purely from private study, without instructor or assistant." As Mrs. Ware was, in her former marriage, united to a dean \*, we may presume that, from that connection, she imbibed at least the love of literature, which led her to embark in studies so repulsive to many females.

The first poem in this collection is a translation of the *Batrochomyomachia*. Mrs. W. probably did not know that the same task had been performed by Parnell, whose versification it was not easy for her to surpass. She has, however, surpassed him occasionally in correctness. Thus, in the invocation, Parnell has ventured an enormous hyperbole, not warranted by the original, in saying, that the wars of the giants did not produce "louder tumults" than those battles of frogs and mice. Mrs. W. says more exactly from the Greek, "apes of the giants, and of earth-born man;" though still something is wanting: for those earth-born men were in fact the giants themselves, the sons of the earth. Again, in the names, Mrs. W. correctly gives us *Phygnathus*, whereas Parnell has not scrupled to write *Phygnathus*.

The other translations are from Theocritus, Moschus, Anacreon; the Hymn to Health, by Ariphron, of Sicyon; the Latin, from Ovid and Horace; the Italian, from Ariosto and Guarini. These translations, which show at once a knowledge of the originals, skill in versification, and taste in selection, extend to page 171. The rest of the volume is filled with original poems, from which we shall select a short specimen, which proves the rectitude of the Author's mind,

"ON READING DOCTOR DARWIN'S POEM, CALLED,  
'THE TEMPLE OF NATURE.'

"Darwin, 'tis true, thy comprehensive mind  
All human knowledge in its range could find;  
But finite powers must fail, when search is made  
Where science proud denies its wonted aid.  
Then what avails imagination warm,  
To form conjectures, and mislead to harm?  
Creation's heights or depths alike defy  
Thy bold attempts, and curious scrutiny.

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\* Dr. Tarrant, dean of Peterborough.

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The glowing orbs in Heaven's unbounded space,  
 That countless move in their allotted place,  
 Elude thy numbers, which would proudly try  
 To calculate and scan immensity.  
 So, in minutest scenes, all vision fails;  
 Incipient life—creative wisdom veils.  
 Thy pride in human reason vainly sings,  
 So atoms roll, and life spontaneous springs;  
 And the cold form that earth to-day receives,  
 On insect wing to-morrow breathes, and lives.  
 Not so—misquoted Paul—thy purer eye  
 Pierc'd thro' the dark to immortality.  
 Search Nature still, O man, her truths explore,  
 Conscious of weakness—wonder, and adore."

The remaining poems evince good feelings, and a poetical mind.

ART. 19. *Marmion travestied; a Tale of modern Times.* By Peter Pry, Esq. 8vo. 9s. Tegg. 1809.

This is an elaborate, but by no means successful attempt, to turn the celebrated and popular poem of Marmion into ridicule. The personages introduced are those who have lately excited a considerable degree of the public attention, Mrs. Clark, Mr. Wardle, &c.; and the episodes founded on anecdotes, real or pretended, of the different dramatis personæ. To make such an attempt at all tolerable, requires no moderate proportion of wit and humour, continued even for a contracted interval, but to toil through three hundred pages of ribaldry and dulness, is too much for human patience. One thing we exceedingly regret, that as good paper, which we know to our cost, is of so enormous a price, so much of it should be so uselessly employed, as in this volume. It is really a pity, that paper of such a fabric, for it is excellent, should be doomed, alas! its inevitable fate, to envelope ounces of butter and pennyworths of bread.

ART. 20. *Metres, addressed to the Lovers of Truth, Nature, and Sentiment, by the Author of Sketches of Truth.* 12mo. Longman and Co. 3s. 1809.

" 'Tis often said, indeed the story's old,  
 And sure I am you'll think it quaintly told,  
 No Author yet did ever get  
 Or Critic's praise or Critic's smile,  
 Unless that he with flattery  
 Or gold did him beguile."

Such is the poetry which meets the eye in the first page of this book. It is not likely to offend many eyes; and as for ourselves, we shall only remark, that we are not likely to be deluded by the poetry

poetry of such a writer, and in his verses at least we find no gold.

ART. 21. *The Farm House, a Tale: With Amatory, Pastoral, Elegiac, and Miscellaneous Poems, Sonnets, &c.* By James Murray Lacey. 12mo. 6s. Vernor and Hood. 1809.

There are a number of elegant and pleasing poems in this volume, but the author would better have consulted his reputation if he had collected resolution to have made them more select. We are well aware, however, that to a young poet this is no easy task; some local circumstance or other intervenes to make every one of his poetical effusions of consequence in his esteem—the frown, the sigh, the smile, the tear, and, if cynical old Critics may venture to use the word, the kiss of his mistress, afford subjects to the Muse, each in their turn of inestimable value. It is fair to give a specimen.

“ TO AN EARLY BEE.

“ Wanderer, your early search is vain,  
Winter still shows his rugged form,  
Still his cold arm lays waste the plain,  
And hurls around the icy storm.

“ Return, oh wanderer, to thy cell,  
Still on thy treasur'd honey feast,  
For yet no blossom hangs its bell,  
Nor yet thy store can be increased.

“ Wait, wanderer, wait, and Spring's bright hour  
Shall soon assert its genial sway,  
Shall spread the plain with every flower,  
Shall fill with music every spray.

“ Then, little wanderer, thou mayst roam,  
And glean thy stores from every bloom,  
With honied treasures seek thy home,  
Nor dread the power of Winter's gloom.”

ART. 22. *The Last, a Satire, without Notes.* Bone and Hone. 2s. 6d. 1809.

Although it must be confessed, that the depravity of the age calls loudly for admonition, still we cannot applaud any work calculated to fix dishonourable stains on any part of the family of our august Monarch. We fear, moreover, that a more able satirist than the author of the work before us could hardly expect by his exertions alone to reform the vices upon which this publication animadverts.

## DRAMATIC.

ART. 23. *Pætus and Arria, A Tragedy; in Five Acts. To which is prefixed a Letter addressed to Thomas Sheridan, Esq. on the present State of the English Stage.* 8vo. 74 p. 2s. 6d. Lackington and Co. 1809.

The Letter prefixed to this Tragedy relates to its rejection by the managers of Drury-lane Theatre; and though the author admits the candour and liberality which he himself experienced in the mode of communicating that decision, he demurs (as might be expected) to the decision itself. The present degraded state of the drama he imputes more to the partial and excluding system adopted by the managers, than to the vitiated taste of their audiences. In our opinion the censure may be divided between them, in almost equal proportions. The complaint against the public taste, as encouraging mere show and pantomime, is at least as old as the days of Horace; and the apology for managers of theatres has been placed in its strongest light by Dr. Johnson, in his admirable address on the opening of Drury-lane Theatre in 1750.

“ The drama’s laws the drama’s patrons give :  
For they who live to please, must please to live :”

Undoubtedly, the public might easily compel the managers to furnish them with rational, if not new, dramatic amusements : But the public “ *bellua multorum est caput* ; and those who still frequent the play-houses, as a gratification to their minds (and not as a mere resource to idleness), may justly complain that, in the introduction of new performances, that which ought to be the first consideration, appears to be the last.

It is time, however, to advert to the Tragedy before us ; which, though certainly not distinguished by elegance of composition (and indeed frequently extravagant and sometimes prosaic in its language) might, we think, by a careful revision, have been adapted to the stage, and produced with good effect. The story of Pætus and Arria is so well known to most, or perhaps all, our readers, that it would be superfluous to repeat it. The only material deviation from history, which the present author has made, consists in representing the celebrated and infamous Messalina as in love with Pætus, and offering to save his life, nay, even to procure him the sovereignty, if he will abandon Arria, his beloved wife. The introduction of this circumstance we deem perfectly allowable; but it might, in our opinion, have been worked up with somewhat more dramatic interest and effect. In the last scene, the heroism of Arria is very well displayed by the author; though it is not possible to give to any translation of the memorable



memorable expression, *Pæte, non dolet*, the full force of the original. Upon the whole, though we think, that this Tragedy might have been rendered fit for the stage, yet it is necessary to say that the author must give more attention to the graces of composition, before his works can be read with pleasure.

ART. 24. *Bonifacio and Bridgetina; or, the Knight of the Hermitage: or the Windmill Turret; or the Spectre of the North-East Gallery, a new grand Comick, Tragick, Operatick, Pantomick, Melo-dramatick Extravaganza, altered from the French of M. Martainville, and adapted to the English Stage. By T. Dibdin, Author of about twenty Pieces enumerated in the Title-page. 8vo. - 49 pp. 2s. Barker. 1808.*

We did not attend the performance of this whimsical burlesque piece; but understand that it was not ill received. The title of it sufficiently shows its intention; which, is to ridicule the melo-dramas (as they are termed), and other extravagant dramas produced of late years; some of which appear, by the title-page, to be the productions of this same author.

Much of his ridicule is, however, directed against the successful entertainment of the Forty Thieves, one of the best, we think, of the pieces alluded to, and warranted, in some degree, by the popular tale from which it is derived.

Of the burlesque drama before us, the best that can be said is, that the author has "*out-Heroded Herod*," and contrived to be even more ludicrously extravagant than the absurd pieces which he exposes to ridicule. But, recollecting several of his own dramatic performances, we must warn him against depreciating wares in which he is so great a dealer.

*"Tua res agitur paries cum proximus ardet."*

## NOVELS.

ART. 25. *Euston, a Novel. 2 vols. 6s. Chapple. 1809.*

There is some ingenuity of contrivance in these volumes, and they are better written than most of the ephemeral productions of the kind. Euston's character is very well drawn and supported, and so is that of Matilda. The author, we trust, will be satisfied with this commendation; for we cannot praise him for any great originality of character, or variety of incident.

## POLITICS.

ART. 26. *Reflections upon the State and Conduct of Public Affairs at the Commencement of the Year 1809. By an Englishman*

*man of the old School.* 8vo. 62 pp. 2s. Cadell and Davies, 1809.

The school of party is certainly not a "new school;" and this Englishman, like many others, appears to have been well disciplined in that academy, although he takes pains to disclaim such an imputation. If, indeed, in his examination of public affairs, his censures had been tempered by candour, and his judgment directed by impartiality, we should have been far from entertaining such an opinion; although his sentiments might, in many respects, differ from our own. The reverse of this, we think, is the case.

He sets out with an assertion, which, in a certain sense, we readily admit; namely, that "no subject of inquiry is more rational or proper than the manner in which our public affairs are conducted, at the very moment in which our independence, and even existence, as a nation, are endangered by a confederacy, more formidable than any which is recorded in the history of any age or country."

An inquiry, indeed, pursued in such a manner as not to obstruct the necessary measures of government, and directed, *bonâ fide*, either to the imparting of material information to those who direct public measures, or impartially pointing out other persons more fit to guide the councils of the state, might, in the hands of an able and temperate writer, prove conducive to the public welfare. Let us see, in a few instances, whether such is the conduct of the writer before us:

He begins with an insinuation, which is not attempted to be supported, and which, we will venture to say, is incapable of support, that administration have shewn their *vigour* (as he sarcastically terms it) "in promoting the gains of *viñuallers* and contractors." We will not quarrel with these expressions, absurd as they are in the way in which they are applied, but we will challenge this writer to produce any instance of partial favour shown to contractors, in the victualling, or any other department, by the present administration.

He proceeds most impudently to characterize the expedition to Copenhagen as "the attack of an *ally*;" although it is notorious, that Denmark herself never pretended to that character, but constantly (and indeed in the very last instance) rejected our alliance, and acted, on all occasions, rather as the ally of France. The authority of Lord Howick's able letter to Mr. Rist will hardly be denied by this writer: to that letter we refer him for ample proofs of the partiality of the Danish court to our inveterate enemy. This writer too must be well apprised, that the seizure of the Danish fleet was not justified (as he pretends) by the bare *possibility* of its being employed against us, but by the moral *certainly* that such an event would take place.

In reasoning upon the conduct of the war, the Author also assumes some facts which he could not easily prove, omits many circumstances

circumstances which he must have known, and reasons upon events of which he cannot know all the causes and motives. It is equally uncandid and absurd to suppose, that the army which was sent from Sicily to Gibraltar, and afterwards to Gottenburgh, had no object in either of those destinations; although a change of circumstances, in both instances, prevented its being carried into effect. Nor is it fair to impute, without any proof, the misunderstanding, on the latter occasion, to any misconduct of the ministers. Most of his objections to the conduct of the war in Spain have been fully answered in Parliament. Some, however, are not without weight; but, judging from experience, we are far from thinking the cause of our allies would have been supported with greater, or even equal, energy by the late administration.

ART. 27. *Letters from a Member of Parliament, to his Friend in the Country. Letter I.* 8vo. 45 pp. 2s. 6d. Ridgway. 1809.

The apparent candour displayed, and the ability undoubtedly evinced by the author of this Letter, entitle his remarks to attention, although we do not think his representations, upon the whole, just, or his arguments conclusive.

He begins his statement with the assumption of a fact which we should not at any period have admitted, and which late events have completely disproved; namely, that the success of the enemy against our army in Spain, amounted, in effect, to a total subjugation of that kingdom. On the contrary; we conceive, that the diversion occasioned by our troops gave a most important respite to the southern part of the peninsula; and that this circumstance, together with the subsequent measure adopted by the French generals, of further dividing their forces, enabled the Spaniards to resume an offensive attitude, and to take advantage of the events that afterwards occurred in a different quarter of Europe.

Admitting however that our exertions in Spain had entirely failed, it would remain to be proved that they were as precipitate and ill-advised as this author represents them. It is indeed no difficult task for a writer sitting calmly at his desk to devise all the precautionary measures which are here very plausibly suggested; but a statesman, who has to act on a sudden emergency, and under new and trying circumstances, cannot always wait for, or obtain, the full information that might enable him to ensure success. If, under such circumstances (when not to act would be treason to his country and mankind) he follows his only guide, probability, if the means adopted are such as the occasion seems to point out, and as those who have the best opportunity of judging approve, he may surely be acquitted of temerity, although circumstances then unknown have disappointed his

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his hopes. Let these principles be applied to the events in Spain. Early in May, 1808, the Usurper had possessed himself of her capital, and of almost all the fortified places in that peninsula; his armies, amounting to not less than 100,000 disciplined troops, had been allowed, under the mask of friendship, to seize almost every position calculated to overawe the country. In less than two months one of the most considerable of these armies was captured, the remainder, baffled and diminished, were driven to a corner of the kingdom; and this chiefly by bodies of citizens tumultuously assembled, ill provided with arms, and almost destitute of leaders and of discipline. That, having obtained such advantages, with means apparently so inadequate, neither the lapse of several months, for acquiring discipline, nor the ample military supplies afforded by this kingdom, and the restoration of so many regular troops to the service of this country, would enable them to complete their task, or to form armies capable of bidding defiance to their foe, was not, we believe, anticipated by any man who had witnessed their early exertions and success. Nor does the principle, so much reprobated by this author, of "being guided in the direction of our exertions by the wishes of those in whose behalf they were to be employed," appear to us, with due qualifications, irrational or absurd; since no other persons, we conceive, could so well know their own wants, or form a judgment of their own situation. Nor can we admit that a British army of nearly 40,000 men, employed in a friendly country, with another country in its rear, of which we had the complete possession, and with large fleets on the coast, acting under the discretion of its own general, unfettered by any positive orders, can be said to have been rashly "committed to its fate."

The author, however, it must be admitted, reasons very speciously on the grounds which he assumes; namely, that our army in Spain was sent "to *act alone*, and to *be itself* the foundation on which, and on the fragments of a regular army, an undisciplined population was to build up a regular system."

Very different, we conceive, was the object in sending a portion of our army to the assistance of the Spanish nation. It was, in our opinion, designed merely as an auxiliary force, and calculated to inspire exertions already, to a great degree, efficacious, and to complete conquests which were more than half obtained.

We are far indeed from asserting, that every measure adopted on that occasion appears *now* to have been the best calculated to secure success; but we are convinced that (with the exception of determined party men) there is too much candour in this country to condemn ministers for judging on appearances, the fallacy of which (if they were fallacious) could not then be ascertained; and for hazarding something in a case where delay must have been fatal, and where success (in the degree in which it appeared probable)

probable) would have rescued a generous nation, and perhaps ultimately effected the deliverance of Europe.

We expect, with some degree of curiosity, the remaining Letters promised by this author. Subsequent events have indeed shown many of his statements to be gross exaggerations: they have shown that the army *then* in Spain, however well composed and ably commanded, was not, as the author asserts, “our last stay and hope;” they have shown that British troops, even inferior in number to those, may combat by the side of the Spanish Patriots, and defeat the powerful armies and able generals of France. Whether success will yet ultimately crown their exertions, is in the hands of Providence: but we deem it sufficiently evident, that the *minds* at least of the Spanish nation will never be subdued, and that the possession of that kingdom, if ever completely gained by the tyrant, will, by the desolation it will have experienced, and by the perpetual anxiety it will produce, lose, in his hands, more than half its value.

ART. 28. *Concerning the Relations of Great Britain, Spain, and Portugal, to each other, and to the common Enemy, at this Crisis, and specifically as affected by the Convention of Cintra; the Whole brought to the Test of those Principles by which alone the Independence and Freedom of Nations can be preserved or recovered. By William Wordsworth. 8vo. 216 pp. Longman and Co. 1809.*

In an advertisement to this work we are told, that it “originated in the opposition which was made by his Majesty’s Ministers to the expression, in public meetings and otherwise, of the opinions and feelings of the people concerning the Convention of Cintra.” Our opinion respecting that Convention has already been expressed. It is nearly the same, on the *political* part, with that which has been declared by the highest authority, and, on the *military* part, with that given by the Earl of Meira on the Court of Inquiry. Yet, whatever we might feel, or, as private individuals, express, we can never approve the proceedings of those who, before all the circumstances could be known, prejudged their fellow-subjects, on the eve of a judicial inquiry. The Author before us does not indeed appear to come within that censure, (having, as it appears, first published his sentiments after the inquiry had taken place) yet he argues in support of such prejudication on grounds which we deem fallacious. This subject, however, has been already so fully discussed, and has since been superseded by so many events of equal, if not superior, importance, that we must be excused from enlarging upon this part of his work. Its principal feature must, by every generous mind, be recognised with the warmest approbation. It is a noble and high-minded enthusiasm in the cause of the oppressed Spanish and Portuguese

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guise nations, with its natural attendant, an indignant disdain of the tyrant who endeavours to enslave them. These general sentiments entitle the Author to our sincere praise, although, in some particulars, his sentiments and our's very widely differ.

After a variety of remarks on the erroneous principles on which (in the Author's opinion) our support to the Spaniards has hitherto been afforded, he proposes two alternatives for our adoption; namely, that we should either put forth our whole strength as a military power, and make ourselves, for a time, upon Spanish ground, principals in the contest, or that we should direct our attention to giving support rather in *things* than in men. The former plan (for the execution of which he requires at least two hundred thousand men to be poured into the Peninsula) he considers as practicable, though requiring great sacrifices, and argues at some length, to show that the power of our adversary, if once successfully resisted, would soon be broken. "If this attempt," he adds, "be above the strain and temper of the country, there remains only a plan laid down upon the other principles; namely, service (as far as is required) in *things* rather than in men; that is, men being secondary to things." From a middle course, he thinks, no good is to be expected. Military stores and arms should be furnished with unfailing liberality. Troops also should be supplied, but they should act separately, taking strong positions upon the coast; and, above all, he recommends a floating army, keeping the enemy in constant uncertainty where he is to be attacked. Having stated these plans, the Author censures strongly the want of general and enlarged principles in the statesmen of the present age. We are willing to hope this opinion is carried too far. The rapid fluctuations of public events, and the uncommon difficulties in which the ministers of this country have been frequently placed, since the beginning of the French revolution, may account for many of those apparent inconsistencies which have been observed in the conduct of perhaps every administration. We, however, cordially join in the Author's hope and persuasion, that the tyrant of France will never succeed in completely subjugating the Spanish nation. Some of the principles upon which he founds this opinion are perhaps pushed to the extreme; but, without going so far in this respect, or reasoning wholly upon metaphysical grounds, we cannot but perceive, notwithstanding the errors, the weakness, and (in too many instances) the treachery of their leaders, a determined spirit in the people of Spain which probably will never be subdued.

Upon the whole, the generous spirit which this pamphlet breathes, and the knowledge of human nature, which, in many passages, it evinces, claim attention and applause; although the Author's enthusiasm is not, we think, void of extravagance, although his reasonings partake too much of refinement, and although his style, though it often interests by eloquence, as frequently fatigues by prolixity.

ART. 29. *A Letter from Mr. Whitbread to Lord Holland, on the present Situation of Spain.* Third Edition. 8vo. 14 pp. Ridgway. 1808.

We know not by what accident it has happened, that this Letter, which, though not very elaborate in itself, produced much discussion from those public writers who noticed it, did not come before us for an earlier examination. So many have been the changes in public affairs, and especially in those of Spain, since its first appearance, that we might now perhaps excuse ourselves from any remarks on its contents. Yet we cannot but give credit to the zeal of the Author for the cause of Spain, and of freedom; and to his candour and liberality in speaking of the measures adopted by an administration to which he was, on most other occasions, a determined opponent. The principal point, however, attempted to be inculcated in the Letter, is the propriety of attempting, notwithstanding the atrocious conduct of Buonaparte towards the king and people of Spain, again to negotiate a peace with that ambitious and insatiable tyrant. So attached is the honourable gentleman to this favourite scheme, that he recommends our gravely proposing a treaty on the basis of the restoration of Ferdinand VII. and the independence of his kingdoms. How such a proposal would have been met was plain, we think, at the time, and has since been fully proved, by the indignant rejection of our desire only to make the Spanish government a party to the negotiation proposed by our enemies.

The above is the substance of the Letter before us. We must, however, enter our decided protest against the Author's doctrine, that "we have never possessed the advantage of being right in the eyes of God and man from the commencement of the contest to the present hour;" a doctrine which condemns the Author's political friends almost equally with his adversaries, and which, we believe, no other man of political weight, talents, and integrity, has, for a long time, maintained.

## MILITARY.

ART. 30. *A Refutation of Pierre Franc M'Callum's Remarks on the Royal Military College; proving that Institution to be a most salutary, useful, and excellent Establishment, reflecting the greatest Honour on his Royal Highness the Duke of York. Dedicated to the Gentlemen Cadets of Great Marlow. By Lewis Theophilus Peithmann, Professor of the Royal Military College.* 8vo. 36 pp. 2s. Wyatt. 1809.

That the Military College at Marlow is "a salutary and useful establishment," and that the Remarks on it, by Mr. M'Callum, are founded in error, (if they have not some worse origin) we readily



dily admit ; but we cannot approve the flippant, and indeed abusive, style of defence adopted by this writer. It consists chiefly in bestowing upon his adversary opprobrious epithets, and even nick-names, and in flatly contradicting rather than distinctly and clearly disproving his assertions. The author is, we believe, a foreigner. It is right, therefore, to apprize him, that this is not the way in which men of education, or men of the world, conduct controversies in England. Mr. Pierre M'Callum (or *Peter Mac*, as he is sarcastically termed by this writer) may possibly deserve all the indignation and contempt with which he is treated in this pamphlet ; but scurrility should, at all events, be avoided on such occasions. The cause which is defended by such a weapon is always supposed (though sometimes unjustly) to have no better support.

### DIVINITY.

ART. 31. *A Sermon, preached at Truro, at the Primary Visitation of the Right Reverend the Bishop of Exeter, on the 1st of July, 1809. By the Rev. William Gregor, M. A. Rector of Creed.* 4to. pp. 22. 1s. 6d. Rivingtons.

This is a very impressive discourse. We have had occasion to notice, more than once, the Sermons of this gentleman, and to notice them with approbation. As the composition before us is of a piece with the following specimen, our readers must of necessity form a favourable opinion of the whole.

“ My reverend brethren ! much more is required of us, than mere abstinence from evil, or from the appearances of it. The work, which we have undertaken to finish, admits of no negative qualities. It is the momentous work, of saving our own souls and the souls of others. The offence, against which we are warned, is the being ashamed of Jesus Christ. But what is the positive duty of the Christian Minister ? Openly to confess Jesus Christ, to rejoice in him, and to glory in his cross. Certain allowances may, indeed, be made for times and persons, as to the mode in which Christian zeal is to be manifested. But the ‘ same mind ’ must be in us that was in the Apostles. Between false shame and sincerity, there is no middle point of indifference. So it is, also, with respect to the influence of our example and of our doctrine. We shall either guide, or we shall mislead ; we shall be respected, or we shall be despised. And how forcibly is our blessed Lord’s declaration verified in the person of the Christian Minister. ‘ He that is not with me, is against me.’ It is not sufficient, that we escape censure, we must be exemplary. We must not only preach with our lips, but in our lives !—‘ Woe to that man, by whom the offence cometh,’ is a short sentence of our Gospel, but what an

awful warning does it comprise! Every circumstance, incident to our profession, has a tendency to repress levity, and to give to our thoughts and our behaviour a cast of sobriety and seriousness. The retirement, in which we are usually placed, the sacred offices, in which we minister, and the scenes of sadness and solemnity, which we are called upon to witness, from the sick chamber to the grave, naturally lead our minds to the contemplation of a future state! We are the ministers of God's grace, to those who are just born into the world, and we are the ministers of consolation to our fellow mortals, that are about to leave it. We declare to the young, who are admitted into the Church of Christ, the conditions of their admission, that they 'shall not be ashamed to confess the Faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the Devil;' and in the real Christian, lying on the bed of death, we behold the triumph of Christ's faithful soldier! The cause, then, my reverend brethren! which we have undertaken, is a glorious cause. The Christian minister, who faithfully maintains his post, is a true patriot; he is the defender of his king and country; he promotes that, which can alone 'exalt a nation.' In his ministerial duties he will, therefore, display 'singleness of heart.' What he does he will do, 'as of God and in the sight of God.' The Gospel, which is committed to his trust, he will defend, with calm composure, and determined courage. To the temptations and levities of the world, he will oppose the steadfastness of a Christian's faith; and he will put to silence its scoffs and contumelies, by propriety and consistency of character and conduct; by dignity without pride, by zeal without enthusiasm! 'Who is sufficient for these things?' It is Jesus Christ, who strengtheneth us, by his Spirit. We have his recorded promise: 'Lo, I am with you alway even unto the end of the world.' "

We should observe, that this Sermon is published for the benefit of the Cornwall Infirmary.

ART. 32. *A Sermon preached at the Consecration of Christ's Church in Needwood, in the County of Stafford, on August 15, 1809, by the Rev. Thomas Gisborne, M. A. Published by particular Desire.* 8vo. 27 pp. 1s. Cadell and Davies.

It is a maxim, from which no departure should ever be made, that when steps are taken, tending to increase the utility and population of any district, they should be accompanied by efficient measures also to provide for divine worship. A very laudable example is set, in the instance before us, resulting from the pious care and attention of the person whose sermon is here announced.

On the passing of the act for inclosing the Forest of Needwood, containing upwards of 9400 acres, it became evident, says Mr. Gisborne, "that the new and progressively increasing population, which was to be anticipated from the culture of so large a track, would

labour under very serious difficulties, with respect to attendance on public worship and religious ordinances. The churches and chapels of ease in the circumjacent parishes, not only were inconveniently remote, but being already occupied and appropriated by the existing inhabitants of the villages and hamlets, held forth no accommodation to an accession of fresh settlers." P. 6. These circumstances being represented to his Majesty, and a fund for building a church provided, from the noble bequest of the late Isaac Hawkins, Esq. (of which Mr. Gisborne and Mr. Isaac Hawkins Browne were executors) a grant of 160 acres was easily obtained from the ready benevolence of his Majesty, and the facilities afforded by the proper ministers. In consequence of this, an act has been obtained for establishing the said church, defining its rights, and providing against all injury to the several circumjacent parishes, between which the district would otherwise have been divided.

The Sermon of Mr. Gisborne is on the subject of "believing with the heart and confessing with the mouth," (Rom. x. 10.) which naturally leads to the necessity and importance of public worship. The preacher, however, justly observes, that "no confession with the mouth can be profitable unto salvation, unless by the accompanying tenor of a holy life it proves itself to spring from the belief of the heart unto righteousness." It will not be doubted that the discourse is altogether forcible and appropriate. May doctrines equally sound and edifying be always preached at Christ's Church, in Needwood!

ART. 33. *Lectures on the Liturgy, delivered in the Parish Church of St. Antholin, Watling-street. By the Rev. Henry Draper, D.D.* 8vo. 574 pp. 10s. 6d. Williams and Smith.

These lectures were published at the request of the congregation, and cannot therefore have failed to make an impression very grateful to the mind of the Author, who appears to write with the most anxious desire of promoting the spiritual interests of those entrusted to his care. We do not wonder that those who heard them delivered from the pulpit should wish to have them to read more at leisure at their own houses, as a general explanation of our established forms of worship, in which persons of all ages have so near a concern. The Author's plan may be judged of from his own words. He tells us in his preface, that "his object was to shew, that the liturgy of our national church is both scriptural, and well adapted to the public worship of Almighty God." The various forms of prayers and praises it contains, are such as all true Christians may safely adopt. The former will assist them in presenting their supplications at the throne of grace, while the latter will provide them with suitable language for the expression of their gratitude to the Father of Mercies. In his illustration of these services, the Author has consulted few modern writers. He has endeavoured

endeavoured to give them that explication which, according to the best of his judgment, would have been currently received in the church during the times of Edward VI. and the illustrious Queen Elizabeth, whose reign has been correctly styled, 'the golden age of the church of England.' He has also been very studious of simplicity in speech and manner: his object was to reach the heart, not to entertain the ear, or amuse the imagination."

This sketch of the Author's intentions precludes us at once from giving any long account of his work. What is designed to reach the heart should not be taken to pieces, or exhibited in scraps, especially where the writer professedly treats of a subject so whole and entire as our national liturgy; for though indeed, the liturgy clearly consists of distinct parts, yet as Dr. Draper's lectures extend no further than to those services appointed for the morning and evening of every sabbath, they should be consulted as a general companion to the Common Prayer-book, in which respect we can safely recommend them as useful and intelligible. Continual reference is made to scripture, in support of our several forms, and this seems indeed to be almost the sole design of the Lectures, which do not therefore interfere with other works on the subject. It is not our wish invidiously to point out errors and blemishes in the style of a writer, who not only professes, but evidently appears to have higher views, than those of mere literary fame and credit. We shall only observe, that it is not altogether so correct as it might have been, nor is it in any part very nervous or animated.

The Sermons on the Litany are, upon the whole, the best in the book. There is no date to the work, but we believe it was printed and published last year.

ART. 34. *A Sermon, preached before the Rev. the Archdeacon, and Clergy of the Archdeaconry of Berks, at the Visitation holden at St. Helen's Church, Abingdon, on Wednesday, the 3d of May, 1809. By the Rev. Edward Barry, M. D. Rector of St. Mary's, Wallingford. Published at the Request of the Clergy. 4to. 26 pp. 1s. 6d. Rivingtons. 1809.*

In considering the nature of offences, from the text, Matth. xviii. 7. Dr. Barry chiefly confines his view, as most suited to the occasion of his discourse, to those offences which are *impediments*, or cause men to stumble, in their religious course; and here he particularly adverts to those anxious questions on the subject of irresistible grace, absolute predestination, &c. which for so many ages have agitated and divided the Christian church. Observing that these disputes still continue to distract us, he adverts to the sin of schism, so very opposite to that union which was so very strenuously recommended by our Saviour and his apostles. He parti-

cularly remarks upon the zeal and unfair arts of *proselytism*, by which, as he remarks in a note, his own parish has occasionally been assailed. To those who conscientiously and decently dissent from the established order of worship, he very fully allows that liberal toleration should be given; but he objects, as many others have objected, to the present mode of granting that toleration, and the consequent abuses of it; remarking very truly, that though "charity is a duty, *too much* confidence is a snare."

Having stated the evil, the preacher proceeds to exhort his brethren, as to the conduct required in them, which he describes as composed of moderation and firmness; and here, happening himself to be situated in the midst of "*wrangling sectaries*," he ventures to mention his own case, and his own example, as an encouragement to those who may be disposed to follow the same maxims. This part of the discourse, with its notes, contains some curious facts; and though it may have given offence to a few individuals, was not unsuited to the occasion, nor unworthy of the preacher. It states, with perfect truth, the happy effects of perseverance in a good cause; and the discourse concludes with pertinent and very forcible admonitions.

**ART. 35.** *The Gospel Doctrines of Baptism, Justification, and Sanctification briefly and soberly stated. A Sermon, preached before the University of Oxford, on Sunday, February 12th, 1809. By the Rev. John Morris, M. A. late Fellow of Queen's College, Assistant Minister of Curzon Chapel, May Fair, Westminster. London, Rivingtons; Oxford, Parker. 1s. 1809.*

We are informed in an advertisement prefixed to this Sermon, that "the Discourse here submitted to the public is an attempt briefly and clearly to point out the difference in some leading particulars between the more sober interpreters of the Church of England, and those amongst us, who, in the judgment of many, possess an exclusive claim to the title of Evangelical Ministers and True Churchmen." Feeling deeply impressed with the increase of Methodism, not only in the metropolis, but in every town and village of this country, and which has manifested itself by the building of chapels, and, as we regret to relate, in the foundation and institution of colleges, for the preparation of young men to fill their pulpits, most cordially do we bestow our thanks to that person who willingly steps forward as the champion of our established religion. May the endeavours of this zealous divine meet with their merited operation; may he succeed in leading many to a more rational understanding of those doctrines, and convince them that what is here pointed out as erroneous is really unsound and calculated to produce evil consequences.

## MISCELLANIES.

**ART. 36.** *Annals of Europe, exhibiting the Origin, Progress, Decline, and Fall, of every Kingdom and State, from the Dismemberment of the Roman Empire to the Peace of Tilsit in 1807. Comprehending a View of Italy and the Church, France, Germany, Great Britain, Ireland, Spain, Portugal, Holland, Sweden, Denmark, Poland, Russia, Prussia, Turkey; also an Account of the monastic Life, and a List of the Popes; and containing a Life of Napoleon Buonaparte, with Strictures on his Merit as a Soldier, a Sovereign, and a Man; to which are added, all the Treaties and Declarations concluded and issued by the Belligerent Powers. By James Ede. In 2 vols. 12mo. 14s. Geo. Richards. 1808.*

The space of history here viewed, compared with the size of the volumes, sufficiently proves how slight and superficial the narrative must be. But this is the age of abridgments, and every new form of such auxiliary works holds forth some peculiar attractions. That of the present work is the Life of Buonaparte, which others have attempted to give, but of which a really authentic account will not easily be obtained.

“Of Buonaparte,” says this author, “I have attempted a whole-length; how far I have succeeded is not for me to determine; yet his *features*, I am vain to suppose, are correct: *colouring* I do not understand, nor what is called *wonderful*—that which is doing is that which has been already done; but Buonaparte is neither an Alexander nor a Cæsar.” P. v.

“I am vain to suppose,” in this paragraph, is about equal to “I am bold to say;” both elliptical, and meaning I am bold enough to say—vain enough to suppose: but our language does not delight in such ellipses. The author’s sentiments about what he calls a *blameless corruption* (p. 26. vol. 1.) do not please us more than the above specimen of his style; but, *en revanche*, there is as an abstract of the history of the French Revolution, as well as the life of Buonaparte, which many persons will like to see.

**ART. 37.** *The History of the ancient Borough of Pontefract, containing an interesting Account of its Castle, and the three different Sieges it sustained during the Civil War: with Notes, and Pedigrees of some of the most distinguished Royalists and Parliamentarians; chiefly drawn from Manuscripts never before published. By B. Boothroyd. 8vo. 15s. Longman and Co. 1807.*

Our preceding volumes will bear sufficient testimony to the favourable reception we are ever inclined to give to these detached specimens of local topography and provincial history. This seems

seems entitled to peculiar approbation.. It is divided into two parts. The first is occupied by the general history of the place from the earliest period. This is detailed with precision and vigour, and the history of the sieges was perused by us with particular satisfaction. It demonstrates great diligence of research, and considerable powers of writing. The second part describes the more memorable antiquities, churches, hospitals, and charities of the place; and the whole is illustrated by suitable notes, apparently derived from the best sources. It is also exceedingly well printed, and the very numerous and respectable list of subscribers prefixed to the volume exhibits a sufficient test that the author was considered as fully adequate to his undertaking. The book seems to deserve some better embellishments than those which accompany it, and an index would certainly have increased its value to the subscribers. It is however a very meritorious publication of the kind."

**ART. 38.** *Beauties selected from the Writings of James Beattie, L. L. D. arranged in a perspicuous and pleasing Manner, under the following Heads: Poetical, Moral, Philosophical, Theological, Critical and Epistolary; to which are prefixed a Life of the Author, and an Account of his Writings, together with Notes on the first Book of the Minstrel.* By Thomas Gray, L. L. B. 12mo. 5s. 6d. Longman and Co. 1809.

This must be an acceptable little volume to the admirers of Dr. Beattie, and who does not admire him, and his poetry. in particular, the whole of which is here collected. A few notes to the Minstrel, communicated in the completest confidence of friendship, by the poet Gray; are also inserted, but these are neither numerous nor very important. We have several sketches of the life of Beattie, besides the elaborate narrative of Sir William Forbes. The best of these, we think, is that prefixed to a very pleasing edition of the Minstrel, by Mr. Alexander Chalmers; this, however, by Mr. Mudford, is very respectable. The extracts from the prose works are judiciously selected and not improperly arranged. We beg, however, to protest against the assumed commendation in the title page, which tells us, that they are "arranged in a perspicuous and pleasing manner." Whose remark is this? Does the editor say so of himself? If so, it is a culpable vanity; and if added by the publishers, it is an impertinent puff. It is for the purchaser and reader to determine what degree of praise is to be given to the arrangement or merit of a work to which the patronage of the public is solicited.

**ART. 39.** *Rudigar the Dane: a legendary Tale.* By Eaglesfield Smith, Esq. 47 pp. 2s. Johnson. 1809.

Much commendation may, with propriety, be bestowed on  
this



this entertaining tale; more would have been merited had the coarseness, so prominent in the following stanza, been omitted:

“ Death to the thought! what do I ask?  
 O God, O strike me dead!—  
 Shall Ella take me to his arms  
 From an incestuous bed?”

It is, however, supposed to be spoken in a frantic moment. Surely no one can think two shillings an extravagant price for so elegant a volume.

ART. 40. *The Elements of English Education, containing an Introduction to English Grammar; a concise English Grammar; a short System of Oratory; an abridged History of England; Outlines of Geography; a Miscellaneous Prose Selection, from approved Authors; a Miscellaneous Poetical Selection, from the best Authors, intended for the Improvement of Youth of both Sexes.* By John Brown, Master of an Academy, Kingston, Surrey. 348 pp. Crosby. 1809.

The author having found that many of the essentials of English education are scattered too far abroad to render the generality of youth that assistance which may be deemed necessary, undertook the publication of the above.

If good arrangement and system can promote the circulation of the work, we have no doubt that the meritorious endeavours of the author will meet with due encouragement.

The English Grammar contains the different sounds of the vowels and consonants, with their various combinations. The plan of question and answer is adopted.

Q. How many sounds has the vowel o?

A. Four. As follow; that is

ō	Short	} as in {	nūt, rōt; fōt, hot.
ō	Long		nōte, vōte; rope, pope.
o	Short and obscure equal to u		cōlour, comfort, work, woman.
ō	Long and equal to oo		mōve, lōse; prove, shoe.

An abridged History of England is subjoined, containing the names of the different kings and queens, with a chronological table of the most remarkable events. A various collection of maps is introduced, together with a geographical clock; and at the conclusion of the volume we are presented with prose and poetical selections. After mature deliberation, we have no hesitation in recommending it to schools and families.

**ART. 41.** *A Narrative of Circumstances attending the Retreat of the British Army under the Command of the late Lieut. Gen. Sir John Moore, K. B. with a concise Account of the memorable Battle of Corunna, the subsequent Embarkation of the Troops, and a few Remarks connected with the Subjects, in a Letter to the Right Hon. Lord Castlereagh, &c. &c. By H. Milburne, Member of the Royal College of Surgeons, late Surgeon in the Spanish Service.* 8vo. 3s. 6d. Egerton. 1809.

The author, in a manner very honourable to himself, volunteered his services as a surgeon in Spain, and the account here given is very perspicuous and satisfactory. We have had many others more circumstantially detailed, but this on its first appearance from such respectable authority must have been generally acceptable.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

*Exposition*, a Sermon preached in Holy Trinity Church, in Kingston upon Hull, on Tuesday, July 25, 1809, at the Primary Visitation of the Most Reverend Father in God, Edward, Lord Archbishop of York. By the Rev. J. H. Bromby, M. A. Vicar of the said Church. 2s. 6d.

*Sermons and Extracts.* By the Rev. Edmund Outram, D. D. Public Orator of the University of Cambridge. 8vo. 8s. 6d.

A Sermon, preached at the Consecration of Christ's Church, in Needwood, in the County of Stafford, on Aug. 15th, 1809. By the Rev. Thomas Gisborne, M. A. 1s.

Supplement to the Reply to the Right Rev. Dr. Milner's Observations: being an Answer to the general Vindication of a Catholic's Remarks upon the Bishop of Durham's Charge, as far as the same affects the Author. By the Rev. Thomas Le Mesurier, Rector of Newton Longville, in the County of Bucks, and late Fellow of New College, Oxford. 2s.

A Sermon, preached at Scarborough, at the Primary Visitation of the Most Rev. Edward, Lord Archbishop of York, July 28, 1809. By the Rev. Francis Wrangham, M. A. F. R. S. of Trinity College, Cambridge. 4to. 3s. 6d.

*Lectures upon our Lord's Sermon on the Mount.* By James Brewster, Minister at Craig. 8vo. 10s. 6d.

*Lectures on Scripture Prophecy.* By W. B. Collyer, D. D. 8vo. 12s.

A Sketch of the Ecclesiastical Establishment, in a Sermon preached in the Parish Church of Great Yarmouth, at the Visitation of the venerable Archdeacon Yonge. By the Rev. Henry Bathurst, L. L. B. 2s.

### HISTORY.

## HISTORY. TOPOGRAPHY.

A concise Statistical Account of the United States of America, shewing their Extent, Population, Revenue, Expenditure, Imports, Exports, &c. 2s.

A View of Spain, comprising a descriptive Itinerary of each Province, and a general Statistical Account of the Country, including its Population, Agriculture, Manufactures, Commerce, and Finances: its Government, Civil and Ecclesiastical Establishments: the State of the Arts, Sciences, and Literature: its Manners, Customs, Natural History, &c. By Alexander De Laborde. Translated from the French. 5 Vols. 8vo. 3l. 13s. 6d.

A History of Brecknockshire. By Theophilus Jones, Deputy Registrar of the Archdeaconry of Brecon, completed in 3 Vols. Royal 4to. 7l. 9s. 6d.

The Travels of Captains Lewis and Clarke, from St. Louis, by way of the Missouri and Columbia Rivers, to the Pacific Ocean: performed in the years 1804, 1805, and 1806. By order of the Government of the United States. 8vo. 9s.

The History of Ireland, from its Invasion by Henry II. to its Union with Great Britain: dedicated, by Permission, to his Royal Highness the Prince of Wales. By Francis Plowden, Esq. 2 Vols. 8vo. 1l. 4s.

A Dane's Excursions in Britain. By Mr. Anderson. 2 Vols. small 8vo. 12s.

## ARCHITECTURE.

A Treatise on the Properties of Arches and their Abutment Piers; containing Propositions for describing geometrically the Catenaria, and the Extradosses of all Curves, so that their several Parts and their Piers may equilibrate; also concerning Bridges and the flying Buttresses of Cathedrals. By Samuel Ware, Architect. 8vo. 18s.

## MEDICAL.

Facts and Observations on the Prevention, Causes, and Method of Treatment in Pulmonary Consumption. By John Smyth, M. D. of Brazenose College, Oxford. 3s.

Observations on Fungus Hæmatodes or soft Cancer, in several of the most important Organs of the Human Body; containing, also, a comparative View of the Structure of Fungus Hæmatodes and Cancer, with Cases and Dissections. By James Wardrop, F. R. S. E. 8vo. 12s.

Pharmacopœia Collegii Regalis Medicorum Londinensis 1809. 18mo. 4s.

## POLITICS.

Curfory Remarks upon British Tactics, and on Matters relating to the Defence of the Country; with Heads of a Plan for training the Population.

## LAW.

The Opinions of different Authors upon the Punishment of Death, selected by Basil Montague, Esq. of Lincoln's-Inn. 8s.

EDUCA.

## EDUCATION.

*Vacation Evenings, or Conversations between a Governess and her Pupils, with the Addition of a Visitor from Eton. Being a Series of original Poems, Tales, and Essays, interspersed with illustrative Quotations from various Authors, ancient and modern, tending to incite Emulation, and inculcate moral Truth. By Catherine Bayley. 3 Vols. 12mo. 10s. 6d.*

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*Poems. By Sir John Carr. 8vo. 10s. 6d. 4to. 1l. 1s.*

## NOVELS.

*Levity and Sorrow, a German Story. By M. A. Bianchi. 3 Vols. 12mo. 10s.*

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## ACKNOWLEDGMENTS TO CORRESPONDENTS.

If C. P. will turn to the latter end of our Review for last *April*, he will there see that we have done, exactly and strongly, the very thing which he desires us to do.

## LITERARY INTELLIGENCE.

Memoirs of the *Life and Writings of Alfieri*, the celebrated Italian Dramatist, will appear in the course of this Month. They are written by himself, and interspersed with anecdotes of several distinguished modern characters of this country.

A new *Romance* from the pen of *Mrs. Norris*, author of "*Julia of England*," will shortly be published. It is entitled *Euphronia*.

An *Italian Work*, with a French Translation, for the purpose of facilitating the acquisition of those languages, is in the press. It is entitled *Il modo di piacere in Campagna*, and consist of conversations on a variety of subjects, expressly written for the instruction of youth of both sexes in the art of pleasing in company on their introduction into the world.

The author of the *Young Mother*, or *Albinia*, has in the press, *Rosa in London*, and other Tales, in four Volumes.

Mr. *Robert Huisb* is engaged in the translation of the *Sacred Dramas of Klopstock*, the first of which, entitled, *Solomon*, will appear in the course of the ensuing month. He has also completed his *Poem of the Peruvians*, in ten Cantos, which will be published this year.

Mr. *Bowyer*, of Pall-Mall, intends publishing his splendid work on the *Abolition of the Slave Trade* the beginning of next month. It will consist of original Poems, written by *Montgomery*, *Grahame*, and others, expressly for the occasion, and will be embellished with engravings from pictures by *Smirke*, and enriched with the portraits of *Mr. Wilberforce*, *Mr. Clarkson*, and *Mr. Granville Sharpe*.

An Octavo Edition, in four Volumes, of the *Series of Letters between Mrs. Carter and Miss Talbot* will be published in the course of next Month.

A Second Edition of the late *Mr. Hare's Treatise on the Conduct of God towards the Human Species, and on the Divine Mission of Jesus Christ*, will appear this Month.

A new Edition will soon appear of the ingenious little Poem, *La Fete de la Rose*, by *Mrs. B. Hoole*, of Harrogate, noticed in our Review for July, p. 69.

A new Miniature Edition of *Cambray's Reflections for every Day in the Month* will appear in the course of November.

## ERRATUM.

In our last, page 200, line last but 4, for *Bibliomania*, read *Bibliomanes*. The latter word being unusual, and derived in the French style, it probably was meant to be corrected when it was brought to the form of the word in the title-page.

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THE  
BRITISH CRITIC,

For OCTOBER, 1809.

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Indignor quicquam reprehendi, non quia crasse  
Compositum, illepidève putetur, sed quia nuper.

HOR.

I hate that works, by censurè most untrue,  
Should suffer for no fault, but being new.

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ART. I. *The Voyage of Nearchus, and the Periplus of the Erythrean Sea. Translated from the Greek by William Vincent, D. D. Dean of Westminster. 4to. 119 pp. 12s. Cadell and Davies. 1809.*

**F**EW English books, within our memory, have attracted so much attention, on the Continent of Europe, as Dr. Vincent's Commentary on the Voyage of Nearchus, published in the year 1797. It was very early translated into French, by M. Billecocq, under the auspices of the government; it was praised in the foreign journals; and Dr. Schneider, of Halle, who published the Works of Arrian relative to Alexander, in 1798, tells us, that a German Translation of it had then been announced \*. To the cele-

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\* "Jam vidi, in indicibus publicis, versionem ejus parari." Præf. ad Indic. Arr. p. xi.



brity it had already obtained in that country, he also bears the strongest testimony. "Vincentii liber celeberrimus," says he, "nunc in Germania à nemine ignoratur; et si de ejus laude multa differerem, supervacanea scripsisse viderer." He laments that the chief part of his Edition of Arrian's expedition of Alexander had been sent to Leipzig to be printed, before he received Dr. Vincent's book; from which, he says, not a little might have been obtained, for the explanation of that work; but in his Edition of the *Indica*, which comprise the Voyage of Nearchus, he has made no small use of the English Commentary, and at the end of his volume has subjoined a Latin Translation of Dr. Vincent's Arguments for the Authenticity of the Voyage, against Dodwell. He adds, that he doubts not that what he has done will be satisfactory to his readers, "since Dr. Vincent's book contains neither the Greek text of Arrian, nor any continued version of it."

The subject of the navigation and commerce of the ancients, especially in its connection with the Eastern world, had hitherto been little elucidated by the learned; and the elaborate investigation of it, which gave so peculiar a value and interest to the Voyage of Nearchus, being continued with no less diligence and vigour in the two parts of the Commentary on the Periplus of the Erythrean sea\*, by the same author, there can be no doubt that a similar attention must have been paid to those volumes in France and Germany; unless, indeed, the unfortunate interruption of war, which has prevented us from ascertaining the fact, has operated to exclude this valuable continuation from the Continent. In England, the two works were uniformly republished in 1807, under the title of "The Commerce and Navigation of the Ancients in the Indian Ocean," thus expressing the general purpose of both commentaries.

But still the observation of Schmeider was not obviated, and was applicable to Arrian, as well as to Nearchus. Each offered a commentary without a text; and what was worse, the text was hardly to be procured by those who were desirous to consult it. The *Indica* of Arrian have indeed been reprinted by Schmeider, at Halle, as above mentioned: but such has been the deficiency of importation since its appear-

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\* We have no hesitation in saying, that the Catalogue of Articles of Ancient Commerce, which concluded the Comment on the Periplus, and now the republished work, is the most valuable document of the kind that any where exists.

ance, that very few copies of that book have yet found their way to England. Blancard's Arrian (8vo. Amst. 1683), which contains both tracts, is by no means a common book, and the earlier editions, by Stuckius and Gelenius, are still more scarce\*. The *Geographi Minores* of Hudson, which also contain both tracts, are so very difficult to be procured or even seen, that they are in a manner lost to the studious world†. For these reasons we have always earnestly pressed the learned author of the Commentary to give the text to the public, with a new translation, which he at length consented to do; and his compliance has not only gratified our wishes, but has produced from him a public testimony of regard, which can never certainly be forgotten by the person who is the object of it.

The present volume therefore is properly the third volume of "the Commerce and Navigation of the Ancients," containing the original basis, on which the others are founded; and altogether indispensable to the completion of the work. The learned reader will find in it, first, the whole of the *Indica* of Arrian of Nicomedia, correctly printed from the edition of Blancard. The first seventeen chapters are not translated, but clearly represented in a sufficiently extensive abstract; as not having been the subject of the Dean's Commentary. Then follow the remaining chapters (making up the number of forty-three) to the end of the work; and these are accompanied by an English translation, in a parallel column, with a few short notes at the foot of the page. Then follows the *Periplus* of the Erythrean Sea, by the unknown and earlier Arrian, similarly accompanied by a translation and notes: after which, a few supplementary notices complete the volume. We should mention, however, that the Dean has also thrown in, as a decoration to this volume, the truly

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\* The Voyage of Nearchus is not nearly so scarce as the *Periplus* of the Erythrean Sea, being comprised in the *Indica* of Arrian, the latter having been printed with most editions of his Expedition of Alexander, which the other has not.

† So long ago as in the year 1722, the very learned Joseph Wasse, in the third number of a publication entitled *Bibliotheca Literaria*, of which he was the editor and chief support, gave a list of forty-one tracts, which he thought might be added to the collection of Dr. Hudson; yet, from that time to this, neither has any addition been made, nor the work reprinted. This suggestion forms the eighth article in a Memorial on "the *Desiderata* in learning."

beautiful portrait of Alexander, engraved from a coin in the Bodleian library; with the account, which he had before printed to accompany it. These are placed at the beginning, immediately after the preface. Of his motives for publishing the present volume, and the plan he has observed in translating, it is proper to let the author speak for himself.

“ All the editions of the *Periplus* of the Erythrean Sea are now so scarce, that a single copy is seldom to be met with in the most extensive catalogues. This has been the principal inducement for undertaking the following publication.

“ A second object was, to enable every class of readers to compare the contents of both the originals with the Commentary already published, and to judge whether the deductions were correct, or the conclusions justifiable.

“ To effect this purpose, the translations are given in a language suitable to the narrative of a navigator and a merchant; all embellishment, therefore, or curiosity of expression, are disclaimed. But if I have failed in giving the genuine sense of the originals, or in preserving the purity of the English idiom, it is but lost labour after all.

“ The version is not literal, neither (if executed according to its intention) will it be thought diffuse. To compress is more desirable than to dilate; but circumlocution is preferable to obscurity.

“ The language of the *Periplus*, more especially, is so abrupt and concise, that without the aid of insertions, in some instances, the sentence would be incomplete; and in others, unless some liberty of expression were allowed, perspicuity would be utterly unattainable.” P. ix.

No objection can reasonably be made to the plan which the Dean has here marked out. What he adds, by way of apology for his undertaking, it would be superfluous for us to quote; since no person but himself will think it liable to a doubt, that he is of all persons the best qualified to interpret these remains of antiquity, to which he has paid an attention so very peculiar, and so successful. His reasons for abstracting, instead of translating, the first seventeen chapters of Arrian's *Indian History*, and for the manner in which he has formed his abstract, ought by all means to be laid before our readers.

“ Arrian has himself considered this part of his work as a digression \*, and it is in reality a collection from the Macedonian and Greek writers, who have preceded him in recording all that

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\* Ταῦτα δὲ μοι ἐκβολὴ ἵνα τοῦ λόγου.

was then known of Indian manners, customs, history, and geography.

“ It contains likewise a variety of matter, purely mythological, relative to Hercules, and Bacchus, or Dionúsus, whose existence or expeditions into India the author treats with little more respect than they merit at the present hour; and the report of which he regards as the boast \* of the Macedonians, who sought to raise their own son of Ammon above all the deified invaders of India, who sprung from the Jupiter of Greece.

“ Another invasion of India was attributed to Semiramis and the Assyrians, and one more to the Egyptians under Sesostris; but there is so little historical foundation for either, that Sesostris is not mentioned in the work before us: and we know from a variety of authors, as well as Arrian, that the Assyrians, Medes, and Persians, never passed the Attock, but called the conquests, which extended only to the western side of that river, conquests of India.

“ To omit relations of this sort, or pass them over with the slightest notice, will relieve the reader from the contemplation of subjects, from which he can derive neither interest nor information. An abstract therefore of these first chapters has been preferred, in which it is allowable to insert nothing but what bears relation to a general knowledge of the country, or what will elucidate the subject proposed, that is, the Voyage of Nearchus.”  
P. 17.

The writer from whom Arrian chiefly took his information, besides Nearchus, was Megasthenes, an author, who, though he had been on the spot, repeated many of the fables of Ctesias; but of whom Dr. V. said, in a former volume, that “ whatever reason we have to complain of his judgment or discretion, we ought to acknowledge our obligations to him, as the first author who spoke with precision of India, or gave us a true idea of the people.” The following remark, which is thrown into the abstract of the 12th chapter, is worthy of attention. The Greek author describes seven tribes or casts, on which the Dean says,

“ These particulars are all collected from the authority of Megasthenes, and appear the same, with some slight variation, in Strabo: but Megasthenes seems to have confounded the political institutions with the religious and civil establishments, whereby he has made seven classes out of four, which are now well known to be the *Bramins*, or religious; the *Kshetria*, or civil and military; the *Vayshya*, or mechanics and artificers; and the *Soodras*, who are the servants of all. But the intermediate shades and

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\* “ Μακεδονικὸν δοκεῖ μαι τὸ κόμπασμα.”

distinctions of these are branched into varieties without end ; and the grand distinction in India, at present, is between *Choultres* and *Parias* ; those that have a cast, and those that have none ; and yet again the *Parias* are subdivided into superior and inferior casts." P. 21.

The next chapter is translated at large, because it contains the account of the manner of hunting the elephant, to show, says Dr. V., how much information was collected by the Macedonians on this subject, and how little has been added to it by the relations of modern travellers. At the conclusion of the Abstract we have this further account of it.

" In the preceding abstract, nothing has been omitted which could contribute to exemplify the information relative to India, obtained by the Macedonians. Their account, like all first attempts, is confessedly imperfect, and in some instances inaccurate ; but with the intelligence already brought, and daily bringing from India, which we now possess, the curiosity of the reader will be more gratified by contemplating the acquisition of knowledge by the ancients, than disappointed in observing the imperfections or inaccuracies of their report." P. 24.

As a specimen of the style and manner of the translation, we shall give the remarkable description which occurs in the voyage of Nearchus, of the alarm caused by the appearance of some large whales, and the mode employed by the commander to quiet the apprehensions of his men. It is in the 30th chapter.

" Whales are found in the [Indian] ocean, of a much larger bulk than those in the Mediterranean. For Nearchus relates, that, as the fleet passed Kuidza, the water was seen thrown up to a great height, as if it had been raised like a water spout ; and that, upon this strange appearance, they were alarmed, and enquired of the native pilots what might be the cause of this occurrence. They received for answer, that it proceeded from whales sporting in the water, and blowing it up from their nostrils. The seamen however were so astonished, that the oars dropt from their hands. Nearchus immediately ran up through the fleet with his own ship, and as he passed directed the commanders to form a line, with their head towards the monsters, as if they were going to engage ; at the same time ordering the people to raise the shout of war with all their force, to exert their strength to the utmost, and to dash the waves violently with their oars : upon this they recovered from their alarm, and advanced upon the signal, as if going into an actual engagement. And now at the moment when they were close to the enemy, the clamour of the crews was carried to its highest pitch, the trum-

pet

pets sounded the charge, and the dashing of the oars resounded on every side : upon this the monsters seen a-head, plunged into the deep as if frightened by the attack, and rising again a-stern, continued to blow as magnificently as before. The danger was past, the seamen shouted and clapped their hands upon their unexpected deliverance, and the judgment of Nearehus was as much their admiration as his fortitude." P. 47.

Whoever compares this passage with the original will see that the version is not literal : but it is as much so as should be expected from the principles laid down at first. When the Dean supplies any word, or sentence, for explanation, which is wholly wanting in the original, he usually puts it within brackets, as the word *Indians* in the beginning of the above passage. Sometimes however this has been omitted, but a little attention will easily show the design of the translator. Thus, in chapter 29, it is said, they found " some wild palm trees; from these they cut off the head shoot, *which is called the cabbage*, and ate it in place of bread, for of bread they had none left." The original is καὶ φοῦνικες ἄγριοι ἐπιφύκεισαν, τούτων τὰς ἐγκεφάλους κόπτοντες ἐστίοντες· σίτος γὰρ ἐπιλελοίπει τὴν σρατίνην. It is plain therefore that the words " which is called the cabbage," are derived from the translator's modern knowledge, and should have been put between brackets. A few instances of this kind, in a translation not professed to be verbally close, should not subject the translator to any charge of unfaithfulness. He has only given of his abundance, sometimes perhaps almost unconsciously. Where the original text was very obscure, and probably corrupt, the Dean has generally adopted the best correction he could find. Thus, in chapter 29, we read, ἄλλες δὲ αὐτόμαλοι γίνονται ἐν τῇ χώρῃ· ἀλλ' τούτων ἔλαιον ποιέουσι; here ἀλλ' τούτων, being quite unintelligible, he has translated, according to a conjecture of Schneider's, " the thunny fish supplies them with oil." He subjoins this remark; " ἀπὸ θύνων is a reading of Schneider's, for ἀπὸ τούτων. The passage is undoubtedly corrupt, and any correction is better than nonsense; but I dare not say the correction is true." To us it certainly appears very probable.

Original conjectures upon the text of his authors, the learned Dean has not often ventured; but in one instance he has struck out a conjecture so very fortunate, so important to the elucidation of his author, and so highly probable, from the traces of the letters, that we could wish he had more frequently exercised his sagacity in a similar way.

The passage occurs in the 97th page, and is thus printed in the Greek text.

Μετὰ δὲ τὸν Βαράκην εὐθὺς ἔστιν ὁ Βαρυγάζων κόλπος, καὶ ἡ πρὸς τῆς Ἀριακῆς χώρας τῆς Μамбарῆ βασιλείας ἀρχή, καὶ τῆς ὅλης Ἰνδικῆς αὐσα.

In this passage the Dean would now read Λαρικῆς for Ἀριακῆς, which, when his reasons for the alteration are considered, cannot, we think, admit of a doubt. The note in the margin is this.

“ In the original it is Ἀραβικῆς, which Hudson and Stuckius both suppose to be erroneous, as it certainly is: they both therefore read Ἀριακῆς, and I have followed their correction; but I believe Λαρικῆς to be the true reading, and that Mambarus was King of Lariké; for Lariké is Ptolemy’s name for Guzerat, and Lar is called by Abulfeda. The only objection to Λαρικῆς is the particle πρὸς.”

Resuming the subject in a longer note at page 111, the Dean completes his correction by throwing out πρὸς, and taking ταύτης from the beginning of the next sentence. He then translates it thus:

“ Next to Barakè immediately succeeds the gulph of Barugaza, and the commencement of the province of Lar, [which is] the kingdom of Mambarus; and the whole of this part of India has the same commencement.”

He then proceeds to elucidate his correction, by showing the consequent arrangement of the provinces, which becomes perfectly clear and consistent.

“ Minnagar and Surastréné,	} Under the Parthian Govern-
Scindi and Kutch	
“ Lariké, or Guzerat, under Mamb arus.	
Ariaké, Concan, Kemkem,	} Under Sandanes, successor to
the Pirate, or Mahratta coast	
“ Limurikè or Canara, under Kepróbtas.	
“ Paralia, or Malabar Proper, under Pandion.	

“ The limits [thus] assigned to these provinces by the Periplus, continue to this day the respective limits of distinct languages, peculiar to the several different countries; an usage, in this instance, which has prevailed over the lapse of ages and the intrusions of conquest; and which preserves an indelible feature, by which the provinces may be distinguished after a course of 18 centuries.

“ In short, if Nelkunda has been identified with Neli-ceram (as I am persuaded the documents in the commentary will sufficiently



ciently prove) the whole voyage, contained in the original works, has been ascertained, from Muos Hormus, in Egypt, to the coast of Malabar."

An easy alteration, producing results so completely satisfactory, we cannot scruple to call a most happy conjecture: happy would it be for criticism if it always proceeded with equal caution, and on grounds of such security. We must not be understood to say, that the learned editor has not in other cases made conjectural amendments, particularly in the *Periplus*, which most required them; but we cite the above as particularly eminent. To give other instances, in page 71, for ἀγριοφάγων, he would read ἀκριδοφάγων, an alteration highly probable. In page 77, he rejects, as interpolated, or transposed, from some other part of the original copy, the words ἀπὸ Ὀπώνης εἰς νότον προχωρεῖ. Εἴτα εἰς λίβα: and he rejects them for the best of reasons, because they have no kind of meaning where they stand.

It has been always an admirable part of the Dean's conduct as an author, and belongs indeed unavoidably to the candour and dignity of his character, to acknowledge and retract every mistake of which any person whatever has given him satisfactory proof. In conformity with this truly laudable practice, he has, in page 118 of the present volume, retracted a great part of his dissertation on the Adulitic Inscription, in the former part of his work, (vol. ii. p. 531 et seq.) in deference to the observations and arguments of Mr. Salt, published lately in Lord Valentia's Travels, (vol. iii. p. 184), in which the Dean, with some of the greatest literary authorities, had considered the two parts of the inscription as belonging to the same period. Mr. Salt has very satisfactorily shown that the tablet only relates to Ptolemy, and the chair to Aeisanas, an Adulitic king of a much later period. The Dean, however, very properly vindicates himself from one erroneous imputation. His reflections upon the whole matter are well worth copying; being, in our opinion, a model for literary transactions of a similar nature.

"As I had bestowed much time on this inscription, I cannot help feeling some disappointment from the reflection that my labour has been thrown away; but integrity requires that, being convinced, I should acknowledge my conviction.

"Mr. Salt indeed has made ample amends for my disappointment, by the share he has allotted me in the unravelling of the inscription.

inscription \*. But he imputes a doubt to me, as suspecting that *αχρῖς* might be the unknown name of a month. Such a doubt I had upon my first communication with him upon the subject; but, upon a second view, I saw it was *αχρῖς* ου, and immediately imparted the correction to Lord Valentia. As this correction was adopted, and *αχρῖς* ου received into the Greek text, and as it was rendered accurately in the English, *till the time that*, I could have wished that my first crude conjecture had been suppressed. But I have no right to complain; due justice has been rendered to the full extent of my wishes; and though I have been forced to abandon a favourite dissertation, I feel that it was constructed on firm ground, when it required a journey into the heart of Abyssinia to convince me of my mistake." P. 119.

We turn with reluctance from a volume which, though not large, offers so many objects worthy of remark. We shall, however, only add, that the Greek type of this edition is clear and beautiful; and exhibits, in general, that accuracy, which the care of the Dean himself, seconded by a corrector so skilful as Mr. Collingwood, of the Clarendon press, would naturally produce †. We have no doubt that, if our intercourse with the continent were renewed, there would be a considerable demand in France and Germany for this volume. But there cannot be any reasonable doubt, that the demand for it in our own country will be at least co-extensive with the sale of the two former volumes, and the prior editions of the commentaries.

\* It is a very curious circumstance to observe, as the Dean had remarked, (vol. ii. p. 538) the exact correspondence in the titles of the Ptolemies, in the first part of the Adulitic inscription, as given by Cosmas, and in the Rosetta inscription, now in the British Museum, of which we gave a new translation, (or rather a correction of the former translation) in our Review for June last, page 602. It is the more remarkable, because, as far as we recollect, the same titles are not recited, in the same way, in any other ancient document now known.

† As no book can be immaculate, we observe, in the fifth line of the Indica, *κατάπτε* for *καθάπτε*, which we mention only to prevent other persons from triumphing in the discovery.

ART. II, *Medico-Chirurgical Transactions, published by the Medical and Chirurgical Society of London, Vol. I.* 8vo. 310 p. and 10 Plates. 14s. Longman and Co. 1809.

**T**HE purposes for which the Medical and Chirurgical Society was instituted, are highly honourable to the individual feelings and characters of its members; while their works, if we may judge from the specimen at present before the public, appear likely to prove of essential benefit to the interests of humanity. The plan, indeed, upon which the Society was founded, is admirably adapted to promote the objects it has in view; for it is perhaps too much the fault of the present state of the medical profession, that its various branches, (which though in some respects they are distinct, are collaterally connected), have been rendered too independent of each other. We do not mean to insinuate that this is practically an evil; on the contrary, we consider that the general good will be best secured by their being kept as distinct as possible in practice. But each branch springs from the same root, is nourished by the same principles, and it is to these fundamental principles we must have recourse when we wish to extend and improve our knowledge, in any one part of the profession. Every effort therefore should be exerted to keep up an intimate communication between all the divisions of the healing science. It must prove of mutual advantage, and will tend to expand our views, while we deem it expedient to confine our practice.

“The union of gentlemen in both branches of the profession” (medicine and surgery) “affords a greater facility of obtaining accurate information on many points of practice than could have been derived from a society composed of either physicians or surgeons alone.” Preface, p. v.

Among those who have adopted this liberal sentiment, are many persons whose situations as officers to hospitals, and other extensive charities, must afford them innumerable opportunities for becoming acquainted with facts, relative to disease in all its variety of modification. These circumstances can in no way be more properly brought before the public, than through the medium of a Society formed for the express purpose of “an interchange of practical knowledge,” and bringing forward communications likely to contribute to improvement in the science. We may add, that practical observations will appear in a more attracting form, when

when published as the transactions of such a society, than when presented to us in separate tracts, or diffused through a more voluminous and laborious work. We wish it therefore, upon every account, to be understood; that the nature, and objects of the institution, have our most unqualified approbation.

Having thus far declared our sentiments, we shall now proceed to examine into the merits of the several tracts, or papers, of which this volume is composed; but as they are the productions of a great variety of authors, much inequality in their respective value must of course prevail. It will indeed be impossible, without exceeding the limits within which we are necessarily confined, to give a separate view of all the different papers; we shall therefore content ourselves with particularly noticing those which we deem of essential importance, and more generally passing over the remainder.

It is always pleasing, upon opening a book, to find it excite interest in the first pages. The case of Aneurism of the Carotid Artery, and the surgical effort exerted towards the cure, detailed by Mr. Astley Cooper, introduces the work to our notice in the most impressive manner. We do not hesitate to pronounce this, and the Seventh Paper, written upon the same subject and by the same gentleman, as together forming the most instructive and interesting part of the publication. They furnish us with a specimen of that simplicity of style, perspicuity of composition, and accuracy of detail, so peculiarly valuable in medical writings; and offer an example, which we shall be most happy to see followed by future professional authors. The two cases together form a complete history of the operation of tying the artery in instances of carotid aneurism; an operation never hitherto attempted, and which from the nature of the disease, and the importance of the part in which it is situated, must be considered of much difficulty and delicacy. Mr. Cooper, in a very short compass, has not only presented us with an accurate and masterly account of the operation itself, but likewise with a history of the progress made, from the period of its being performed, till the obliteration of the artery, and the disappearance of the aneurismal tumour, were completed. To perfect the history, he has given us a detail of the appearances upon dissection, in one of the cases which, though it proved fatal in the event, afforded sufficient encouragement to this excellent operator to prosecute the attempt in future, under certain restrictions. A comparison of the particulars of the two cases is highly gratifying;

ing; and, taken together, it will be found, that they establish the following important facts, in a manner the most satisfactory.

1st. "It appears that no objection can be made to this operation, on account of any unusual danger of bleeding, at the time the ligatures separate." P. 10.

2d. That there is "no apprehension of the functions of the brain sustaining any permanent injury from a ligature on the carotid artery." P. 225.

And 3d. That the operation of tying this artery may be performed with every prospect of success "before the disease has advanced so far as to interrupt, in a considerable degree any other function than that of the passage of blood through the carotid artery." P. 223.

Speaking of the case, the result of which "afforded a degree of pleasure which compensated for the disappointment felt in the issue of the former," Mr. Cooper concludes with a remark, which, as it may influence future cases of a similar nature, we shall give in his own words.

"This aneurism, from the depth of its situation, was, I believe, seated in the internal carotid artery, and this led me to hope that the regurgitation of the blood, although at first sufficient to produce a slight pulsation in the tumour, would not continue to support its growth, because as the internal carotid passes through a foramen in the skull, a little above the swelling, it could not dilate at that part to bring down any additional quantity of blood into the sac; so that its first effect was likely to be as great as any it could produce. But if the aneurism had been of the external carotid artery, owing to the number of communicating vessels, I should not have been equally sanguine in my expectation that the pulsation would have ceased, as I have known two instances, one of a wounded radial artery, and the other of aneurism of the anterior tibial, in which the tumour continued to grow by anastomosis, after the arteries had been tied above the swellings." P. 235.

It appears to us, however, that the depth of the situation of the aneurism would point out its having been seated in the external, and not the internal carotid artery; for these arteries do not take their names from their relative situation in the neck, but from the parts which they afterwards supply with blood. The fact is, the internal carotid artery is the most externally situated, at the place where the two trunks divide, and afterwards twists across the external carotid, as it proceeds to supply the internal parts of the head, while  
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the external branch extends itself over the face, and the outside of the head.

The next paper which we shall select, principally on account of our having commenced with the surgical parts of the work, is a case of lithotomy, written by Mr. Thomson Forster, senior surgeon to Guy's Hospital. Previously, however, to our remarking upon it, we cannot withhold our approbation of the feeling which he has expressed as principally influencing him in its publication. Much important and useful information is undoubtedly to be derived from "an acquaintance with such methods of *cure*, and such cases as men of great experience have found to be *ineffectual* and *unsuccessful*." The case before us is, upon the whole, well detailed, and the reasons of its failure clearly pointed out. The recapitulation of some of the leading circumstances is drawn up at the close of it in a concise and intelligent manner. It is observed that,

"The unusual susceptibility to inflammatory action, that showed itself so often over the whole belly, is a symptom not very frequent; and when it does occur, is rarely overcome. Moreover it appears from this case, that each succeeding inflammatory attack made such havoc in the constitution, as to bring on worse symptoms, and increased debility." P. 106.

Hence Mr. Forster advises, that, after due time be allowed to allay immediate symptoms, recourse should be had to the operation, notwithstanding such susceptibility, without waiting till the bladder, by repeated attacks, had lost its power of muscular action; for in that case "great doubts may arise as to the propriety of venturing on the operation at all:" the parts being in an unfit state to support the new action, which it is necessary should take place to complete the healing process.

The only remaining papers that can be strictly considered surgical, are cases of artificial dilatations of the female urethra, and of the rectum, by Mr. H. L. Thomas; and a paper, inviting the attention of surgeons to the consequences of gouty concretions, or chalk stones, by Mr. James Moore. We have to regret that the limits which the author of the latter has prescribed to himself, prevent him pursuing a hitherto "unaccountably neglected subject," so far as to be of much practical advantage. We trust, however, that at some future period Mr. Moore will complete a work which he has with so much judgment commenced; and will himself supply the deficiency he has pointed out, as having been  
improperly

improperly suffered to exist, in that branch of the profession to which the ultimate consequences of gouty concretions may be most correctly referred.

There are several excellent tracts upon anatomical subjects, together with an account of two singular phenomena, which have of late come to our knowledge, respecting the natural history of the human frame. These latter, however, are facts so clearly ascertained, and so little important in a practical point of view, that we shall content ourselves with barely naming them. The one is an instance of the formation of a species of monstrosity, having "unequivocally the shape and characters of a human foetus," in the abdomen of a boy; and the other is a deviation from the usual course of nature, which, though rare, has been noticed as having occurred, from the earliest periods of the natural history of man; namely, the premature arrival at the state of puberty. The instance now presented to us certainly appears to be the most perfect case of the kind we have upon record.

Among the many very useful accounts of morbid structure, which this volume contains, we have been particularly attracted by the description of some circumstances relative to the diseased action of the heart, and arteries, into which an investigation appears to have been pursued with much anatomical accuracy. The papers to which we allude are those of Mr. Abernethy, Mr. Dundas, and Mr. Chevalier; though the circumstances noticed by the latter gentleman cannot strictly be referred to any morbid alteration of structure. Although Mr. Abernethy has, in his description of a morbid appearance not uncommon, launched into the mazes of speculative enquiry, and has plunged somewhat beyond his depth, in his efforts to dive into the causes of the peculiarities he describes, yet he has nevertheless presented an accurate, and therefore useful statement of the morbid appearances, found upon dissection, in the cases from which he has drawn his arguments. He has likewise displayed a considerable degree of judgment in forming his opinion of the precise nature of the disease, previously to death.

"Notwithstanding the respiration was laborious and frequent, it still appeared too free to admit of the supposition, that the left cavities of the heart received the blood in such small portions, in consequence of an impediment to its transmission through the lungs. I therefore conjectured, that a mechanical impediment prevented the left ventricle from receiving its due quantity from the auricle." P. 29.

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The disease was found to be a diminution of the area of the aperture, by which the left auricle of the heart communicated with the ventricle of the same side.

The subject of Mr. Dundas's paper is one of peculiar interest; so much so indeed, that we cannot but express some degree of regret, that the facts detailed have appeared in the unimportant shape of a loosely written paper, drawn up without arrangement, and hastily committed to the press; without that due attention being paid to its style and form, which the Medical and Chirurgical Society should esteem a necessary qualification to entitle any paper to insertion in their *Transactions*. The facts detailed, however hastily drawn up, are nevertheless likely to prove of much practical utility, as they are certainly calculated to attract attention to the subject of rheumatic affections of the heart, and thus to ~~prove~~ provide the means of its further investigation. It appears to us, that many diseased irregularities in the functions of the heart, which have never been satisfactorily explained, and which hitherto have been the source of much hypothetical speculation, will in future be traced to the cause suggested in the paper before us; namely, the heart partaking, in common with other muscular parts, of that tendency to rheumatic affections, which in some peculiar constitutions we find so destructive of their natural actions. The most morbid symptoms of this disease, when it occurs in a violent degree, are described by Mr. Dundas in the following manner.

“ The patient complains of great anxiety and oppression at the præcordia; has generally a short cough, and a difficulty of breathing, which is so much increased by motion, or by any exertion, as to occasion an apprehension that a very little additional motion would extinguish life. There is also frequently an acute pain in the region of the heart, but not always. The difficulty of breathing is also aggravated by taking even a small quantity of food.

“ He prefers lying on the back, complains of great palpitation of the heart, and violent pulsation of the carotid arteries, attended with noise in the ears, and giddiness of the head.

“ In some cases I have found the action of the heart so very strong as to be distinctly heard, and to agitate the bed the patient is in so violently, that the pulse of the patient could be counted by looking at the motion of the curtains of the bed.

“ The pulse is always very quick, and is often irregular: in some cases it has been weak, but more commonly very hard.

“ Towards the conclusion of the disease, symptoms of water in the chest take place, the legs become œdematous, and frequently

quently a considerable COLLECTION of water is ACCUMULATED in the abdomen." P. 38.

It appears that all the cases which Mr. Dundas has seen have succeeded one or more attacks of rheumatic fever, have occurred in young subjects, and upon dissection have been found to agree in the general appearances of the heart.

We should gladly have been informed, whether the severity of the symptoms, or diseased appearances of the organ affected, bore any proportion to the degree of rheumatic fever, under which the patients laboured; whether the translocation of the disease from any one part of the body to the heart were evident, at what period of the disorder this was found to take place, or whether it occurred at any particular period; and of many other circumstances, in short, which it strikes us, must have been observed, as intimately connecting the disease of the heart, with the rheumatic attack. Let us examine a little into the nature of rheumatism, and the manner in which it affects the muscular parts, which in general are the seats of its attack. No parts are more subject to rheumatism than the larger joints, and it here usually affects both the ligaments and the muscles: the ligaments have by all been observed to become thickened; but the muscles are affected in a very peculiar manner. Examine any muscle when it is first attacked with the complaint: it will be found enlarged, its vessels will be loaded with blood; and very shortly a considerable quantity of coagulable lymph will be thrown out into the interstices between the numerous fibres, and fasciculi of fibres, which compose it: this disturbs and impedes the natural action of the muscle in the first instance, and creates so much pain, upon an attempt to use it, as to induce the person affected to employ every other muscle in his body rather than give the slightest motion to that which is diseased. The power of contraction, however, at first remains to the muscular fibres, and it is the pain only which in this stage of the complaint prevents its being employed. Now it is a well known fact that muscular fibres, when unemployed, lose this power in proportion; they become flaccid, pale in colour, and loose in texture, and in the like manner we find a similar effect speedily produced in a muscle affected with rheumatism. It soon begins to grow smaller, and though the acute pain in the part may have in some measure subsided, the fibres have so far lost their power as to be no longer able to overcome the resistance to this motion, occasioned by the coagulable lymph effused, and

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concreted between them. They waste still further, till their powers nearly or entirely cease. In the mean time, if the constitutional strength of the patient be sufficient to enable him to resist the general shock of the disease, the lymph effused will begin to be absorbed; and in proportion to the vigour of the system, will sooner or later be totally removed, the place originally occupied by the muscle now becomes a hollow, and upon examination the remains of the muscle will be found in an useless state, its fibres having that flaccid white appearance before described, and unless the absorption of the effused lymph have been completed before the powers of the muscle were utterly destroyed, the motion of the part is irrecoverably impaired. But should this power remain even in the slightest degree, the muscle, by great perseverance and exertion, may be restored to its original state of health and vigour, and hence sometimes almost miraculous cures are performed on limbs, the use of which have long been supposed completely gone. Such is a short history of rheumatism, when it attacks common muscular parts, and in the heart making allowance for the difference of its office, (from the nature of which, motion in the part cannot cease, though it may be interrupted) an effect very analagous to that just described, appears to be produced.

“ The left ventricle, (where the muscular fibres are thickest) in all the cases, was most enlarged in size, but not in thickness; and in most of them the heart was found of an unusually pale colour, and very soft and tender in its texture.” P. 40.

This very sufficiently accounts for the increased size of the cavities, particularly of those which require much muscular action in the performance of their functions. The power of the muscular parietes being decreased, the size of the heart proportionably increases by dilatation; the balance between the strength of action in the fibres, and the stimulus of volume, or quantity of blood thrown in to excite it being destroyed. This effect once produced becomes a cause of farther diminution in the contractile force, and thus the disease progressively advances, till the heart becomes incapable of performing its functions at all, and death consequently is produced. That this is the way in which these cases terminate fatally, seems to be supported by the cavities of the heart being uniformly found distended with blood, an effect evidently occasioned by an insufficiency of power to “ propel it to the different parts of the body.”

We have now to examine a very superior paper, containing an account of three cases of sudden death, with the appearances on dissection, by Mr. Chevalier; in which we have a well drawn statement of the phenomena that were observed, as peculiar, laid before us, with some very clear and judicious deductions, drawn with a view to assist in explaining their nature and causes. We cannot help thinking that Mr. Chevalier has enlarged our views respecting those instances of sudden death, which frequently have remained unexplained, and generally been attributed, very improperly, to apoplexy: a mistake which, from the directly opposite nature of the complaint, must have frequently led to the most fatal error. If any thing were wanting to complete, and render more useful this valuable little tract, it would be the two excellent practical cases of the complaint described, inserted at the close of it, by the permission of Mr. Woodd, under whose well-judged treatment, and persevering exertions, a favourable termination was produced: an event equally honourable to his abilities and activity. A sudden diminution, and final loss of power, in the minuter vessels, to complete the work commenced by the heart, and followed up by the larger arterial trunks, is one of those evident causes for derangement which could only have hitherto been overlooked from its simplicity and unfrequent occurrence. It is like checking any particular piece of a complicated machine, and thus putting a stop to the whole series of movement of which it forms a part. It is seldom, however, that a simple cessation spontaneously takes place in the action of any of the various parts of the animal machine, without our being able to trace some cause, evidently interfering with, or destroying, the action of the organ affected. And hence we are disposed to feel considerable interest and alarm whenever an occurrence of this kind take place without the immediate demonstration of a cause, which we have been accustomed to consider as efficient in the production of the effect observed. We know that by dividing a nerve, the part to which it belongs loses the power of sensation; and that by certain mental impressions, fainting may sometimes be produced; but we are ignorant of any cause adequate to the effect described by Mr. Chevalier: it appears to occur spontaneously; and as we cannot immediately account for it to our satisfaction, we have recourse to the nearest analogous circumstances that appear likely to fill up this deficiency in our knowledge: and thus has this disease hitherto been confounded with apoplexy, syncope, &c. &c. Mr. Chevalier, however, will have the credit of having first

led the attention of the profession to facts so important, which, although they must have been observed before, have been allowed to pass unnoticed, or when mentioned, have been described in a very vague and inaccurate manner.

Besides the papers we have already examined, there are many others possessing merit, and which display much of that accuracy, and that spirit of perseverance which we esteem a fair promise of future improvement in the medical science. We have however selected those which, in our opinion, are of more immediate importance and utility. We should not be doing justice to the work, were we to pass unnoticed a case of hydrophobia, which is most feelingly described by Dr. Marcet, and an important paper, by the same author, upon the effects produced by the internal exhibition of a large quantity of laudanum; a compilation from the opinions and discoveries of different anatomists, relative to the propagation of nervous influence, by Dr. Yellowly; but which, containing nothing new, excepting the ingenious discovery of a canal in the spinal marrow of a horse, by Mr. Sewell, is rather out of place, in a volume of this nature; together with an analysis of the gelatine of the blood, by Dr. Bostock, of Liverpool; a very excellent paper upon the consequences of an incautious exposure to the vapour of burning charcoal, by Dr. Babington; and several other papers, upon medical subjects, from different authors.

We have already declared our approbation of the plan of the Medical and Chirurgical Society; our esteem for the respectable and distinguished characters who compose it; and our high veneration for the motives which induced them to appear before the public in the shape wherein they have now presented themselves. We have also, in general, had the pleasing satisfaction of bestowing our praise, upon their individual exertions; and trust that they will continue to communicate their future transactions, and will in no way relax from the liberality of principle, upon which they have so properly founded their pretensions to public favour. As a proof of our anxious desire for the prosperity of their future labours, we shall take our leave, by hinting, that two circumstances require the most cautious attention in their publication, namely, a purity of style, and a strict regard for truth. It would be mortifying to see their works descend to a volume of *medical tales of wonder*. We should not have been induced to say even thus much, had we not discovered some marks of haste in the volume before us, and perhaps some instances among the facts detailed of **OVER-DILATATION**.

ART.

ART. III. *The Life of George Romney, Esq.* By William Hayley, Esq. 4to. 1l. 11s. 6d. Payne. 1809.

THE Life of an Artist, the whole of whose observation, progress, and experience, was spent in the metropolis, cannot be presumed to afford a very abundant harvest to the biographer. There may, indeed, be some exceptions to this position. If the subject of animadversion had, like Michael Angelo, stood alone in his profession, above all competition, if he had pointed out, by his example, some new path to excellence to some new Raphael; been distinguished by some original inventions of important use to posterity, or evinced some proud characteristics of superlative genius, private partiality would have been sanctioned and justified by public curiosity and interest. The detail could hardly have been too minute, every anecdote would have been listened to with inquisitive impatience, and the biographer would rather have been censured for parsimonious communication, than for digressive excursion.

But when it is acknowledged, that Romney was a pleasing painter and an amiable man; when stern morality has condescended to listen to the palliative apologies of a friend for his desertion of an amiable wife, to whose tenderness he was compelled to return when the ardour of his ambition was only chilled by the advance of years and multiplication of infirmities; it will not easily be conceived how even the affection of long-continued intimacy can contrive to extend its effusions through the protracted pages of a quarto volume:—more particularly, as no maxims of art are exhibited by which the student may be benefited, nor any original discovery made known of importance to the profession.

Notwithstanding what has above been remarked, we have no scruple in acknowledging that Mr. Hayley has produced an elegant and entertaining volume. The task was, doubtless, delightful to him, and tended to soothe the impression of melancholy, which is breathed in his preface, arising from “*advanced life, and the severest tax on length of life, the continual loss of confidential companions.*”

The author, since writing the above, we presume, has married a young wife. It is our sincere wish that his livelier companion may effect the entire removal of his melancholy, and cheer the prospect of his declining years.

Mr. Hayley commences with the birth and education of Romney, and conducts him, step by step, from his humblest efforts in art, to his final prosperity and reputation in the metropolis.

metropolis. From this proud summit, alas! it is the fate of all human excellence, we follow him in the reverse of the picture, from increasing infirmity, to childishness and the grave. Various anecdotes are interspersed of the patrons; the friends, and the rivals of the painter, with some judicious observations on the relative merits of his cotemporaries; and twelve beautiful engravings, well worth the price charged for the book, are introduced.

Every where Mr. Hayley has shown himself the affectionate, zealous, and able advocate of his friend. Some passages in the writings of Mr. Cumberland, who had formerly been instrumental in directing the attention of the public to Romney, are animadverted upon with becoming, but not acrimonious, warmth; and we repeat our remark most willingly, that a pleasing and elegant volume is here added to our collections of private biography. A specimen must of course be given, and the following seems to be alike honourable to the biographer and his friend.

“Romney had a very sincere respect for the talents and reputation of Reynolds. A little anecdote, recorded by a pupil of the former, which will appear in this volume, may sufficiently shew the spirit with which he rejected an excess of commendation offered to himself at the expence of the brother artist, whom he modestly deemed his superior.

“I will not exclaim with the sportive gaiety of Lord Thurlow; ‘I am of the Romney faction,’ or endeavour in the zeal of partial attachment, to exalt my friend above the great founder of the English art, but with a deep and a grateful sense of the delight I have received in contemplating the productions, and the excellencies of both, I will here indulge myself in a few observations on some opposite peculiarities of character in these memorable men.

“We may consider an ardent and powerful imagination, acute and delicate sensibility, and a passion for study, as the three qualities peculiarly essential towards forming a great artist. Of these three important endowments, I believe nature to have bestowed a larger portion on Romney than on Reynolds; but in her bounty to the latter, she added some inestimable qualities, which more than turned the scale in his favor. They rendered him pre-eminent in three great objects of human pursuit, in fortune, in felicity, and in fame.

“She gave her favorite, what his friend and biographer, Mr. Malone, has described as the *mitis sapientia Læli*, that mild and serene wisdom, which enables a man to exert whatever talents he possesses with the fullest and happiest effect. She gave him the securest panoply against the arrows of worldly contention, highly polished good humour, which conciliates universal esteem; and  
disarms,



disarms, if it does not annihilate, that envious malevolence, which genius and prosperity are so apt to excite. Dr. Johnson very truly said of Reynolds, that he was the most invulnerable of men; but of Romney it might be said, with equal truth, that a man could hardly exist whom it was more easy to wound. His imagination was so tremulously alive, even a slight appearance of coldness in a friend, or of hostility in a critic, was sometimes sufficient to suspend or obstruct the exertion of his finer faculties. Had it been possible for Romney to have united a dauntless and invariable serenity of mind to such feelings and powers as he possessed, when his nerves were happily free from all vexatious irritation, I am persuaded he would have risen to a degree of excellence in art superior to what has hitherto been displayed; for painting, though we justly celebrate some very glorious characters among the many, who have professed and enobled it; has never been so honoured, and so cultivated as to reach those points of perfection, which it is capable of attaining, but which we have reason to fear it never will attain, because they can hardly be reached without a favorable coincidence of many most improbable circumstances in the fortune of nations, and in the destiny of individuals.

“ Both Reynolds and Romney had the misfortune to begin their career under the heavy disadvantage of very imperfect professional education. Several works of both may be thought to verify the latter part of a penetrating remark by Mr. Shee, in contrasting the painters of France and of England. Of the first he says—‘ They are timorous combatants, who exhaust their powers in preparation, and chill the ardour of enterprise by their coldness of precaution.—We, on the other hand, are often rash adventurers, who plunge into dangers, against which we have not provided, and rush into the field before we are sufficiently armed for the fight.’—Yet considering the various impediments that both Reynolds and Romney had to surmount, the degree of excellence that each attained in their happiest productions, is highly honourable to the genius of our country, and ought to endear the memories of both to every lover of art. In estimating the merits of Reynolds, we ought never to forget the deplorably abject condition of the arts in our country when he began his career. In the early part of the last century, it was acknowledged that nothing could be found which seemed to deserve the title of English art.—There is a letter concerning Design, written at Naples in the year 1712, by the philosophical Lord Shaftesbury, who was extremely fond of pictures, in which he says :—“ as to painting, we have as yet nothing of our own native growth, in this kind worthy of being mentioned.” Yet at that time the penetration, and the patriotic spirit of this contemplative nobleman, led him to predict that his country would gradually form for herself a taste in all the fine arts, superior to that of the great rival nation, in which a despotic and ostentatious monarch had recently

cently affected every kind of pre-eminence. It was the opinion of this noble author, and it seems to be an opinion in which his active fancy did not overpower his judgment, that to the arts the voice of the people is the breath of life. There can be no public (he says) where the people are not included; and without a public voice, knowingly guided and directed, there is nothing which can raise a true ambition in the artist; nothing which can exalt the genius of the workman, or make him emulous of after-fame, of the approbation of his country and of posterity.' He therefore thought it an advantage to England, that she had settled her government on the noble principles of freedom before she began to cultivate her native talents for the pencil. Such a public voice, as this celebrated writer justly considered of so much importance, has been gradually formed in our country, in the course of the last century, and of all individuals, Reynolds may be regarded as having contributed the most, by the united influence of his pictures and his writings, to its formation and to its guidance.

"The decease of Reynolds, as I have intimated in noticing that event, rather quickened than relaxed the ambition of Romney. He felt all the merits of his great departed predecessor, and was anxious so to employ the precarious residue of his own impaired health, that he also might hope for a considerable portion of posthumous regard. These words recall to my recollection a peculiar tenderness of admiration, with which Romney contemplated an exquisite engraving of Sir Joshua's portrait, prefixed to the quarto edition of his works, in 1797. The praise which my friend bestowed on that interesting print, engraved by Caroline Watson, induced me to engage this very delicate artist in decorating the present volume."

A volume from the pen of Mr. Hayley could hardly be expected without its proportionate share of poetry; we have accordingly many compositions of this kind, interspersed with epistles to an eminent painter, first published in 1788, reprinted,—We insert the epitaph on Romney, *honoris causa*,

EPITAPH.

"What off'rings, Romney, to thy grave are due!  
Verse, like thy pencil, exquisitely true;  
Thou on lost friends could such a life bestow,  
That all their virtues on thy canvass glow.  
When mortal health allowed thy heart to feel  
Truth's tranquil charm, and friendship's fervent zeal;  
Both blest thy presence in their social rites,  
Thou fearless partner in their prime delights;  
And both thus faithful to thy honoured dust,  
Hail thee with cordial praise devoutly just.  
Pity, kind angel, on thy tomb reclines,  
Declares no earthly monument enshrines

A heart

A heart whose fibres were more quick to pay  
Humane obedience to her heavenly sway;  
And to the Saviour God, on mercy's throne,  
Leads thy freed spirit tender as her own."

We repeat that the engravings by Caroline Watson, are highly spirited and beautiful, and would, if there were a deficiency of interest and merit in the book itself, which there is not, render it a very cheap purchase.

ART. IV. *The Christian Code, &c.*

(Concluded from our last, p. 270.)

THE Christian Code, as this author justly observes, consists partly of positive institutions; and partly of moral laws; while the Gospel, in which it is contained, reveals sundry extraordinary and most important matters, which even natural reason was incapable of discerning; but to which, now discerned, it readily assents. This code, of which it is the object of the work before us to give a systematical digest, in the very words of scripture, consists of two parts, of which the first is theological, and the second, moral. To enumerate the bare *titles* of all the articles discussed in these two grand divisions of the system, would far exceed the limits of a review; but we shall give a very short summary of each as nearly as possible in the words of the author. The contents of the first division are thus summed up by himself:

"The Christian Dispensation being derived from God; it is requisite to treat of God in his triune nature; and of his attributes; and of his Logos; not only as eternal God with the Father, but of his hypostatic union with Christ's *spirit generated by the Father before the world's creation*, thereby constituting the Son of God, when he said—*To-day have I begotten thee*; the cause probably of Satan's insidious rebellion; and of his seducing Eve; on finding that man was to succeed and judge him and his confederates, which occasioned Christ's incarnation for man's reformation and redemption. Also of God's eternal Spirit proceeding to operation; not into Being; for what is *eternal* never could have *begun* to be; nor can what is omnipresent proceed whither it was not ever; but proceeded to operate, sometimes even visibly, as in a dove's form, and in the shape of flaming tongues. Therefore this Christian Code treats (first) of the divine legislator; of Christ; and of the Holy Ghost." P. 353.

OF

Of the strange hypothesis of the generation of Christ's *human spirit before the world's creation*, we have already stated our sentiments, and shall therefore say nothing of it at present. To the eternal procession of the Holy Ghost our author makes similar objections as to the eternal generation of the Word; but he does not enter so minutely into the subject. Sometimes he writes like a Sabellian, and sometimes like an orthodox Nicene father; but he every where maintains the divinity of the Son and Holy Ghost; in words at least, the doctrine of the Trinity in Unity; and, whether successfully or not, the authenticity of 1 John v. 7. The reader will do well to compare all that he says on these mysterious and difficult subjects with what hath been written on them by Bishop Bull, Bishop Pearson, and other eminent Divines of our church; keeping always in his recollection what we have said in our last number of the analogical meaning of the words—*Father, Son, and Person, &c.* when applied to the Divine Nature.

In this part of his work the author treats of the first and second resurrection, and seems to have views of a *Millemium* in some respects peculiar to himself. He is very confident that

“Many now living will see the extremity of those tremendous times, which seem to have begun some years ago, and will be at their height 1260 years after the rise of the first Papal Beast, and of the false prophet Mahomet. As both these began together about A. D. 606, they will end, he says, together about A. D. 1866. Then the triumphant state of the Christian church will commence. Then will the blessed dead be raised to enjoy heavenly felicity under Christ above; while his divine laws will be obeyed on earth in spirit and in truth during a thousand years.” P. 189.

“Between the two resurrections, one special and one general, Christ will reign above, personally, among his revived and ascended saints; and only spiritually and by his laws, on earth; after the destruction of infidels and *nominal* Christians; the reformation of inconsiderate persons, and the conversion and restoration of the Jews. Christ will not, as Chiliafts vainly imagine, reign personally upon earth. God's kingdom will not then come with observation or ostentation. (Luke xvii. 26.) Nor will the blessed and glorified dead be doomed to intermix with flesh and blood here below; where carnal men will be subject to carnal desires: and, after some generations elapse, others will start into birth, esteem the great visitation a dream or a tale; and, like swine, return to the mire; for Satan (Rev. xx. 2, 3.) will, after his restraint, be again at large—a *little season*—to deceive the nations,

nations, which are in the four quarters of the globe, Gog and Magog (v. 8 and 9.)—When Christ at length will *personally* and finally appear in all his Divine glory, with myriads of angels, to pass his unalterable sentence on the whole earth; on both quick and dead; and then, as man, resign his kingdom; that the God-head may be all in all." P. 190.

To substantiate this account of the first and second resurrections, and of the day of final judgment, the author acknowledges that the most important proofs from scripture are requisite; and these he adduces through several pages; but to determine whether they be conclusive, or even all applicable to the subject, the reader must have recourse to the work itself.

As we were running over the table of contents, our attention was forcibly drawn to a very curious subject, which has been discussed in a masterly manner by the late Bishop Horsley in his sermon on Christ's descent into hell—we mean the intermediate state of the soul between death and the resurrection. On this subject the present author seems to agree entirely with the bishop, whose doctrine was indeed the doctrine of the whole Church of Christ for the three first centuries. After observing, from Acts ii. 34, that "David is not ascended into the heavens," though departed spirits are still alive to God, this author says, that

"Various is the condition of deceased persons, even in this middle state; and that the parable of the rich man and poor Lazarus shews that there are many mansions for deceased persons previous to the last day; as persons accused of crimes are in this life taken into custody, and sometimes rigidly confined (and at other times admitted to bail) previous to the day of trial.—Christ, in his divine spirit being omnipotent, was, presently after his crucifixion, with the contrite thief in Paradise; and yet, as St. Peter avers, He went and preached to the spirits in prison, who some time were disobedient, when God's long *affection* (suffering) waited in Noah's days. Thus we find that the wicked go into a state of gloomy despondence; and the elect into a state of joyful expectation, till the final judgment settles them in the place of most exalted bliss for ever." P. 210.

This author declares himself (p. 211) a believer in *original sin*, and an *innate tendency to vice*, derived from Adam; but his belief in these articles amounts not to Calvinism; for he expressly affirms (pp. 212, 213) that "this infirmity, which has taken place in man's nature, we are by Christ taught to counteract through God's grace, obtainable by penitent and fervent application; and that *fate, destiny, necessity*, (which are

are certainly implied in the Calvinistic notions of the corruption of human nature) would annul guilt, and impeach God's justice, who in taking vengeance is yet just."

To the doctrine of original sin and innate depravity, thus modified, we have no objection \*; though the writer of this article freely confesses, that, with the most unbiassed wish to discover the truth, he has never been able to find, in the sacred scriptures, any unexceptionable evidence, that mankind derives from Adam an innate and positive tendency to vice, *as such*. Of the vast variety of texts brought forward by the present author in support of his own opinions, very few indeed refer at all to the transgression of Adam; and of these few not one appears to imply that infants bring into the world with them a tendency to vice, or a moral taint in their nature. That "in Adam all die" is indisputable; and therefore correct notions of the original sin are of great importance, because the whole human race are affected by it; but it is ob-

\* The truth is, that the opinion thus allowed is that which has always been held by the Conductors of the *British Critic*; but we have permitted our learned and very acute correspondent to state and defend his own opinion in his own way. First, because we think that opinion infinitely preferable to the Calvinistic doctrine of the total depravity of human nature, which seems at present very much to have gained ground: and, secondly, because it certainly is important that the doctrine should be sifted to the utmost, and we know that it cannot easily be in better hands for examination.

The chief obstacle to the opinion held by our Correspondent seems to be the ninth article of our church. Yet *original righteousness*, there mentioned, is expressly defined by Bp. Bull to mean, not the mere innocence of uncorrupted man, but the supernatural perfections imparted to Adam by the divine Spirit, (Serm. and Disc. vol. iii. p. 1192) which he lost by the Fall, and his posterity recovered by redemption. God's wrath and damnation mentioned in that article, are capable of being interpreted of temporal judgments. Bp. Burnet also, and the present Bishop of Lincoln, both think it possible that "the framers of the article, though their own opinion coincided with that of St. Augustine, [stated above] from a spirit of moderation, designedly used such expressions as would admit of another interpretation." Whoever would at all understand the Catholic doctrine of the Fall, and its consequences, must carefully study the discourse of Bishop Bull on that subject, printed in the third volume of his Sermons and Discourses; from p. 1065 to 1197. Rev.

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vious that the death, which it brought into the world, is neither what is in the New Testament called "the second death," nor an hereditary tendency to vice; for we are assured, that "as in Adam all die, even so in Christ shall all, without exception, be made alive," an assurance which ascertains the meaning of the word *death*, in this passage, beyond the reach of rational controversy.

The only texts quoted by the present author, which can be supposed to have any relation to the fall of Adam or its consequences, are, 2 Cor. chap. xi. ver. 3; Eph. ii. 3\*; Gal. v. 17; Rom. vii. 14, &c. viii. 22; 2 Cor. v. 14 †; Rom. v. 12, 14, 17, 19; but not one of these passages necessarily implies an innate propensity to vice, derived from our first parents.

In the first of them the Apostle only says that "the serpent beguiled Eve"—a fact about which there can, among Christians, be no controversy; but if an *inference* is to be drawn from this fact, it surely is not that Eve surpassed in strength of mind and moral rectitude, all her sons and daughters, but that she, like young, and innocent, and inexperienced women of the present day, was liable to be led astray by the arts of seduction.

In the second of these passages the Apostle is not speaking of the sin of Adam, nor of the innate dispositions of his posterity; but of the sins of the Ephesian converts before their conversion, when "they walked according to the course of the heathen world, according to the prince of the power of the air," who, in the language of St. Paul ‡, was the object of their worship, when they offered sacrifices to their idol deities. These people in the very acts of their worship often fulfilled the lusts of the flesh, and were by *nature*, even as other Gentiles, children of wrath, in contradiction to those, who by adoption were children of grace. That the passage was thus understood in the primitive church has been demonstrated by Whitby; and that such is its true meaning seems obvious to us from the context, and from the general tendency of St. Paul's writings, when he treats of the state of those, who were "aliens from the commonwealth of Israel, and strangers to the covenant of promise."

\* The Author indeed quotes chap. iv. ver. 17; but as he gives the words of the Apostle, he must have meant the verse to which we refer. *Rev.*

† Here again the Author's reference is incorrect. *Rev.*

‡ See 1 Cor. chap. x. 20, 21.



The quotations from the fifth chapter of the epistle to the Galatians, and the seventh to the Romans, are still less to the purpose; for in them the apostle only describes what must be the struggle between the flesh and the spirit in the mind of every man in a state of probation; a struggle which is indeed essential to human virtue, and which, there cannot be a doubt, took place in the mind of Adam himself before he actually ate the forbidden fruit, when, we are assured by St. Paul, he "was not deceived," but transgressed in opposition to his own better judgment.

In the 22d and 23d verses of the eighth chapter of the epistle to the Romans, St. Paul makes not the most distant allusion to the sin of Adam or the propensities of his posterity, but merely describes the dread of death under which the thinking part of the heathen world, and even the majority of the Jews themselves, groaned, before life and immortality were brought to light by the Gospel. That reflecting heathens groaned under the dread of death is testified by Cicero, and is apparent by the very doubtful terms in which even Socrates himself talked of his future prospects when he was about to die by an unjust sentence. The Pharisees among the Jews admitted indeed the separate existence of the soul, and at some future period the resurrection of the body; but it was the resurrection of the descendants of Abraham alone for which they looked, at the advent of the Messiah, under whom they were to live in every sensual indulgence, and to rule with sovereign sway over all other nations. The Sadducees, on the other hand, who denied the existence of angels and all created spirits, deemed, of course, a resurrection of the same persons impossible; and even the disciples of our blessed Lord, as we learn from various passages of the holy Gospel, *wondered* among themselves what could be meant by *the resurrection of the dead*, as it was taught in purity by their divine Master.

That this dread of death, and not any hereditary propensity to vice, was the pain under which the Apostle says that the whole creation groaned, is evident from his immediately adding—"and not only they, but ourselves also, who have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the *redemption of our bodies*"—a redemption, which, as it appears to us, can mean nothing else than the resurrection of the dead.

The 14th verse of the 5th chapter of St. Paul's second epistle to the Corinthians, like the 21st and 22d verses of the 15th chapter of the first epistle, unquestionably refers to no  
other

Other death than that which was incurred by the fall of our first parents, and from which all mankind, the righteous and the wicked, are to be raised by Christ at the last day. What that death was we have elsewhere\* endeavoured to ascertain by a collection of the texts in the five books of Moses, in which the phraseology occurs, which is employed when death is denounced on the eating of the fruit of the tree of knowledge of good and evil.

The verses quoted from the fifth chapter of the epistle to the Romans, are certainly those, which, at first sight, seem most to countenance that tendency to vice, which, in this author's opinion, we derive from Adam; as they are those likewise on which the Calvinists chiefly build *their* doctrine of Original Sin, with all its horrible consequences. Yet if the whole passage, from verse 12 to verse 19 inclusive, be taken together, we see not how it can be made to bear either of these senses. It is obvious that, in the estimation of the apostle, the state of mankind, with respect to their eternal happiness, is, under the Gospel covenant, preferable to that in which they would have been, had the first covenant never been broken. He calls Adam the figure of him that was to come, and says expressly, that, "if through the offence of one, many be dead; *much more* the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many;" thus plainly intimating that we have gained more through Christ than we lost. But this would not be true, if, as the Calvinists maintain, mankind, infants as well as others, are liable to Adam's sin alone, to "all punishments that which is to come—even to the most grievous in soul and body, without intermission, in which from which none but the *elect* are redeemed by Christ. We do not indeed perceive how it could be true, though this horrid doctrine were set aside, if, as this author supposes, we still derive from Adam, notwithstanding the interposition of Christ, a positive tendency to vice, which we should not have felt, had Adam continued in his original innocence.

Of this tendency it is certain that no mention is made in any of the verses under consideration. It is indeed said in the 19th verse, that, "as by one man's disobedience many were *made sinners*, so by the obedience of one shall many be *made righteous*;" but if by *making sinners*, in the former

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\* See our 21st vol. p. 592.

- clause of the verse, be meant *a tendency to vice derived from Adam*, it is indisputable, that, at some period, the said tendency is to be completely removed, from the many who would otherwise have been subject to it, by their being, according to the latter clause, *made righteous by the obedience of Christ*. When is all this to take place? In the present world, or in the next! If in the present, then no tendency to vice can ever have been really derived from Adam; for as Christ is "the lamb slain from the foundation of the world;" for the whole human race, it follows undeniably that this hereditary tendency was never felt; since the whole human race were made righteous by him, as soon as they were made sinners by Adam. If it is in the next world that this hereditary tendency to vice is to be removed, it follows, not only that the next world is to be a state of probation as well as this, contrary to the whole tenor of scripture, but also that all mankind are to be finally saved. This is apparent from the very passage under consideration; for, of the *many*, who, in the 19th verse are said to have been made sinners by one man's disobedience, and righteous by the obedience of another, it is, in the 17th and 18th verses, said, that "if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon ALL MEN TO CONDEMNATION; even so by the righteousness of one, the free gift came upon ALL MEN TO JUSTIFICATION OF LIFE."

This, however, is not the meaning of our being made either sinners by the disobedience of Adam, or righteous even by the obedience of Christ. The phrases "many were made sinners," and "many shall be made righteous," in the 19th verse, as well as the phrase "in whom ( $\epsilon\pi' \omega$ ) all have sinned," in the 12th, are metonymies, very common in the Hebrew scriptures, and indeed in all languages, by which the cause is put for the effect. The word  $\alphaμαρτωλοι$ , here used by the Apostle, when he says that many were made sinners, is, in the Greek of the septuagint, no less than sixty-two times employed to express the sense of the Hebrew word  $\עָוָר$ ; but that word, in the conjugation *Hiphil*, signifies *to make one a sinner by a judicial sentence, as to condemn*. It is so used in Exod. xxii. 9, Deut. xxv. 1. 1 Kings viii. 32, Job ix. 20, x. 2; and in innumerable other passages; and that  $\alphaμαρτωλοι$  is so used here seems indisputable from the Apostle's saying, that the *many*  $\epsilon\gamma\epsilon\nu\eta\sigma\alpha\nu$  became sinners, but that they  $\kappa\alpha\tau\epsilon\sigma\alpha\theta\eta\kappa\alpha\nu$ —were constituted sinners, or condemned to suffer that death, which was denounced to Adam on his eating the forbidden fruit.

fruit. Taking the words *ἡμαρτον* and *ἀμαρτωλοὶ* in this sense, the whole passage is consistent with itself; with the view which the scriptures give of the fall and redemption of man; and with all our notions of that equity which must be an attribute of the Judge of all the earth.

That in consequence of Adam's sin condemnation to death came upon all men is certain; and therefore they were so far involved in his sin, that from Adam to Moses death reigned, over them that had not sinned after the similitude of Adam's transgression, and now over infants who are incapable of sinning, is likewise certain.

“ But not as the offence, so also is the *free gift* of eternal life,” or perpetual conscious existence; “ for it through the offence of one many be dead (all mankind be subjected to death); much more the grace of God, and the gift by grace” of eternal life, “ which is by one man Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one (offence) to condemnation; but the free gift is of many offences (those of Adam and all his believing and penitent posterity) unto justification. For if by one man's offence, death (without hope of a resurrection) reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life (after the resurrection from the dead) by one, Jesus Christ. Therefore, as by the offence of one, judgment came upon all men to condemnation (to death); even so by the righteousness of one the free gift came upon all men unto justification of (eternal) life, or perpetual conscious existence. For as by one man's disobedience many were made sinners—i. e. condemned to death; so by the obedience of one (unto death—even the death of the cross) shall many be made righteous”—i. e. rescued from the dominion of death, under which they were brought by the fall of Adam, by being restored again, at the last day, to life eternal.

That all mankind might be justly subjected to death in its original sense, by the sin of Adam alone, is self-evident; for as every created being, even the highest angel in heaven, derived his existence from the grace and favour of God, that existence may be withdrawn with perfect equity whenever the all-wise Author of it thinks proper to do so; and if, as the poet supposes, and in itself is extremely probable, Adam, “ when gentle sleep first found him,” thought, that

“ He then was passing to his former state

“ Insensible, and forthwith to dissolve;”

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so far from having cause to arraign the equity of his Maker, he must have felt himself inspired with gratitude for that extatic happiness which he had already enjoyed during the short period of his conscious existence. But if life might be thus taken away unconditionally, it is obvious, that all mankind were made sinners, in our sense of the word, by the disobedience of one, in perfect consistency with that justice, which must be an attribute of the Judge of all the earth; and that the making of them righteous afterwards by the obedience of one, was an instance of the highest compassion and beneficence.

Various other texts of Scripture have been urged, with some degree of plausibility, in proof of an innate tendency to vice, descending from Adam through all his posterity, which have not been quoted for this purpose by the present author. These, therefore, we are not at present called upon to examine. Two of them, however, have been lately brought forward by an author whose work must soon come under our notice; and, therefore, it may not be improper to consider them, while the subject is so fully and directly before us. They are Job xiv. 4, and Psalm li. 5.

From the context it appears, that Job, teized by his pretended friends, having vindicated his integrity as a man, compared with other men, acknowledges, in the former of these texts, his utter insignificance before God, who, as he elsewhere observes, “chargeth even his angels with folly;” and in this spirit he says, naturally and piously—“Dost thou open thine eyes upon such a one, and bringest me into judgment with thee? *Who can bring a clean thing out of an unclean? Not one.*” If this be a proof of hereditary propensity to vice, we should be glad to know what is the meaning of the following words in the subsequent chapter,—“*Yea, the heavens are not clean in his sight.*”—Is the uncleanness of them likewise derived from some remote ancestor?

When the Psalmist, in the agony of remorse for two enormous sins, says—“Behold I was *shapen* in iniquity; and in sin did my *mother conceive* me,” it is impossible to understand him in the literal sense of the *English* words; for in that sense, he accuses not himself, but his mother, and even his God, whose “hands, he acknowledges elsewhere, made him and *fashioned* him.” The phrase is, indeed, a mere Hebrew figure expressive of early habits of sin, exactly similar to that other expression of the same Psalmist—“The wicked are estranged from the womb; they *go astray as soon as they are born, telling lies,*” though the wicked neither tell lies nor truth as soon as they are born. This figure, however, is not employed to express sinful habits only. It is used also to signify

signify early and settled habits of virtue. Thus, when Job says (xxxi. 18.) — “From my youth the fatherless was brought up with me as with a father, and I have *guided the widow from my mother’s womb*,” it is impossible to suppose that this was *literally* the case, as we all know that a new-born infant cannot guide itself, far less another; but only that the patriarch exercised himself in these virtues from the earliest period at which he was capable of them; and let it be remembered, that if the other two verses, in which this figure of speech is used, be proofs of an innate propensity to *vice* derived from our first parents, this is a proof equally strong of an innate propensity to *virtue* derived from the same source.

But we will, at present, pursue this subject no further; nor have we pursued it so far from any desire to convert others to our own opinions. The present writer has already declared, that, with the strongest desire to discover the truth, he has not found in scripture any unexceptionable proof of an innate propensity to *vice*, or a *moral taint* transmitted from Adam to all his posterity\*; while, on the other hand, he acknowledges that he has found no direct proof of the *contrary*. He has found, however, what to himself appears very sufficient proof, that “to whomsoever much is given, of him shall much be required;” that, at the great day, we shall be made accountable only for the due exercise of the powers that have been intrusted to us; and that therefore the question, so long agitated, is, in a practical view, of no importance, unless indeed there be danger, as he thinks there is, of rendering the ignorant and illiterate remiss in their exertions, by constantly representing human nature as a mass of corruption, and prone only to evil. His indignation has indeed, sometimes, been excited by the outcry of *Pelagianism*, raised by many good, and some even learned, men, against all who presume to doubt whether infants bring into the world with them an innate propensity to vice, derived from the parents of the human race; because he knows that such doubts have been entertained by some of the brightest ornaments of the Christian Church; and that the question about hereditary depravity was never agitated among Christians, till the question Πόθεν τὸ κακόν;—which men will never answer, was brought into the church from the schools

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\* We have often been inclined to think that such a taint is in fact discoverable, by attending to the propensities of children, and the manner in which they discover the passions of anger, self-will, sensuality, &c. Rev.

of philosophy. He believes his own creed to be at least as far removed from the errors of Pelagius, as the creed of any man, whether Calvinist, or Anti-Calvinist, who so readily takes this alarm. The distinguishing tenets of Pelagius may be seen in our 31st volume, at page 48, to which we refer the reader for a full proof that no man can be a Pelagian, who believes that the fall of Adam brought death not only on himself, but also on all his posterity; that eternal life was a free gift, supernatural to him as well as to us; that the grace of God's good Spirit was necessary to guide him in the way to that supernatural state; that when he forfeited his title to immortality, and became a mere mortal inhabitant of earth, he forfeited by the same deed, that grace which was intended to guide him to heaven; and that both gifts—immortality and the means of fitting himself for it—were restored to him and his posterity through the sacrifice of Christ on the cross, who died for our sins, and rose again for our justification: If this be Pelagianism, we are indeed Pelagians; but we shall not confess ourselves to be of that school, merely because we cannot admit the account which many orthodox Christians choose to give of the introduction of moral evil into the world; or because we do not think it conducive to piety or virtue, to transfer our guilt, or any part of it, from our own volitions to the depravity of that nature, which we derive from Adam by the will of God.

This author's notions of justification and regeneration are distinctly stated, and, we think, perfectly correct.

“Christians,” he says, “are justified, or adjudged righteous, by God's free grace, through obedient faith in Christ. Our own works cannot justify us, although they are recommendations to the benefits of our Saviour's merits and mediation, (he might have added—and necessary to render us meet to be partakers of the inheritance of the saints in light). For, after all—we are only unprofitable servants: when we shall have done all those things, which are commanded us, we have only done what was our duty to do.” P. 215.

This doctrine he establishes by a multitude of apt quotations, and then states the doctrine of regeneration in the following words of scripture:

“Except a man be born again, he cannot see God's kingdom (St. John. iii. 3.)—Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new (2 Cor. vi. 17.)—For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature (Gal. vi. 15.)—According to his mercy he saved us by the washing



washing of regeneration, and renewing of the Holy Ghost, which he shed on us richly through Jesus Christ our Saviour (Titus iii. 5.) —God, according to his abundant mercy, has begotten us again to a lively hope by Jesus Christ's resurrection from the dead (1 Pet. i. 3.) —Being born again not of corruptible seed, but incorruptible ; by the word of God, who lives and abides for ever." 1 Pet. i. 23.

The reader perceives, that no texts are here quoted, which by any rational mode of interpretation can be made to countenance the *new-births* or *sudden conversions* of methodism. The present author indeed says, that God sometimes of his sole will and power suddenly converts persons ; but of such conversions he gives no other instance than that of St. Paul ; thus tacitly (we trust) rejecting the modern pretensions to instantaneous conversion.

In the second or moral part of the Christian Code, the Author treats, 1. Of particular sins towards God ; 2. Of duties to God and Christ ; 3. Of duties to ourselves ; 4. Of sins toward ourselves ; 5. Of social duties ; and, 6. Of offences to others. It could serve no purpose to quote what is said of any of those particular duties or particular sins, which are comprehended under each of these six great divisions ; for every thing being stated in the very words of scripture, without any commentary by the author, there is, in this part of the work, no subject for criticism. From the few extracts which we have made, the reader must have observed, that the author does not literally adhere to the public version of the sacred scriptures. He seems, indeed, to have translated for himself ; but we cannot say that his version is superior to that which is read in our churches, either in fidelity to the original, or in elegance of language. His style is, in truth, despicable ; and his punctuation is such as renders it necessary, sometimes, to read his periods more than once before his meaning can be fully ascertained. The work, however, would be of great value as a work of reference, on account of the vast variety of texts which are brought together on every doctrine and duty of Christianity, were not the references to the particular chapters and verses which are quoted, very often carelessly and inaccurately made ; but such has been the author's heedlessness in this respect, that the reader will frequently find himself under the necessity of applying to his concordance, before he can discover in his Bible what is quoted from it in the Christian Code. As a specimen not only of our author's style, but also of his philosophy, we shall conclude this article with what he calls his "farewell to his readers."

“Philosophy *prescribes* the Virtues; but Christianity *Commands* Them. Christ declares “*Truth*” (or Rectitude) to be the Line of Duty—*Prudence* (another Word for Grace \*) is our Guide in the Right Path; to practise Piety, as Gratitude to God and a Recommendation to future Blessings. The Trunk of Morality is; “Do, as You would be done unto;” or, do well to Others, to induce Them to do well to You; therefore practise Justice, Gratitude, Sincerity, Benevolence—As to Behaviour toward ourselves; that We may not abuse God’s Gifts, and his Living Temple; and that We may be able to repay Society, and win Good-Will; besides our own Comfort; be pure, patient, temperate, firm, frugal and industrious. Learn, know do, The Truth.

“Think, Speak, and Act Right, Good.

“Moral Sense is Common Sense as far as Respects Manners; it is the small still Voice of Reason implanted by God in human Nature. The Fitness of Things is Propriety; the Association of Ideas teaches Us that Propriety; to do well, as We like to be done well unto. Common Sense teaches Us to associate Ideas properly.”

Is the man who wrote this, capable of correcting the metaphysics and theology of the Nicene Fathers, or of improving the language of the English Bible?

ART. V. *An Account of the Empire of Marocco, and the District of Suse; compiled from Miscellaneous Observations made during a long Residence in, and various Journies through, these Countries. To which is added, an accurate and interesting Account of Timbuctoo, the great Emporium of Central Africa. By James Grey Jackson, Esq. Illustrated with Engravings. 4to. 11. 5s. Nicol. 1809.*

WE are very thankful for every communication on the subject of Africa, particularly after so long an interval of suspense as has been occasioned by at length the worn-out expectation of hearing any thing of Horneman or Park. The author of the present work was peculiarly qualified for the task he has undertaken, of describing Western Africa;

\* This is surely a singular notion,—*Prudence*, another Word for Grace! Rev.

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having been resident in the country for the space of sixteen years, and having thus become familiarly acquainted with the varieties of the African languages, and the manners of the natives. He observes very truly, that although we have many books on the subject of Barbary, they are in general the narratives of the journies of ambassadors to the emperor's court; and consequently composed by individuals who were able to obtain very imperfect information of the country, its language, and its manners. He speaks in favourable terms only of Lempriere's book; which, as far as relates to the usages of the seraglio, may be depended upon; and of Chenier, whose work has not yet been translated into English.

The present volume consists of thirteen chapters, judiciously arranged and divided. In these are discussed the geographical divisions of Morocco, its rivers, mountains, climate, soil, produce, zoology, metals, population, customs, manners, &c. Chapter IX. contains some important observations on the Mohammedan Religion. Chapter X. is on the languages of Africa, and the various dialects of the Arabic language. The eleventh chapter we consider of high importance to commercial investigation. It contains an account of the exports and imports of Mogodor, transcribed from the original Arabic books, at the Imperial Custom House. It also communicates the following description of the present state of our relations with the Barbary powers.

“ A close connection with the empire of Marocco is of the greatest importance to Great Britain both in a political and commercial point of view; for besides the various articles of trade already enumerated, it affords ample supplies of provisions; and if a friendly intercourse between the two nations were firmly established, we should never have any difficulty in victualling not only Gibraltar, but also all our different fleets which cruise in the Mediterranean, and on the northern coast of Africa, a resource, which, in the present state of things, certainly merits the serious attention of this country. The advantages of a trade with this empire must be evident from what has been detailed in the preceding pages, where it will be seen that *nearly the whole of the exports to Marocco consists of manufactured goods, and that the returns for these are entirely raw materials, many of which are essentially necessary in our manufactures.* That the present trade is so inconsiderable, arises entirely from the little encouragement and support it meets with; for British subjects, finding they had to depend on their own exertions alone, for the protection and safety of their property embarked in this traffic, have for

the most part abandoned it, and now it is falling into the hands of subjects of Marocco, established in England. This is the more to be regretted, as we have it in our power, by proper representations and a judicious negotiation, to supply, through this channel, a great part of the interior of Africa with our superfluous manufactures, while we might receive in return many very valuable and useful articles, such as oil of olives, hides, skins, almonds, gums, wax, silver, and gold, in addition to which may be mentioned oranges and lemons, of which a greater quantity might be procured from two ports in the empire, than is afforded by both Spain and Portugal. The oranges of Tetuan are the finest in the world, and are sold for eight drahims, or about 3s. 6d. per thousand. It may, perhaps, be objected by some, who have experienced difficulties in treating with the Emperor, that he would not, probably, allow fruit to be exported: to this I answer, that it is possible, by proper means, to obtain almost any favour from a Sovereign who is uncontrollable; it is not gold which rules his conduct, though some ingenious persons have imagined that to be the only means of procuring any thing from him; had this been the case, he would not have granted me the privilege of exporting mules to the West Indies at half the duty the French house of Messrs. Demellest and Sabatier offered him. In short, nothing is wanting to secure a most extensive and lucrative trade with Marocco, but an established friendship between the two nations, strengthened by a mutual return of good offices and attentions. Indeed the present Emperor, Muley Soliman, may be said to have made overtures of this nature; but from our impolicy, and inattention, added to the ignorance of the proper mode of treating with him, these overtures have been neglected.

“ When we recollect, however, that the envoys to Marocco for the last century, have been men almost wholly unacquainted with the manners, customs, and religious prejudices of the people, and ignorant of their language, we shall cease to be surprised that our connection with that empire has been so limited, and impeded by mutual misunderstanding of each others sentiments, originating, but too often, in deficiency and inaccuracy of interpreters. What expectations can be indulged of terminating successfully negotiations with a prince, in conversing with whom some ignorant illiterate interpreter, generally a Jew, and a devoted subject of the Emperor, must be made the confidential servant of the party treating? besides, every one acquainted with the nature of the government, and political principles of the Court of Marocco, is well aware, that, even supposing it possible to procure a Jew, capable of interpreting accurately the English into Arabic, and vice versa, yet there are many expressions necessary for an envoy to use to the Emperor, which no Jew in the country would dare to utter in the imperial presence on pain

pain of losing his head: the general garrulity of these people, moreover, is such, that they are perhaps unworthy of being entrusted with any secret wherein the interest of a nation is concerned. Of this the Emperor himself is convinced, as was also his father, who frequently, during his reign, expressed his regret to Mr. A. Layton, that no English consul could be found, capable of holding direct intercourse with him. The weakness and instability of our treaties are generally in proportion to the weakness and inaccuracy of the interpreter, their force and meaning being often frittered away by the misplacing of a word through his indecision or fear; and possessing, probably, but a slight knowledge of the style of writing, he is obliged to have the treaty read by a Moor, and explained according to his own manner, in the vulgar Arabic, or Moorish language, which alone is sufficient, without any additional cause, to do away the force and intent of any document, possessing that energy of expression for which the Arabic language is so remarkable. Suppose we were negotiating a peace with France, what would be the probable result if there were no person attached to our embassy but a French subject, who understood the French and English languages sufficiently to convey the aggregate only, but not the precise sense of the stipulations? we should certainly have but little expectation of success under such circumstances, and should probably be worse off than if no treaty had been concluded, so easy would it be to give a turn to any clause, the force and point of which was not distinctly ascertained. This has been literally our case with Marocco: treaties have been made without being understood, or even translated, till many months after the conclusion of them; how then can we expect to acquire influence or consideration at a court, where a man who does not speak the Arabic is considered as an illiterate barbarian (*ajemmie m'dollem*), and is treated accordingly? The Emperor has frequently expressed a wish to communicate with our Sovereign, but the publicity to which his sentiments must be exposed in the present routine of British diplomacy, deters him from it, and restricts or diminishes the intercourse between the two countries \*." P. 215.

## Chapter

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" \* In a conversation with the Minister at Marocco for European affairs, his Excellency asked me if, in the event of his master's writing to his Majesty, the latter would be able to get the letter interpreted: I answered in the affirmative, and a very polite and friendly letter was afterwards written, which requested an answer; but it remained here in the Secretary of State's office, without any attention being paid to its contents, a mark of disrespect which gave great offence to the Emperor."

" It

Chapter XII. is also interesting, and exhibits the state of those captives in Barbary, who, in consequence of shipwrecks, fell into the hands of the roving Arabs. It seems a sort of duty to humanity to insert the following, as it may tend to induce measures to be taken to prevent such calamities to our countrymen hereafter.

“ They carry the Christian captives about the Desert, to the different markets to sell them, for they very soon discover that their habits of life render them altogether unserviceable, or very inferior to the black slaves, which they procure from Timbuctoo. After travelling three days to one market, five to another, nay sometimes fourteen, they at length become objects of commercial speculation, and the itinerant Jew traders, who wander about from Wedinoon to sell their wares, find means to barter for them tobacco, salt, a cloth garment, or any other thing, just as a combination of circumstances may offer, and then return to Wedinoon, with the purchase. If the Jew have a correspondent at Mogodor, he writes to him, that a ship had been wrecked, mentioning the flag or nation she belonged to, and requests him to inform the agent, or consul, of the nation of which the captain is a subject; in the mean time flattering the poor men, that they will shortly be liberated and sent to Mogodor, where they will meet their countrymen: a long and tedious servitude, however, generally follows, for want of a regular fund at Mogodor for the redemption of these people. The agent can do nothing but write to the consul-general at Tangier; this takes up nearly a month,

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“ It appears to me extraordinary, that a language which is spoken over a much greater extent of country than any other on earth—a language combining all the powers and energy of the Greek and Latin, should be so little understood, that an Arabic letter written by the present Emperor of Marocco, to the King of Great Britain, actually lay in the Secretary of State's office some months without being translated. The circumstance coming to the knowledge of the Chancellor of the Exchequer (the Right Hon. Spencer Percival) that gentleman expressed a wish to a friend of mine, to have a translation, and the letter was transmitted to me for that purpose. Doctor Buffé, who delivered it, assured me, it had been sent to one, if not both Universities, and to the post-office, but that, either from a difference in the punctuation of the characters, or in the language itself, no one could be found capable of rendering it into English. This statement, however unaccountable it may appear to many, was afterwards farther confirmed, by passports and other papers in African Arabic being sent to me for translations, the want of which had detained vessels in our ports, and caused merchants in London to suffer from a loss of markets.”

before

Before an answer is received, and the merchants at Mogodor being so little protected by their respective governments, and having various immediate uses for their money, are very unwilling to advance for the European interest of 5 per cent.: so that the time lost in writing to the government of the country to whom the unfortunate captives belong, the necessity of procuring the money for their purchase previous to their emancipation, and various other circumstances, form impediments to their liberation. I knew an instance where a merchant had advanced the money for one of these captives, who, had his ransom not been paid, would have been obliged to return to the south, where he would have been sold, or compelled to embrace the Mohammedan religion; for the British Vice-Consul had not the purchase money, nor any orders to redeem him, having previously sent to the Consul General an account of the purchase of the rest of the crew. This man was delivered up by the merchant who had redeemed him, to the British Vice-Consul, to whom he looked for payment: various applications were made to the Consul-General, but the money was not paid two years afterwards, all applications to government having failed; a representation of the case was next made to a society in London, which has been established ever since the year 1724\*, for the redemption of British slaves in Turkey and Barbary, which, after deliberating on the matter, agreed to pay the merchant the money he had advanced. The purchase-money in this case was, including the cost of clothes (for the man was naked when purchased) did not amount altogether to forty pounds; there was, however, so much trouble attending the accomplishment of the business, that no individual merchant has since ventured to make an advance on a similar security, for, not to mention the difficulty of recovering the principal at the expiration of a long period, the value of money is such at Mogodor that merchants are unwilling to advance it at a low interest, 6 per cent. per month being often paid for it. It is in this manner that the subjects of a great maritime power have been neglected in a country where, by adopting a few political regulations, all the hardships of bondage might be prevented." P. 229:

It is on Chapter XIII, that the author most depends for reputation with his countrymen and the public; and we

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\* Mr. Thomas Betton, a Turkey merchant, by will, in 1724, devised to the Ironmonger's Company in trust about 26,000*l.* one moiety of the profits thereof to be perpetually employed in the redemption of British captives from Moorish slavery, and the other half to be equally distributed between the poor of the Company, and the several charity schools within the city and liberty thereof. See Maitland's History of London."



should be inclined to give him all that he would require, if we could feel the conviction that he also in his turn has not been in like manner deluded and imposed upon by the natives, from whom he received his information, as he represents his predecessors, Major Houghton, Park, and others, to have been. Mr. Jackson tells us very candidly, that the Shercefs are a plausible and subtle people, and that what they say is not to be depended upon; more particularly so, if the enquirer presents himself as a person who has any commercial views. Yet it is from individuals of this description alone from whom the author received what he has pleasingly communicated. Yet as Timbuctoo has been, and still is, the great object of European curiosity and research, we should not be excused if we did not present the following picture of the place itself to the view of the reader.

“ The city of Timbuctoo is situated on a plain, surrounded by sandy eminences, about twelve miles north of the Nile El Abeede\*, or Nile of the Blacks, and three (erhellat) days journey from the confines of Sahara: the city is about twelve miles in circumference, but without walls. The town of Kabra, situated on the banks of the river, is its commercial depôt, or port. By means of a water-carriage east and west of Kabra, great facility is given to the trade of Timbuctoo, from whence the various articles of European as well as Barbary manufactures brought by the akkabaahs from the north of Africa, are distributed to the different empires and states of Soudan, and the south. This great mart is resorted to by all nations, whither they bring the various products of their respective countries, to barter for the European and Barbary manufactures.

“ The houses of Timbuctoo have for the most part no upper apartments; they are spacious, and of a square form, with an opening in the centre, towards which the doors open: they have no windows, as the doors, which are lofty and wide admit sufficient light to the rooms when thrown open. Contiguous to the entrance door is a building consisting of two rooms called a Duaria, in which visitors are received and entertained, so that they see nothing of the women, who are extremely handsome; the men are so excessively jealous of their wives, that, when the latter visit a relation, they are muffled up in every possible way to disguise their persons; their face also is covered with their garment, through which they peep with one eye to discover their way.

“ The king whose authority has been acknowledged at Timbuctoo ever since the death of Muley Ismael, Emperor of Ma-

rocco, is the sovereign of Bambarra; the name of this potentate in 1800 was Woolo; he is a black, and a native of the country which he governs; his usual place of residence is Jinnie, though he has three palaces in Timbuctoo, which are said to contain an immense quantity of gold. Many of the civil appointments at Timbuctoo, since the decease of Muley Ismael, before mentioned, and the consequent decline of the authority of the Emperor of Marocco, have been filled by Moors of Maroquin origin \*; but the military appointments since the above period, have been entirely among negroes of Bambarra, appointed by the King Woolo; the inhabitants are also for the most part negroes, who possess much of the Arab hospitality, and pride themselves in being attentive to strangers. The various costumes exhibited in the market-places and streets, indicate the variety and extent of the commercial intercourse with the different nations of central Africa; the individuals being each habited in the dress of his respective country, exhibit a variety both pleasing and interesting to every stranger who goes there.

“ The toleration in a country like this is particularly deserving of notice. The Diwan, or L'Alemma, never interfere with the religious tenets of the various religions professed by the different people, who resort hither for commercial or other purposes; every one is allowed to worship the great Author of his being without restraint, and according to the religion of his father, or in the way wherein he may have been initiated.

“ The police of this extraordinary place is extolled, as surpassing any thing of the kind on this side of the Desert; robberies and house-breaking are scarcely known; the peaceable inhabitants of the town each following his respective avocation, interfere with nothing but what concerns them. The government of the city is entrusted to a Diwan of twelve Alemma, or men learned in the Koran, and an umpire, who retain their appointments, which they receive from the King of Bambarra, three years. The power of the Alemma is great, and their falling into the mass of citizens after the expiration of the above period, obliges them to act uprightly, as their good or bad administration of justice either acquits or condemns them after the expiration of their temporary power. The civil jurisprudence is directed by a Cadi, who decides all judicial proceedings according to the spirit of the Koran; he has twelve talbs of the law, or attornies, attending him, each of whom has a separate department of justice to engage his daily attention,” P. 252.

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“ \* The person who was Cadi in 1800, was a principal trader at Mogodor, and son-in-law to the Governor of that place, who being unsuccessful in his commercial affairs, crossed the Desert, and soon obtained the appointment of Cadi; he was a shrewd clever man, about 35 years old,”

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We have always been of opinion that Park acted injudiciously in travelling in his European dress. If he had remained at some place on the coast till he had obtained a certain proficiency in the various dialects of the African-Arabic, and then proceeded on his adventure, versed in the customs, and adopting the dress of the country, every thing might have been expected from his sagacity, perseverance, and fortitude.

The Appendix, on the Plague, is a curious paper, and communicates some interesting, and it may be presumed, valuable facts.

The work is likewise accompanied by thirteen engravings, of which the two maps, one representing the dominions of the Emperor of Marocco, and the other the tract of the caravan across the Schava, or Great Desert, to Timbuctoo, are entitled to particular commendation. Some of the plates also represent plants and insects, hitherto undescribed. We have again, however, to complain of the want of system and conformity in the publications of travels to the distant regions of Africa and Asia. There is apparent in this volume a remarkable deviation from what has hitherto been considered as the established orthography. Instead of Morocco we have Marocco; for Harem, Horem; and for Timbuctoo, Timbueto. We are aware of great difficulty in this matter; but it seems to us that adherence to the system laid down by Sir William Jones, in the volumes of Asiatic Researches, would prevent much confusion and perplexity.

With respect to the present work, by Mr. Jackson, we have no hesitation in pronouncing it a valuable accession to our knowledge on the subject of Africa; and we heartily wish, that other individuals, similarly circumstanced, may be induced by this author's example, to communicate the information unavoidably incident to long continued residence.

ART. VI. *Gertrude of Wyoming; a Pennsylvanian Tale; and other Poems.* By Thomas Campbell, Author of the *Pleasures of Hope*, &c. 4to. 134 p. 1l. 5s. Longman and Co. 1809.

WITH a satisfaction something analogous to that of a parent or preceptor, who sees his child or pupil fulfilling the

the hopes he had first conceived of him, do we mark the further progress of a poet, whose earliest appearance we hailed with commendation. We were among the first to give to that very animated poem, "the Pleasures of Hope," the praises it deserved \*; and the voice of the public has long ago confirmed the suffrage we then gave. Mr. Campbell, in the mean time, has not been wholly silent, and some lyric effusions of uncommon spirit and sublimity have borne testimony to the genuine inspiration by which his mind is invigorated. Some of these are here reprinted, and the Ode on the Battle of Hohenlinden maintains a noble preeminence among them. The concluding stanza in particular, though several are fine, offers an uncommon specimen of the power of giving a great result in very few words, and compressing almost an infinity of ideas into four lines. What shall we conceive of the effect of a great battle, beyond these few vigorous expressions?

" Few, few shall part, where many meet!  
The snow shall be their winding-sheet,  
And every turf beneath their feet  
Shall be a soldier's sepulchre."

When we praised Mr. C. before, we did not praise him indiscriminately. We showed both why we approved, and why, in some passages, we did not; and we concluded with an earnest exhortation to him by no means "to omit that strict and severe criticism on himself, which alone could keep his genius within the limits of correct taste." We have particular pleasure in referring to this exhortation, because we have reason to believe that it was received with attention. Mr. C. is one of the few poets in the present day who think it necessary to use this severity towards their own compositions: and, as even virtues may be carried to excess, the present poem certainly exhibits some few passages, especially in the introductory stanzas, in which the effects of too anxious labour appear, in a stiffness and even obscurity of expression. But when the poet becomes warmed with his subject these trifling imperfections vanish. The second stanza offends remarkably in this way:

" It was beneath thy skies that, but to prune  
His autumn fruits, or skim the light canoe,  
Perchance along thy river calm at noon,  
The happy shepherd swain had nought to do

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\* See Brit. Crit. Vol. xiv. p. 21—26.

From morn till evening's sweeter pastime grew,  
 Their timbrel, in the dance of forests brown  
 When lovely maidens pranked in flowret new."

It requires an effort of attention, more than such a description ought to require, to perceive that "but to prune," means, "except to prune," and that the connection of the construction is, that "the swain *had nothing to do* but to prune," &c. Again, the reader must task his consideration to discover that the *timbrel* stands, as the grammarians say, in apposition with the preceding substantive, and is the very pastime which grew in the evening: and after all, as we have no idea of *pranked* except as a participle, we are at a loss to complete the construction of the last line cited. But it would be very ungracious in us strongly to reprove a fault, which seems to have been in part induced by our advice; and, in truth, we have much more reason generally to exult in the vigour and harmony which result from it, than to lament in any degree the consequences of it. We are perfectly convinced, that the permanency of fame obtained by any writer of genius, will be proportioned to the correctness of his style, and the care exerted before publication.

This poem is written in the stanza of Spenser, a stanza in itself of very difficult construction\*; and worked up by Mr. C. to the highest polish and energy. On one occasion only a lyrical passage is introduced, and with very admirable effect. The story is American; and it retains in some degree the taint of those political prejudices which we lamented in the "Pleasures of Hope." The American revolt is, with Mr. C., an effort of true liberty, against oppression; which, to our last hour, notwithstanding its success, we must ever consider as the unnatural rebellion of a fondly-fostered child against its indulgent parent. But, thinking this, we are very far from justifying the particular measure from which the incidents of this poem arise; and therefore the more regret that Mr. C. should have chosen a subject adverse to the fair fame of his country, instead of friendly to it. He has abstained, it is true, from all harsh and pointed censure, and has in some parts finely expressed a love for England: yet, on the whole, the poem is American rather than English, and the very basis of it stands upon republican prejudices. In a word, the whole catastrophe of it would have been prevented, as far as the principal characters are concerned, had

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\* Spenser however did not invent it, but took it from a literary instance in his master Chaucer.

the hero listened to the natural and virtuous counsel of returning to his only relations and connections in England.

In itself, however, the poem is abundantly fine. The tale is simple and impressive; and in conducting it the poet has carefully avoided all common-place topics, to dwell only upon those which were new; in detailing which he has succeeded, we think, to the very height of his ambition. In this point of view, we can readily pardon even the degree of abruptness and obscurity, which arises from his passing over entirely all the rise and progress of affection between his principal characters. Two peculiarly interesting young persons, educated together, in more than Arcadian retirement, could not well fail to form a mutual attachment, and the incident may well be taken for granted. Even in touching upon it, with whatever delicacy or originality, the author must have anticipated, in some degree, and thereby weakened, the very beautiful and affecting recognition, which takes place on his hero's return. His proposal of marriage is indeed somewhat too abrupt and unprepared; but in the rest the reader easily acquiesces, from his mere knowledge of human nature. We cannot equally pardon the total silence of the poet, as to his hero's reception by his own relations in England. That it was amply generous we cannot but suppose, from his being enabled to travel, we know not why, except for pleasure and information, over the chief part of the world; and if so, how shall we rescue him from the charge of base ingratitude, in forsaking them totally, for a foreign love, and an adopted home, in a country where he had no natural connections. His very subsistence must have been derived, either from the bounty of his friends in England, or from the property which he inherited among them: yet friends, relations, property, and his country itself, he renounces at once and for ever, to support what he falsely calls liberty, with people to whom he is properly an alien. This is, in our judgment, the great fault of the poem; which, nevertheless, is so written as to produce the strongest effects upon the feelings of the reader, and to excite a just admiration of the skill and talents of the author.

The poem opens with a beautiful description of the little village of Wyoming, on the Susquehanna, in Pennsylvania, the desolation of which, by savages, forms the catastrophe of the tale. Here the author's heroine, Gertrude, is brought up from a child by her father, Albert; and here also Henry Waldegrave, a boy of English parents, saved from destruction by an Indian warrior, is educated under the care of Al-

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bert,

bert, till of age to visit his friends in England. The picture of the Oneyda chief who brings the boy to Albert is new, and finely drawn, and the character is sustained with vigour to the end. He is thus introduced :

“ And summer was the tide, and sweet the hour,  
When fire and daughter saw, with fleet descent,  
An Indian from his bark approach their bow'r  
Of buskin'd limb, and swarthy lineament ;  
The red wild feathers on his brow were blent,  
And bracelets bound the arm that help'd to light  
A boy, who seem'd, as he beside him went,  
Of Christian vesture, and complexion bright,  
Led by his dusky guidé, like morning brought by night.”  
P. 13.

Protesting against the quaint conceit in the last line, we admire the rest of the stanza. The Indian explains how he saved the boy, after the destruction of a fort by the Hurons \*, his father having been killed in the attack, and his mother dying soon after of grief and fatigue. This father and mother prove to have been the intimate friends of Albert ; who of course receives the boy with transport, and fosters him with care. Here the Indian warrior is admirably characterized.

“ He said, and strain'd unto his heart the boy,  
Far differently the mute Oneyda took  
His calumet of peace, and cup of joy ;  
As monumental bronze unchanged his look :  
A soul that pity touch'd, but never shook :  
Train'd from his tree-rock'd cradle to his bier  
The fierce extremes of good and ill to brook,  
Impassive, fearing but the shame of fear,  
A stoic of the woods, a man without a tear.

“ Yet deem not goodness on the savage stock  
Of Outalissi's heart disdain'd to grow ;  
As lives the oak unwither'd on the rock  
By storms above and barrenness below ;  
He scorn'd his own, who felt another's woe :  
And ere the wolf-skin on his back he flung,  
Or lac'd his moccasins †, in act to go,  
A song of parting to the boy he sung,  
Who slept on Albert's couch, nor heard his friendly  
tongue.”  
P. 21.

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\* The fort appears to be blown up, and it is not sufficiently explained how the Hurons were capable of such a mode of attack, or whether the explosion was accidental.

† A sort of buskins.



We pass over the circumstances of the tale; the love of the two young persons, their union, and their happiness; most exquisitely and feelingly described, to the dying speech of Gertrude, which will sufficiently stamp the merit of the poem. On the attack of Wyoming by the savages, the personages of the tale fly for refuge to a neighbouring fort, where they arrive apparently in safety, but at the moment of approach a volley of musquetry from an ambushed enemy kills Albert at once, and gives a mortal wound to Gertrude, who falls on the bosom of her husband.

“ Weep not, O love, she cries, to see me bleed,  
Thee, Gertrude's sad survivor, thee alone  
Heav'n's peace commiserate; for scarce I heed  
These wounds;—yet thee to leave is death, is death in  
deed.

“ Clasp me a little longer on the brink  
Of fate! while I can feel thy dear caress;  
And when this heart hath ceas'd to beat—Oh! think,  
And let it mitigate thy woe's excess,  
That thou hast been to me all tenderness,  
And friend to more than human friendship just.  
Oh! by that retrospect of happiness,  
And by the hopes of an immortal trust,  
God shall assuage thy pangs, when I am laid in dust.

“ Go Henry, go not back, when I depart,  
The scene thy bursting tears too deep will move,  
Where my dear father took thee to his heart,  
And Gertrude thought at ecstasy to rove  
With thee, as with an angel, through the grove  
Of peace,—imagining her lot was cast  
In heav'n; for ours was not like earthly love,  
And must this parting be our very last!  
No, I shall love thee still, when death itself is past.

“ Half could I bear, methinks, to leave this earth,  
And thee, more lov'd, than aught beneath the sun,  
If I had liv'd to smile but on the birth  
Of one dear pledge;—but shall there then be none,  
In future times,—no gentle little one,  
To clasp thy neck, and look resembling me!  
Yet seems it, ev'n while life's last pulses run,  
A sweetness in the cup of death to be,  
Lord of my bosom's love! to die beholding thee!”

P. 65.

The poem closes with a noble War-Song from the Indian chief, in which the regular stanza of the poem is properly changed

changed to a bold strain of lyric poetry. If we were to say that we are completely satisfied with the whole composition, as the best exertion of Mr. Campbell's powers, on which he is to stake his fame, we should go beyond the truth of what we feel upon it; but without any hesitation we may pronounce that it is a fabric which none but a real poet could have raised, and which entitles the author to an established rank among the best and most classical writers of the present day.

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ART. VII. *The Modern History of Hindostan: Vol. II. Part Final; containing the History of India, and of the East-India Company, during the Seventeenth and Part of the Eighteenth Centuries.* 4to. 300 p. 1l. 1s. White. 1809.

TO the useful and laborious exertions of Mr. Maurice, now continued during a long series of years, in the cause of religion and literature, we have, in the progress of our journal, borne ample and honourable testimony. We could have wished to have seen those exertions rewarded in a manner more proportionate to his zeal, his industry, and his expences, than, we fear, has been hitherto the case; for to authors printing their own works at the present high price of every material connected with the press, especially in the elegant manner in which these historical volumes are edited, scarcely any adequate remuneration can be expected, even with the advantage of a rapid sale, an advantage, we are informed, not possessed by this work, though its predominant merit is universally allowed. Surely the India Company, affluent as they are, and often profuse in their benevolence towards undertakings of less general and permanent utility than the present, will not permit a man who has toiled nearly twenty years in their service, and, in a great degree, under their patronage, to go finally unrewarded by some fixed annual salary that may soothe the cares of advanced life, and mitigate the severity of infirmities, contracted by continued and intense application to studies, connected with their dearest interests, and those of society.

To the *cogent* reasons above hinted at, Mr. M. apologetically refers in his preface, for the long delay that has taken place in publishing the part of his History now under consideration.

“ The author has, at length, the honour to present the public with the concluding portion of his second volume of the History  
of

of MODERN INDIA. That so considerable a period has elapsed since the first part appeared has not arisen from neglect, but from that necessary prudence which restrains a man, *printing at his sole cost and hazard*, from engaging in a voluminous publication at a period when all the materials of printing are at so extravagant a price.

“Owing to the vast mass and press of matter, accumulated during the two last centuries, and to the variety and importance of the subjects yet remaining to be discussed, he has found it utterly impossible to *conclude* the History of India, and the India Company, which he also engaged to detail, in the present volume. It might indeed have been practicable, had he not gone so much at length into that of the Company; but as that portion of the work to an English reader must ever be the most interesting, and as many publications have of late appeared, particularly the improved edition of Mr. Orme’s Historical Fragments, highly elucidatory of their early Asiatic concerns, it was thought that a more extended account of their affairs in that quarter of the world than was originally intended, could not fail of being acceptable both at home and in Asia.

“In consequence, that account, commencing with their very existence as a commercial body in A. D. 1600, and brought down to the re-capture of Calcutta by Clive and Watson in 1757, in a regular series of historical events, engrosses nearly half of this final section of the second volume, and left only room for the insertion of two complete reigns of Mogul emperors. They are, however, next to that of the great Akber, by far the most important of any of the reigns of those princes, full of great and surprising incidents, such as the records of no other nation on earth can exhibit. In every thing splendid and magnificent no monarch ever rivalled Shah Jehan; in sanguinary atrocity and dark intrigue none ever surpassed Aurungzeb. The author has endeavoured to do full justice to their respective characters. The black details of blood and perfidy, that mark the closing day of this great empire and that renowned dynasty, together with what remains to be recorded of British transactions in India down to the year 1800, will in a few months be presented to the public in the form of an APPENDIX.” Pref. p. 1.

The final chapter of the *first part* of the present volume contained the history of the PORTUGUESE and SPANISH invasions of India, brought down to nearly the close of the 16th century.

The gradual advances of the DUTCH, the ENGLISH, and the FRENCH, their successors on that great theatre of the contest of rival nations, both in commerce and conquest, are detailed in the early pages of the portion of the work now presented to the public. The accounts are, of neces-

city, confined to the great events, the leading features, of their respective invasions, for so they must be called, since their progress was every where marked with depredation, and stained with blood. Mr. M. indeed labours as much as possible to exonerate the English merchant from this *opprobrium*; but it is in vain to contend that rapine and violence were not less manifested in many of *their* early transactions with India, than in those of their predecessors and opponents. The field is so vast, the events are so rapid, the interests so blended, that we scarcely know how, with justice to the author, to select particular passages for the consideration of our readers. We shall, therefore, content ourselves with inserting the heads of those chapters in which these contests for the wealth and empire of India, during a century and an half, are discussed; referring the reader to the book itself for more extended and minute information. Mr. M. has, we think, judiciously, though with some violation of the chronological order of things, pursued this subject of the succession of settlements and conquests of European nations in India, *seriatim*, from the first landing of the Portuguese at Calicut, in A. D. 1498, down to the re-capture of Calcutta by the English, in A. D. 1757, in *five* chapters of considerable length, and by no means deficient in interest. To those who may wish for a comprehensive summary of affairs in that quarter of the world, with the advantage of reference, throughout, to authentic publications that go into more extensive details, we presume this portion of the history must be extremely acceptable, and of that history the following is the analysis. The substance of the first chapter, containing the details of Portuguese and Spanish transactions in India, have been noticed in a former Review.

“ BOOK V, CHAP. II.—The Inhabitants of the United Provinces establish themselves in the East Indies.—The first Voyage under Cornelius Houtman A. D. 1595.—The second considerable one under James Van Neck.—The rival Companies united in A. D. 1602.—They exclude the Portuguese from the Spice Islands; gain a Settlement on Ceylon; found the magnificent City of Batavia.—The English succeed to the Dutch.—Their first Company established by Charter in A. D. 1600.—First Voyage to India by Lancaster.—Second Voyage by Middleton.—Other Voyages and their Success.—Best defeats the Portuguese Fleet at Surat.—Sir Thomas Roe sent Ambassador to the Mogul Court, and obtains for the Company important Privileges.—Obstinate Opposition of the Dutch.—Treaty of Peace concluded between that Nation and the English, but by the former immediately violated.—Their atrocious conduct at Banda and Amboyna.—

**Ambayna.**—Bombay granted to the English by Charles II.—**Madras** obtained, and settled.—**Calcutta** founded, and fortified.—A new Company established by Charter A. D. 1702.—**History of the French East India Company.**—Founded by the great Colbert in 1664.—Obtain Settlements at Surat, Masulipatam, Chandernagore, Pondicherry.—Great Perplexities of the Company; but with their new Charter they emerge, and rise to greater distinction than ever, p. 257.

“ **CHAP. III.**—Power necessary to uphold Commerce in Despotie Eastern Countries.—The English at Calcutta oppressed by the Mogul Viceroy.—They send Ambassadors to Delhi, and obtain a Firman, or Royal Mandate, in their favour.—The consequent Prosperity of that Settlement.—View of Affairs at Madras.—Summary of the Mogul History, and that of Nizam al-Muluck, necessary to a right Comprehension of the Transactions in the Carnatic.—In the violent Contests for the Nabobship the English and French take different sides—Auxiliaries first, but afterwards Principals.—To restore order, Nizam-al-Muluck marches into the Carnatic at the head of a vast Army.—Supersedes the reigning Dynasty of Princes, and appoints his General, Abdallah, Nabob.—His sudden death.—Anwar-odean appointed to succeed him.—M. Dupleix sent out Governor General to India.—His daring and ambitious Character.—Madras besieged and taken by the French.—Pondicherry besieged by Admiral, Boscawen.—Madras restored at the Peace of Aix-la-Chapelle.—Anwar-odean slain in Battle.—The Cause of Chundasaheb supported by the French; that of Mahommed Ali by the English.—Death of Nazir, and Murzafa, Jing.—Salabatjing made Soubah of the Deccan, p. 283.

“ **CHAP. IV.**—The English, astonished and alarmed at the success of the French in the Carnatic, endeavour to counteract their ambitious projects.—They send assistance to the Nabob Mahommed Ali, besieged at Trichinopoly.—Captain Clive volunteers his services, and, by surprize, takes Arcot, the Capital.—Maintains himself in it against very superior Forces, and displays the dawn of his great military Genius.—Mahommed joined, in his distress, by the Regent of Mysore, the Rajah of Tanjore, and a body of Mahrattas.—Chundasaheb driven to extremities, surrenders himself to the Tanjorine General, and is by him perfidiously put to death.—The Mysoreans and the Mahrattas lay claim to Trichinopoly, as the stipulated price of their services, and besiege it.—Great length of the Siege and sufferings of the Garrison.—At length the Regent abruptly breaks up his Camp, and retires to Mysore; while Mahommed, under the Protection of his firm Allies, the English, establishes himself in security at Arcot.—Authentic, but summary, Account of the Rise and Progress of the Mahrattas.—Their vast Empire founded by Sevajee, a Soldier of Fortune, of the Tribe of Raja-

pouts, or native Hindoos.—Sambajee.—Sahoojee.—Astonishing extent of that Empire at the Death of Sahoojee.—The Ram Rajah—finally divided into two distinct Governments, that of Poonah, and that of Berar.—Account of the respective Sovereigns of these Governments.—Reflections on the Character and Manners of the Mahrattas, p. 311.

“CHAP. V.—Transactions in Bengal.—Jaffer Khan made Soubahdar of Bengal, Bahar, and Orissa; oppresses the English at Calcutta.—Succeeded in 1725 by Sujah Khan.—Promotion of Allaverdy, and his Tartar Brother, to the first Authority in the Government—they intrigue against the Nabob, who dies in 1739.—Succeeded by his son Suffraze Khan, a Monster of Depravity—invaded and killed by Allaverdy, who usurps the Supreme Power.—The Mahrattas, in 1742, in two vast bodies, make an Irruption into Bengal, and commit horrible Devastations.—Allaverdy, contrives to sow jealousy between the two Commanders.—The Poonah Chief, bribed by two millions of Rupees, retires.—The Chief of Nagpour defeated and driven beyond the western Limits.—The Court of Delhi confirms Allaverdy in the Soubabship, and he finally makes Peace with the Mahrattas.—Appoints his Successor and dies.—The situation of the English under Allaverdy's Government.—Surajah Dowlah.—His character and bitter hatred of the English.—Makes War upon them,—Besieges and takes Calcutta.—The Black Hole Disaster.—Arrival in Bengal of Clive and Watson.—Calcutta retaken.—Battle of Plassey, 1757.—Meer Jaffer ascends the Musnud.—Death of Surajah Dowlah, p. 337.”

Though from the crowded and eventful pages that record the history of the European settlers in India, it was difficult to make any satisfactory extract, yet the following account of that singular race of men, the MAHRATTAS, may not be displeasing to our readers. Their character and manners, in many points so contradictory, afford a wide field for reflection, and exhibit decisive evidence of some great convulsion having, in remote periods of the Indian empire, shaken the basis of both its moral and political economy. A solution of the difficulty may probably be found in the perpetual conflict and collision of the great contending sects of Brahma, of Veesnu, and of Buddha.

“The Mahrattas, whether considered as a nation or as individuals, constitute a peculiar phenomenon in the history of human society. Superstitiously addicted to the mild rites of the Brahmin religion; never eating of any thing that has life, and by their belief in the metempsychosis, restrained from killing even the most noxious reptile that molests them, yet barbarously mutilating, and in their sanguinary warfare putting to death thousands

sands of their fellow-creatures, and that often with aggravated tortures, they exhibit a contrast of character wholly unparalleled. The engines of that torture which they are said to carry with them to force confession of concealed treasure, are of a terrible description. The iron chair in which, heated red hot, the offender is placed, and the envelope of the same metal also heated red hot to encircle his head, are among a few of them. These are particularly mentioned by the missionaries who resided in the Carnatic at the time of their grand irruption there in 1740, and, in fact, for one of them, Pere Madeira, after having been first severely flogged, and exposed several days naked to a vertical sun, to make him discover hidden treasure, that chair and that envelope were heated red hot; but by the interposition of one of the generals he was respited\*. Their more lenient punishments are flitting the nose, and cutting off the ears; but Bernier, who was an eye witness of their cruelties during the plunder of Surat in 1664, says, that to make the rich inhabitants discover their wealth, they were guilty of more horrid cruelties, cutting off the legs and arms of those who were suspected of secreting it†.

“ If it were only against the Moors, the ferocious invaders of their country, the despoilers of the Hindoo temples, and the remorseless murderers of the priests of Brahma, that these cruelties were directed, it would be less a subject of wonder, since Sevajee publicly announced himself the avenger of the Gods of Hindostan against the sanguinary violators of their shrines, meaning Aurungzeb and the Moguls; but their rage is indiscriminating, and Hindoos and Mahomedans are alike the victims of their unrelenting barbarities. How astonishing must this conduct appear to every reflecting mind! Scrupulous minutely to observe all the prescribed duties of their cast, with respect to diet and ablutions, even amidst the tumult of war, and often to the obstruction of the business of a campaign, yet practising every species of brutal inhumanity: how strange the transition from the meekness of prayer to the rage of plunder; from ablution in the purifying wave that washes away sin, to bathe in torrents of human blood. From all this pollution, however, the Brahmins, who share in the plunder, have the effrontery to tell them they are purified by the sacrifice of a buffalo, accompanied with many mysterious ceremonies, and with this wretched *salvo* their consciences are appeased.

“ Making war their sole profession, and letting themselves out to the best bidder, they are to be found in all quarters, and are alternately engaged by all parties. It is dangerous, however, to employ them, for the offer of better terms generally induces them to change sides, and, plunder being their grand

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\* See *Lettres édifiantes*, tom. 13. p. 264.

† See his *Memoir of the Mogul Empire*, part 2d, p. 151.  
object,



object, they often devastate the very country which they were hired to defend. Their principal strength lies in their numerous cavalry, which they cherish with the greatest care, and their horses, like themselves, being inured to privations and perpetually in exercise, are of a hardier nature, and more capable of bearing fatigue, than any brought into the field by the princes of India. Rapid in their movements, and unincumbered with baggage, they render themselves formidable to the Mogul armies, by harassing their rear, by ravaging the country, and by cutting off their supplies. They avoid as much as possible a general engagement, but when it takes place they combat with resolution; and in the use of the sabre are dreadfully dexterous. If however their arms are crowned with victory, their principal attention is instantly directed to plundering the camp of the vanquished, instead of pursuing them to extermination. Were they firmly united under one able commanding chief, as under *Sovajer*, they would be formidable indeed, and must soon be the sovereigns of Hindostan; but their government being feudal, divided among many chiefs, mostly at variance with each other, their power is weakened in proportion, and it is only from their devastations that Hindostan has to fear." P. 333.

The remainder of the volume is occupied with the reigns of the two Mogul emperors mentioned in the preface, and as they contain more interesting and important matter than most others, the empire under those reigns having arrived at its plenitude of power and glory, we shall devote another article to the consideration of what is most deserving notice in their varied and curious history. Having commenced our work with the "*Indian Antiquities*" of this author, and having traced his progress in this almost boundless field of enquiry, our best wishes and our best efforts shall not be wanting towards its successful termination;

*(To be concluded in our next.)*

**ART. VIII.** *An Attempt to prove the Truth of Christianity from the Wisdom displayed in its original Establishment, and from the History of false and corrupted Systems of Religion, in a Series of Discourses preached before the University of Oxford, in the Year 1808, at the Lectura founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By John Penrose, M. A. of Corpus Christi College, Oxford. 8vo.*

375 p. 8s. Cooke and Parker, Oxford; Rivingtons, London. 1808.

**W**E have often thought that the good intentions of the worthy founder of these Lectures would have been better accomplished by a different appointment of his preachers. We mean, however, merely in respect to the publication of the Lectures. The annual recurrence of them, though undoubtedly desirable in the University itself, is more than the public in general seem prepared for, and we are confident is rather injurious to the great cause, or rather to the object which the founder had in view. The name seems to recur too often, and the labours and exertions of the several individuals concerned become confounded. To those who are ignorant of the pretensions of the several preachers, the mere date of the Lectures is not sufficiently discriminative; the Hampton Lecture for 1808 and 1809, for instance, must, in the course of things, press so close upon each other, that it is scarcely possible, considering the multiplicity of new publications, and the want of popular attraction to which works of erudition are liable, that there should be time for sufficient notice and distinct approbation. Few of these Lectures, therefore, have ever reached a second edition, and yet, undoubtedly, many have deserved it. In fact, the whole collection must now form a valuable mass of theology, and yet from the continual interference of one with another, very many of them have sunk into a state of oblivion. Thirty copies of each must be upon the shelves of certain persons, but even there they must multiply too fast to obtain their due share of attention and consideration. In our department also, we have scarcely a fair opportunity of doing justice to the merits of the several preachers; it is seldom in our power to notice half of the publications which continually issue from the press. Many arrears, therefore, must be continually accumulating, and one stated annual demand upon us; is more than it is always in our power to attend to. This also must contribute to embarrass matters. We could suggest some expedients for remedying the ill effects we have thus alluded to, but shall reserve them for another opportunity. One thing, however, we shall venture to hint, namely, that should the establishment of parochial libraries ever take place, to the extent that has lately been proposed, a complete set of the Hampton Lectures, as well as those that have been preached under the institutions of Mr. Boyle, Lady Moyer, and Bishop Warburton, would undoubtedly deserve to be included.

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The present learned lecturer, in his *Dedication to the Archbishop of Canterbury*, professes to have taken the idea of his *Lecture* from that of 1784, by the celebrated Professor White, whose able and eloquent comparison of Christianity and Mohammedanism, may justly be regarded as a striking elucidation (though a partial one) of the distinction between truth and imposture, between the several productions of wisdom and craft. Mr. Penrose has entered more generally into this comparison, with the avowed intention of not taking into account the miraculous supports of the Gospel. The latter having been disputed and denied by infidels, and the propagation of Christianity referred to human means, he judged it expedient to show, that even independent of miracles, Christianity has prevailed and established itself in such a manner as to distinguish it totally from all false systems and impostures. He proves, that the latter, besides having evidently some temporary purpose in view, have constantly been found to contain the seeds of their own destruction; whereas Christianity, from the very first, not only slighted all present and temporary ends, but has been proved to contain in it the sure seeds of its own preservation and success: being evidently the work of divine wisdom, and not of any worldly design, artifice, or policy. This subject is fully opened in the first discourse. In the second, Mr. P. particularly considers the conduct pursued by the teachers of false religions, and by the pretenders to the characters of the Messiah. He treats of the origin of idolatry, and its progress among the most celebrated people of antiquity, the Persians, Egyptians, Grecians and Romans, and ably shows, that had our Saviour been an impostor he would also assuredly have acquiesced more or less in the received idolatries. Even Zoroaster, though otherwise by far the most likely of all men to have established a purer system, failed in this particular. Upon the subject of compliances, however, and accommodations, Mr. Penrose is aware that he may be thought to have brought himself into the dilemma, that Christianity itself, but more particularly Judaism, with which it is intimately connected, cannot be entirely vindicated from a spirit of this sort. His third Discourse therefore is applied to the clearing up of this important point; and we must confess, that the learned author seems to us to have done it admirably. After showing that religion being intended, not for perfect beings, but for weak and fallible men, must therefore, as the work of a wise God, be suited to human imperfection, he considers at large the nature of the Jewish institutions, and reasons with great force on the probable necessity

necessity of such a ritual, not merely as a mode of worship, but as a means of instruction. From this part we cannot refrain from producing the following extract :

“ Should these considerations appear insufficient to reconcile the apparent imperfection of the Jewish ceremonial with the parity of its divine author, it may be reflected farther, that living in an age in which the art of reasoning is better understood, and exercised more accurately, we are not competent, from reflection on the structure of our own minds, to determine the propriety of any adaptation to the minds and motives of a people less cultivated than ourselves. We are incompetent judges, likewise, of the very meaning of the ceremonies which we question. They were intended probably in many cases, in which they are the least easy to be explained, not so much for offices of worship, as for a method of instruction\*. Much gesticulation is always to be observed among people who possess not a copious language, and is necessary, perhaps, to determine the meaning of such words as bear numerous significations. At the period of the Mosaic dispensation, written language was doubtless in its infancy: the language which was spoken, must, consequently, have been imperfect, as we know indeed to have been the case with the more ancient dialects of the East†. What may be denominated the language of action, must therefore have borne a considerable share in the general converse of mankind, particularly in those warmer climates, where the manners, as well as the feelings, are more impassioned than they who have no intercourse but with the inhabitants of Northern Europe, can easily conceive. Even at this comparatively late period in the history of man; even since the powers of language have been so far developed, that there is scarcely any meaning which the understanding can apprehend, but what oral expression may communicate, or written characters denote; even now the language of action is often used, and easily understood. To the Jews there may have been an especial propriety and meaning in proposing a visible religion. Their habits had probably enabled them to apprehend the meaning intended to be conveyed by ritual ordinances, with an accuracy and quickness which we cannot possibly possess. The eye is in itself a medium of knowledge not less unexceptionable than the ear; and the types set before the Jews, not as objects of adoration, but as means of knowledge, may have been as little liable to misconstruction as the audible recitation of the decalogue. The language of ceremonies may have had no remote affinity to

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\* *Lettres de Quelques Juifs*, P. III. l. vi. §. 1.

† *Powell's IXth Disc. Hey's Lectures*, vol. i. p. 16, 17. *ibid.* 80. *Warburton's D. Leg.* book iv. §. 4. *Works*, vol. ii. p. 405, &c. and book ix. *Works*, vol. iii. p. 659.

the language of hieroglyphics. The Egyptian education of the Jews may have facilitated their knowledge of its import, while that import, however it was expressed, might oppose the idolatry of Egypt.

“ Instances might be produced in which a certain meaning, that may easily be enunciated in words, was doubtless intended to be conveyed by this typical or ceremonial language. The ablutions of the Mosaic law were indicative of the command to observe inward purity ; and must have communicated this meaning to the apprehension of the Jews at the period of its delivery, with a more lively connection between the type and the thing signified, than we should recognise at present, were not the same symbol rendered familiar to us by the similar Christian institution of baptism. The white vestments of the priests were interpreted to denote that spotless sincerity with which the worshipper should approach the temple of God. The burning of incense was to the Jews, no doubt, the immediate symbol of acceptable prayer.”

The learned author has much more to the same purpose, which it would exceed our limits to transcribe. The whole is thus summed up, p. 74.

“ The ceremonial therefore of the Mosaic law, is not justly liable to the slightest imputation of idolatry. It may have been comparatively imperfect, yet still worthy of the Deity : it may be partially inexplicable, yet wisely adapted to the circumstances of the Jews ; intended to resist the customs or to oppose the doctrines of idolatry by language or by rites, expressive of the unity of God ; and like all religion, addressed to popular understandings.”

Christianity is next vindicated from similar charges, and proved to be as entirely free from all imputation of idolatrous compliances ; it is demonstrated (to use Mr. P.'s own words) that

“ While it is characteristic of the authors of false religions to sacrifice for temporary interests the means of lasting success, the religion of Christ is distinguished by unexceptionable wisdom. That its adaptation to the nature and motives of mankind is in no instance violated by that selfish craft, which, though useful for a time, is always ultimately prejudicial.” P. 87.

Having thus established his criterion, Mr. P. proceeds, in Sermon IV. to treat of the *corruptions* of Christianity ; showing, by many striking remarks and historical references, that such corruptions have obtained in direct contradiction to the pure and perfect spirit of Christianity ; and have therefore

therefore tended in fact to impede its progress. After acknowledging that these corruptions originated in mistakes and indiscreet compliances on the part of some of the ancient fathers, the learned author enters into a curious critical history of the papal abuses; and in the IVth, Vth, and VIth Discourses, considers at length the excesses of the Romish idolatry, the rise and progress of the regular clergy, and the most celebrated orders, such as the Benedictines, Mendicants, &c.; but, above all, the Jesuits, whose abominable casuistry and subtle policy, he most ably exposes; contrasting it occasionally with the heavenly-mindedness and purity of conduct displayed throughout by the great founder of Christianity. The general character and views of Loyola, his associates and followers, is well expressed in the following brief reflection,

“ Policy and enthusiasm have been joined in every signal imposition on mankind. Those schemes probably bid fairest for success, where the cool head has devised the plan, which the warm heart is impelled to execute. Either may indeed precede the other; but though the torrent of enthusiasm be violent, it is exhausted uselessly, unless wisdom directs its course; and the most ingenious schemes of policy will languish in the detail, unless they be passionately espoused. Both these principles of action were united in the establishment of the Jesuits: enthusiasm was guided by policy, and policy was aided by enthusiasm.”  
P. 118.

The character and conduct of our Saviour are admirably delineated in the conclusion of Sermon V. It would exceed our limits to transcribe the whole, and it would be doing an injustice to the representation to take it to pieces. It reminds us certainly of the conclusion of Dr. White's Vth Discourse; and of what perhaps was the model of that, the beautiful termination of Sherlock's IXth Sermon, edit. 1754.

In the VIIth Discourse, Mr. Penrose, treating of the universality of the religion of Christ, considers the missions of the Jesuits to the East; in which he justly blames, and very sensibly laments, the rash compliances of the missionaries in Japan, China, Hindostan, &c.; and is not willing to admit their system of proselytism to be any real propagation of Christianity. So far from boasting of such conversions, he would rather they should not have taken place; and it is indeed but too true, that those whom they pretended to have converted, might rather have boasted of having converted them; so indiscreet were their concessions, and so inconsistent

consistent with the true spirit of our most holy religion. Ambition and policy however were, it is to be feared, quite as much, if not more, in their view, than the furtherance of religion.

It is certainly very melancholy, but it strikes us with great force, upon a reference to those historical records which Mr. P. cites, that in all likelihood nothing has more impeded the propagation, or rather the cordial reception of Christianity, than the conduct and abuses of Christians themselves, or at least of such as have pretended to that title. Popery, whenever it has been offered to, or pressed upon the world, as pure and genuine Christianity, has undoubtedly done more injury to the cause, than all the attacks of Scepticism and infidelity, or the impediments of Pagan superstition. It has had the very effect of degrading Christianity, and reducing it to a level with those false systems, and base impositions, which have palpably been made subservient to all the purposes of human pride, and worldly policy.

From the East, Mr. P., in his eighth Discourse, turns his views to the Western Continent, to examine at length the establishment and government of the Jesuits at Paraguay, in which he clearly shows, that though they made every outward profession of simplicity and disinterestedness, their conduct was by no means consistent with these pretences.

We now come to the concluding Discourse, in which Mr. Penrose recapitulates the sum of his arguments, by which he would infer the truth of Christianity from the distinction between crafty and wise policy, between particular and general expediency. He compares also in this Sermon the decline of the Papal and Jesuitical power, with the continued security and real progress of Christianity: in which of course he dwells on the overthrow and expulsion of the Jesuits, and the more recent events that have befallen the Court of Rome, and the Head of the Papal Government. The real and actual progress of Christianity, in the mean time, is inferred from many circumstances very noticeable and prominent in the present day.

“ For,” says Mr. P., “ whatever may be the extent to which it is now professed, we cannot hesitate to assert, that at no preceding period has the critical knowledge of its import been so widely or so accurately diffused, as in the present age. The soundness of Biblical interpretation, and of the arguments proposed in defence of our religion, has gradually increased from the era of the revival of letters to the present time.”—“ The simplicity of the Christian doctrines has been vindicated from superstition :



perdition: the zealots of prejudice are diminished in number, and if freedom of discussion may be supposed on one hand to have multiplied the ranks of infidelity; on the other hand, we may assert a far greater increase of those who believe upon rational and sincere conviction. If such be the circumstances of our religion, we ought, undoubtedly, to consider it as attended with the most signal success; with such success, as always must be the principal object of a wise contriver, looking rather to general than to particular consequences. The hopes of delusion are uniformly rested on popular ignorance and superstition. The delusion ceases, when it is exposed to the animadversion and effect of cool and critical inquiry. It is then dissipated by either an immediate or gradual destruction. Such is the policy and such the end of craft. It is the policy of wisdom, on the other hand, first to secure a real and a sure foundation; to avert not only the dangers which may impend from without, but also those causes of unseen decay which may destroy more fatally from within. This is the example set before us by the Author of Christianity, who, in the first establishment of his Church, built it upon a rock. No imputation of falsehood, and none of error, is consistent with the circumstances of its origin: and in this origin we also see the promise and the means of its future greatness. We see that holy Church, unshaken by the erection or the fall of those frail and tottering structures, which alien hands have attempted to rear beside it, advance in increasing magnitude, under the effect of the same wisdom by which it was established at the beginning. We see, that as the corner-stone was laid in truth, so in truth alone will its walls and towers be elevated. The superstructure will be firm, because the foundations are solid."

There is an Appendix of learned and curious references, illustrative of the several topics discussed, which evince much reading, and a laborious investigation of the subject. To the whole of the nine Discourses the same text is prefixed; a more appropriate one indeed could not well have been chosen. "My kingdom is not of this world," John xviii. 36. In general the style is good, though some passages might certainly have been rendered more perspicuous, which at present appear unnecessarily laboured and obscure.

ART. IX. *Novum Testamentum Græcè. Lectiones variantes, Griesbachii judicio, iis quas Textus receptus exhibit, antependendas vel æquiparandas, adjecit Josephus White, S. T. P. Aedis Christi Canonicus, Linguarum Heb. et Arab. in Acad. Oxon. Professor. 2 Tom. Cr. 8vo. 16s. à Typographeo Clarendoniano. Oxon, Cooke, &c.; London, Mac-kinlay. 1808.*

**A**S a handsome person is said to be a silent recommendation, so the extreme neatness and beauty of this edition of the New Testament are calculated at once to bespeak attention and partiality. The type appears to be the same with that of Dr. White's Diatestaron, which was remarkable for elegance, but the ink is evidently better, which of course improves the appearance of the book. What it offers of original advantage is the ready and intelligible view, first, of all the texts which in Griesbach's opinion ought either certainly or probably to be removed from the received text; secondly; of those various readings which the same editor judged either preferable or equal to those of the received text; thirdly, of those additions which, on the authority of MSS. Griesbach considers as fit to be admitted into the text. An intermediate advantage, to be derived from an edition thus marked, is pointed out by the learned Editor at the conclusion of his short preface; namely, that it may thus be seen at once by every one how very little, after all the labours of learned men, and the collation of so many manuscripts and versions, is liable to just objection in the received text.

“ His animadversis, pro se quisque facile perspiciet, quantum sit in textu recepto, post tot Codicum ac Versionum Collationem, quod ulla ex parte meritò reprehendi possit.”

The received text, it should be observed, is that which appears in the editions of Elzevir, Leusden, &c. and which even Wetstein and Griesbach have adopted as the foundation of their editions. It is pleasing to see even the relaxations of a learned life thus dedicated to public utility, and the extension of sacred learning. With the same laudable propensity, Dr. White is employing himself upon a still humbler exercise of instruction; the printing what he calls a Synopsis of Griesbach's Criticism. This is intended to be no more than an explanation, in words at length, of those illustrations with which Griesbach has filled his margin, by means of arbitrary

trary marks, explained in his preface. This species of shorthand, lest any one through indolence should pass over, or through want of apprehension should mistake, Dr. White is condescending to explain, in order to give all possible effect and circulation to the labours of his German friend.

It becomes us, however, to do, what Dr. White would doubtless do if he expatiated at all, to warn young students against the propensity of Griesbach to prefer the less orthodox readings, where there is any controversy. Thus in 1 Tim. iii. 16. he puts  $\delta\varsigma$  in the margin, instead of  $\Theta\epsilon\acute{o}\varsigma$ , as preferable, or at least equal, to that received reading. But  $\delta\varsigma$  makes absolute nonsense of the text, and is merely the subterfuge of Socinians, to avoid the consequences of  $\Theta\epsilon\acute{o}\varsigma$ . We well know how much Griesbach has said on it, both in his margins, and in his *Symbolæ Criticæ*; but twice as much could not reconcile so absurd a reading; on which it may be useful to state the opposite testimony of Matthæi respecting the Moscow manuscripts.

“ Bona fide testor, me, in omnibus Codicibus Mosquensibus Græcis, ἀναμφισβότως καὶ ἀναμφισβήτητος reperisse, μυγῆριοι,  $\Theta\epsilon\acute{o}\varsigma$  ἰφαν-  
ρώθη.” Præf. p. xli.

After many proofs in favour of that reading, he concludes by saying,

“ Quid si ergo lectio  $\Theta\epsilon\acute{o}\varsigma$ , et codicum ab aliis examinerum multitudine et auctoritate nititur, et eam omnes à me nunc primum collati Codices Mosquenses habent, et interpretes disertè ejus ad hunc locum mentionem faciunt, et patres nobilissimi, in his Theodorus, Chrysostomus, et Cyrillus laudant, hujusque locus publicâ auctoritate Alexii Comneni, per Euthymium Zigabenum, ætatis suæ virum longe doctissimum, contra Nestorios relatus est in Pappopliam, reliquas vero lectiones paucissimi, ac fortasse duo tantum (v. Mill. ad h. l.) Codices habent, nec συνάρματα contextus, nec sententia, nec ratio grammaticâ admittere potest, desinant tandem contrariæ sententiæ propugnatores tam impudenter homines credulos ac parum providos ludificari.” Præf. p. xlvi.

So strong a testimony may surely be allowed to counterbalance the opinion, whether prejudiced or not, of Griesbach. With respect to the much controverted text, 1 John ch. v. ver. 7. it is here of necessity marked as probably to be rejected. At the same time, we are not without suspicion, that the controversy is not yet completely closed; especially if it should happen that still older MSS. should yet be found than those on which we are now obliged to rely. This idea is much confirmed by the arguments of a learned correspondent of

Matthæi, subjoined to that preface to the Catholic Epistles which we have quoted above.

With respect to Dr. White's edition, it is in all respects a valuable as well as a beautiful book, and we have no doubt that it will be eagerly bought up as soon as its merits shall be known. It is altogether without notes.

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ART. X. *The History and Antiquities of Cleveland, in the North Riding of the County of York, comprehending an historical and descriptive View of the ancient and present State of each Parish within the Wapontake of Langbargh; the Soil, Produce, and natural Curiosities; with the Origin and Genealogy of the principal Families within the District. By the Rev. John Graves. Quarto. pp. 486. with an Appendix. 1l. 11s. 6d.; Royal Paper, with Proof Impressions of the Plates, 2l. 2s. London, Vernor, Hood, and Sharpe; Stockton-upon-Tees, Christopher and Jennett. 1808.*

WE have had frequent occasion to notice the great utility and advantages to be derived from topographical publications, and the various requisites necessary to secure them the patronage of the public. How far the present author has discharged the arduous task of a judicious topographer, and whether he has selected and arranged his materials in such a manner as to give an adequate effect to the general design, will in some degree appear from the following analysis of the volume now before us. It opens with an introduction at some length, in which, though there is not much that is new or original, we find such historical circumstances recounted as tend to throw considerable light on the ancient state of the district. The situation, boundary, and extent of Cleveland are particularly defined; and the etymology of the name, which, according to Camden, is derived from its situation by the side of high rocks and precipices called *Cliffs*, or *Cleaves*, is, by the present author, who adopts the opinion of Baxter and others, supposed to be "not *Cliff*, but *Clay*, as descriptive of its soil."

After some brief remarks on the climate, soil, and general appearance of the district, the author proceeds to state the population and general character of its inhabitants; and concludes the introductory part of the volume with some account of the *Wapontake of Langbargh*, and a table of descents, which gives a clear idea of the succession of the  
Lords

Lords of the said Wapontake, who, by virtue of the original grant from King John, are entitled to the execution and return of all warrants, writs, and precepts, issuing against defendants residing within the liberty; with court-leet, view of frank pledge, and divers other privileges.

The materials which the author has, with much diligence and industry, been able to collect for the historical and topographical description of the several parishes within the district, are arranged on a perspicuous and well-digested plan, commencing in general with the etymology of the name, in which his conjectures are always ingenious and frequently conclusive. The situation, boundary, and extent of each parish are also particularly stated. The Domesday survey of the several manors is next given; and in the notes to his account of the Lords thereof are subjoined extracts from the Inquisitions *post Mortem*, &c. and particularly from the valuable record of *Kirkby's Inquest*, taken 18 Edward I. in which the names of the ancient proprietors of the several townships, and of those under whom they are held, the quantities of land, and the rents payable for them, are particularly mentioned.

In the parochial details, which are interpersed with remarkable and interesting incidents, and many valuable pedigrees of the principal families, the author gives a minute account of the monastic remains, ancient castles, mansion houses, with the foundation, dedication, and revenues of the several churches and chapels, with the patrons, lists of incumbents, monumental inscriptions, and other particulars of undoubted authenticity, concluding in general with a statement of the population, the soil, produce, and general appearance of each parish.

As a specimen of the work we subjoin the following description of Mount-Grace Priory, which is accompanied with a beautifully engraved view of the venerable remains of that monastery.

“ This was a Carthusian priory, dedicated to the Blessed Virgin Mary and St. Nicholas, and founded (21 Rich. II.) by Thomas de Holland, Duke of Surrey, Earl of Kent, and Lord Wake, who endowed it with his manor of *Bordelby*, (near Cleveland) which he willed should, for the future, be called *the House of Mount-Grace of Ingleby*; and by the assent of the prior of the grand Carthusians, made *Robert de Tredway* the first prior; to whom and his successors, &c. he granted and confirmed in pure alms his said manor of *Bordelby*, to be an habitation for the said prior and monks, and their successors; for them especially to recommend in their masses, prayers, and divine services, the good estates of King Richard II. and Queen Isabella his consort;

fort; and of himself, the said Thomas Duke of Surrey, and Joan his wife, &c. &c.

" In the 22 Richard II. at the special instance of the same Thomas Duke of Surrey, the King granted to Edmund, prior of the House of Mount-Grace, and the monks thereof and their successors, the lands and possessions of the religious at *Hinkley* in the county of Leicester, of *Wharham* in Dorsetshire, and of *Carsbrooke* in Southamptonshire, three alien priories belonging to the abbey of St. Mary in *Lyra* (in Normandy) to hold the same as long as the war between England and France should continue. But he dying soon after in arms against King Henry IV. before all the buildings were finished, the work was at a stand, and the right of the monks to their possessions was questioned, till King Henry VI. about the year 1440, confirmed in parliament all the Duke's grants to them. The buildings, after this, were soon completed, and the monastery flourished till the general dissolution, when the revenues were valued at 382l. 5s. 11d. *per ann.* according to Speed, and at 323l. 2s. 10d. as reported by Dugdale.

" The surrender of this priory was inrolled on the 18th of December (34 Henry VIII.) and the scite was granted (32 Hen. VIII.) to James Strangwaies, Knt. to hold the same of the King *in capite* by military service. From the Strangwaies it descended to the Lascelles, and was sold, by the late Rob. Lascelles, to the Mauleverers, the present proprietors.

" The secluded situation and romantic gloom of the monastery seem to have been particularly adapted to the austerities of the rigid order of *Carthusians* placed here, and of which there were only nine houses in England. The vale in which these venerable remains are situated is shut on the south-east by a lofty hill cloathed with wood, which adds a solemn grandeur to the scene; and the ruins of the monastery, though at no great distance from the road, being sheltered from public view, '*embosom'd high in tufted trees,*' escape the general notice of strangers.

We approached the buildings on the west by a narrow lane leading from the main road, and entered by a Gothic gateway into the quadrangle of the monastery, the outer walls of which inclose about three acres of ground, and are still standing, fantastically covered with ivy, which has acquired such a degree of strength and beauty as to realize the observation of the poet;

" Whose ragged walls with ivy creeps,  
And with her arms from falling keeps;  
So both a safety from the wind  
In mutual dependence find."

" A part of the buildings on the west, near the gateway, has been converted into a farm-house, of a castellated form, with spacious apartments, which appear to have been cotemporary with the  
the

the priory. This, it has been conjectured by some visitors, was the prior's lodging; but from its vicinity to the kitchen offices still remaining, we are induced to think it was probably occupied by the secular servants of the monastery. Over the door is the date (1654) which points out the time of the repairs, with the initials (J. L.) of the name of one of the family of *Lascelles*, who were then proprietors.

“ The church, which stood on the north side of the first court, and is now in ruins, was in the form of a cross, with a tower, which is still perfect, rising in the centre, supported by four light Gothic arches. Besides the eastern window, which, as well as the walls of the chancel, is now levelled with the ground, the church was lighted on the west, north, and south, by mullioned windows under pointed arches. The principal entrance was on the west, by a door under a pointed arch; and from the nave on the north was an arched door-way, for the admittance of the religious from the cloisters: the entrance into the chancel was through the arches supporting the tower. The vestry-room appears to have been on the north side of the chancel, which, like every other part of the building, is now entirely roofless.

“ The second, or inner court, is surrounded by double walls, and contained the cells of these solitary monks; the doors of which, though now walled up, may be distinctly traced, there being four on the east, five on the west, and five on the north. On the ~~side~~ of each door there is a small zig-zag opening in the wall, to communicate with the apartments, and so contrived that victuals, &c. might be conveyed into the cell without the person being seen. Around this court, which measures 80 paces from north to south, and 73 paces from east to west, there appears to have been a shade or covering to shelter the religious in their processions; and in the west wall, under an arched recess, is the *piscina* or cistern, where a pump seems to have been fixed, and resembles one in a vaulted vestry at York Minster: this was probably for the priests to wash in before the performance of divine services.

“ From the north-east corner of this court there is a small stream of clear water, which, at present, runs in an open channel till it reaches the centre of the court, from whence it is arched over, and conveyed beneath the buildings, till it comes in front of the farm-house, where it breaks out, and terminates in a fine flowing well.

“ On the south of the first court or quadrangle the faint vestiges of many buildings appear, which we are led to conjecture might have been the barns, kilns, and other out-offices, that once supplied the monastery.

“ Such are the most prominent features of this venerable ruin; every part of which, even the loose fragments that lie scattered around, are luxuriantly covered with ivy, and conspire with the surrounding



surrounding scenery to impress the mind with that calm composure and pleasing melancholy, which arises from visiting the sacred ruins of time." P. 134.

Among the biographical notices in this volume, which we regret are not more numerous, we find a short account of Bishop Walton, author of the *Polyglott Bible*, extracted chiefly from *Wood's Athenæ Oxon.* with some appropriate preliminary observations. There is also a well-written memoir of the celebrated Capt. Cook, a native of Cleveland, where he received the first rudiments of his education, and spent the early part of his life. It will be hardly necessary to observe, that for most of the facts relating to that extraordinary man the author is indebted to Dr. Kippis's *Life of him*, which has since been copied into the *Biographia Britannica*, and also into the *Encyclopædia Britannica*. The memoir, however, contains some anecdotes of Cook, which we do not remember to have before seen; a small portion is copied from Kippis; but none so palpably as to draw down our censure for want of originality. The author's chief labour has been to compress and condense; and we hesitate not to say, that he has crowded into his narrative as many interesting circumstances as in so brief a sketch could possibly be expected.

The Appendix contains some curious articles which had been omitted, and others that were supplied after the account of the places to which they refer had been printed off; together with tables of population, &c. and a catalogue of Cleveland animals. In an advertisement prefixed to the work, the author very properly acknowledges his obligations to those gentlemen who have contributed materials to, and otherwise occasionally assisted in, the undertaking; but we are sorry to find him complain (particularly in a note at p. 153,) that after repeated, and the most solicitous application for the necessary local information, "his efforts were in some instances treated only with contumely or silent neglect."

From the foregoing summary of the contents our readers may form some idea of the merits of the present publication, which we have perused with satisfaction, and consider as a valuable addition to our national topography. The volume is embellished with an accurate map of the district, a beautifully engraved vignette title-page, and nine elegant engravings, which add greatly to the ornament, and enhance the value of the work. We should wish to see the history of other districts of this extensive county illustrated upon the same or a similar plan.

ART. XI. *Thoughts on Prophecy, particularly as connected with the present Times; supported by History.* By G. R. Hioan. 8vo. pp. 294. 7s. Longman, &c. 1808.

**A**MONG the many interpreters of ancient Prophecy which the present eventful and most extraordinary times have produced, Mr. Hioan certainly deserves great praise for his modesty, and the caution with which he advances his particular sentiments. To justify his undertaking he well observes, that—

“ Mere interpretations of any prophecy, however contradictory to former ones, or however refuted by subsequent events, can certainly not affect the prophecy itself, nor invalidate the divine authority of the Scriptures; and that at all events, if he, as well as others should be wrong, a few years only must prove him to be so, and that therefore his work cannot tend to any lasting error.”

The ground Mr. H. takes is this, that by the “*little horn*” in Daniel (ch. viii) was certainly meant Antiochus Epiphanes, as “St. Jerom, and most of the ancient Fathers, as well as modern divines and commentators,” (to use Bishop Newton’s own words who disputed the explication) have concluded; and that, as has also been pretty generally admitted, Antiochus Epiphanes was a type of Antichrist. He then proceeds to show that the term “Antichrist” need not be confined to one man, or to one set or sect of people, or to any succession of persons. It may apply to the Pope and his successors; to Mahomet, to Papists, Jews, and Protestants. Yet he adds, the spirit of Antichrist may predominate so much in some one man as to make him distinguished by the title of Antichrist; and in this he has assuredly many commentators on his side. “Of such a person,” says Mr. H., “I suppose Antiochus to be a type—a man surpassing him in wickedness and craft, and who is emphatically called by St. Paul, that man of sin, the son of perdition.”

This *antitype* of Antiochus, Mr. H. (who by a strange misnomer calls him *Proto-type* throughout his whole work) thinks is to be found in the Emperor *Napoleon*, whom he also conceives to be the *second* apocalyptic beast, and the Antichrist καὶ ἑξόχην. He runs the parallel between Antiochus

ochus and Napoleon very ably, certainly without any very forced or unallowable applications; and we confess appears to us to come near to the truth in concluding that *the Anti-christ*, or second beast of the Revelations is to be looked for in the Destroyer of the Papal Government. The words *Απολλυων Βονεπαρτη* in the title page we must acknowledge rather startled us, and led us to expect a dissertation of far more questionable pretensions; it seems to have struck others in the same light, for Mr. H. himself states, that he could not procure some remarks upon this subject to be inserted in the public papers, the Editors probably thinking him a *visionary*. We could wish therefore it had not appeared at all, or had only appeared in the work itself, together with the observations which there accompany it, and which certainly are entitled to some attention. The resemblance between *Απολλυων* and *Napoleon* must still however be left to the candour of the reader; which, in truth, must be deeply tasked to receive it with any favour. Mr. H. himself indeed says but little more of it than that "there appears to be an affinity between the names of Apollyon and Napoleon. Apollyon means a great destroyer, Napoleon certainly is one." P. 223. In regard to the other name we really think it but a piece of justice to Mr. H. to notice his remarks upon it, though we cannot at all adopt them. The number of the beast in the Revelations must necessarily always excite the attention of every interpreter of that mysterious but very surprising book. It has done so from the days of the Apostles, as Irenæus sufficiently vouches. It was then conjectured, nay traditionally perhaps certified from St. John himself, that we are to look for the exposition in the numeral powers of the letters composing the name of a man; and Bishop Newton says it is evident it must be some Greek or Hebrew name. Those that have severally been selected are known to the learned in general, and we must admit there is much room for Speculatists to indulge their fancies in making out the application; as is plain from this circumstance alone, that while the Protestants rather eagerly seized upon Irenæus's word *Lateinos* to fix it upon the Papists, Fecardentius in his notes upon Irenæus, expressly turns the tables upon them, and gives it to Martin Luther—

M. 30.  
A. 1.  
R. 80.

T. 100.  
I. 9.  
N. 40.

L. 23.

L. 20.

A. 1.

V. 200.

T. 100.

E. 5.

R. 80.\*

But we are not disposed to trifle. We believe the number will be found to be of importance when other circumstances concur to point out the beast whose number it is, and though we think Irenæus's advice excellent—"Potius sustinere adimpletionem Prophetiæ, quam suspicari et divinare nomina quælibet," yet we are inclined to allow Mr. H. the merit of having gone very gravely to work. Having discovered strong features of resemblance in the character of the French Ruler to Antiochus, the type of Antichrist, it was fair to look at the name. We think it fair also, nay reasonable, and even, perhaps, necessary, to render the name into Greek, that is to write it in Greek characters, in order to trace the number. But for the strange and arbitrary misspelling of Mr. H., notwithstanding all he has said in its defence, we cannot possibly say any thing. He gives it, however, in the following form—

β	-	-	2
ο	-	-	70
ν	-	-	50
ν	-	-	50
ε	-	-	5
π	-	-	80
α	-	-	1
ε	-	-	100
τ	-	-	300
η	-	-	8
			<hr/>
			666
			<hr/>

Mr. H.'s observations, in vindication of this mode of spelling, are intended to exonerate him from the charge of being a visionary; and, in truth, though they do not convince us, we confess them to be more to the purpose than we expected to find them. But we are much inclined to question all such speculations and conjectures, not through any doubt about the punctual fulfilment of every Prophecy in the

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\* But what strange numerals are these! They are neither Roman nor Greek! L is 50 in Roman numerals, and 30 in Greek. Whence then the authority to make it 20? and so of the rest. *Rev.*

Apocalypse, but through respect for the sacred volume, and the fear of being found to trifle with it. The times are undoubtedly such as may reasonably turn all men's thoughts to the predictions contained in the Scriptures, and we wish therefore at least to do Mr. Hioan the justice of acknowledging his qualifications in point of learning, moderation, and respect for the word of God.—We are not certain but that a second edition of this book has been published, perhaps therefore Mr. H. may have seen reason to make some additions and alterations in his conjectures arising out of the events of the past year; particularly in regard to the papal government, and more particularly the King of *the South*, which we cannot certainly agree to call *the Emperor Alexander*. Perhaps the Spanish affairs are more applicable. But we presume not to meddle far, knowing how precarious is the ground in conjectures of this nature. In all the various modern interpretations of ancient prophecy, which have lately issued from the press, among many things that we have seen to approve, there have always been some to which we could in no manner give our assent. We are not ashamed therefore to acknowledge ourselves incompetent to speak decisively upon the subject; and dismiss the present work from our hands, with much doubt as to the degree of assent which it may be entitled to claim in some parts, but with positive certainty of its being erroneous in many others.

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ART. XII. *Zoological Lectures delivered at the Royal Institution, in the Years 1806 and 1807. By George Shaw, M. D. F. R. S. &c. &c. Two Vols. 8vo. 167 \* Plates. 2l. 12s. 6d.—fine paper 3l. 16s. Kearsley. 1809.*

TO give a general view of Zoology in twelve popular Lectures, great compression must be required, and after all, little more than a sketch can be expected. Dr. Shaw, eminently qualified for the undertaking, has contrived to make this sketch a clear and connected view of the subject; and, by means of very numerous plates, has conveyed much more information than has usually been given within so narrow a

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\* In the list of plates only 163 numbers appear, but four plates are to be added, being wrongly marked. There is also an elegant vignette in the title to each volume.

compass.

compass. It may be observed, that the Lectures, as delivered at the Royal Institution, were illustrated also by preserved, and sometimes by living specimens; an illustration which we once enjoyed in the highest perfection, when a similar course was delivered, by the same lecturer, at the Leverian Museum. We purpose at present to give a brief view of each Lecture, with a few specimens from the more remarkable parts.

Lecture 1. is merely introductory, recommending the study of Natural History, and giving some very curious instances of ignorance in that branch of science. It gives a general view of the Linnæan arrangement, and of that of Mons. Cuvier, and terminates with remarks on the difficulty of defining the exact limits which separate animal and vegetable life. The lecturer then gives the history of the discovery of the fresh-water Polype, and the remarks which were occasioned by its singular property of being multiplied by mere section. This Lecture is entertaining, but by no means equally so with many of those that follow.

Lecture 2. commences with a comprehensive view of the Linnæan class *Mammalia*, sketching both its general characters, and the peculiarities of several tribes.

“ Their outward covering,” says the lecturer, “ consists in general of hair, but in some few, the animal matter or substance of the hair takes the form of distinct spines or quills, as in the Porcupine and Hedge-hog tribe, and in a highly curious species of Ant-eater, discovered in New Holland, and called the aculeated Ant-eater, or Porcupine Ant-eater. In other *Mammalia* the same substance is expanded into the appearance of very strong and broad scales, as in the quadrupeds of the genus *Manis* or *Pangolin*, which from its general appearance has obtained the improper title of the Scaly Lizard, though no otherwise allied to the Lizards, being a genuine viviparous quadruped, and consequently belonging to the Linnæan *Mammalia*; and lastly, in one set of *Mammalia*, called *Armadillos*, instead of hair, which is only sparingly scattered over some particular parts of the animal, we meet with strong bony zones or bands, forming a regular suit of armour, and the securing the animal from all common injuries.

“ The instruments of loco-motion, or feet in the *Mammalia*, are generally four in number, and furnished with separate toes or divisions, guarded by claws, more or less strong in the different tribes. In some, as in the Monkeys, the feet have the appearance of hands; and the claws often bear a great resemblance to the human nail, for which reason these animals have sometimes been called

called *Quadrumanes*, as having four hands, rather than four feet \*. In some tribes of Mammalia the feet are armed or shod with strong hoofs, either quite entire or divided. In such of the Mammalia as possess the power of flight, as in the bat tribe, the fore feet are drawn out into slender fingers of an immoderate length, and united by a common membrane or web. In some of the aquatic Mammalia, as the Seals for instance, the fore and hind feet are very strongly webbed; and in the Whales there are in reality only two feet, the bones of which are inclosed in what are commonly called the fins, while the lobes of the tail in some degree answer the purpose of a pair of hind feet, but consist mostly of muscles and tendons, without any internal joints or bones." Vol. I. p. 31.

These collective and comparative views are at once amusing and instructive, and they are pursued through the various parts of these creatures. This Lecture contains the account of the first Linnæan order, called *Primates*, and begins that of *Bruta*.

Lecture 3. continues the account of *Bruta*, and goes on to those of *Feræ* and *Glires*; and here the lecturer dwells more particularly on the order *Bruta*, as containing the Armadillos, Pangolins, Ant-eaters, and the newly-discovered *Duck-bill* of New Holland, which he properly calls "the miracle of modern Zoology." In this Lecture we meet with the description of the Kangaroo, not with strict propriety placed among the *Feræ*, as Dr. Shaw observes, and several very curious genera of the order of *Glires*.

Lecture 4. begins with the order *Pecora*, and here we find the Elephant, originally placed by Linnæus among the *Bruta*, but removed to this order for very sufficient reasons. Here also is mentioned the *Mammoth*, though with unavoidable uncertainty, as to the class to which it truly belongs.

"In some parts of North America are often found fossil bones, bearing a general resemblance to those of the Elephant, and commonly known by the title of Mammoth bones; the teeth however (that is, the grinders) are of an appearance widely different from those of the Elephant, being deeply lobed on the top, like those of carnivorous animals. Of this curious, and at present

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\* "The celebrated Cuvier in particular has adopted this name, which indeed has often been applied to such animals by many prior writers."



unknown animal in a recent state, the complete skeleton \* has of late been discovered in North America, and was, as is well known, exhibited in this metropolis. Every one must have been struck with its general similitude to that of an Elephant; but the grinders, or lateral teeth, as before observed, are of a very different appearance, and seem to indicate an animal of a carnivorous nature. By Mr. Pennant this animal is considered as a species of Elephant, under the title of *American Elephant*, and he seems to be of opinion that it may yet exist in some of the remote parts of the American continent, hitherto unvisited by Europeans. Others have supposed it an animal of an extinct species, and in reality allied to the Elephant only in the general size and appearance of its bones, while some particular parts seem to prove a different tribe; and there have not been wanting some who have even imagined it to be a marine animal. All however is at present conjectural on this subject, and it can only be mentioned as one of those interesting zoological curiosities, which will probably long continue to be imperfectly understood." Vol. I. p. 113.

The latter part of this Lecture contains an account of the *Pinnata*, or Seals, and the *Cetacea*, or Whales and Dolphins, which, (as is well understood from the other works of Dr. Shaw) notwithstanding their fish-like appearance, are properly classed with the Linnæan Mammalia or Quadrupeds. In making a separate order of *Pinnata*, for the sake of uniting the whole genera of Seals and Manati, Dr. S. adopts one of those few deviations from the arrangement of Linnæus, which experience has shown to be desirable, if not necessary. He thus explains the reasons.

" In the Linnæan system, in which perhaps too great a degree of attention is paid to the characters of the teeth, these quadrupeds are somewhat awkwardly arranged; making their appearance in detached parts of the class Mammalia. In this instance therefore we shall depart from the Linnæan arrangement, and pursue that of Mr. Pennant and others; making a separate order for the pinnated quadrupeds, which will thus be made to lead, by a natural transition, to the cetaceous Mammalia or Whales. I need hardly observe, that by the pinnated or web-footed Mammalia, must be understood those only which are strikingly and conspicuously distinguished by webs on all their feet, and not those which are partially web-footed, as the Otter, Beaver, and many others." P. 134.

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+ We believe, however, that, strictly speaking, the skeleton was far from complete. Rev.

Lecture 5. begins the class of Birds, treating of the orders of *Accipitres* and *Picæ*.

Lecture 6. concludes the subject, by sketching the orders *Passeres*, *Gallinæ*, *Grallæ*, and *Anseres*.

In the first of these Lectures, under the order *Picæ*, we come to a part in which Dr. Shaw may be said to have anticipated himself, because in his General Zoology he has not yet proceeded beyond the genus *Paradisea*, whereas here he concludes not only the *Picæ* but the whole order of Birds \*. But this is owing only to the different arrangement of the Lecturer, for he afterwards proceeds to the Amphibia, Fishes, and Insects, all of which have long been concluded in the Zoology. We shall, from this anticipated part of the Birds, transcribe a passage which is singularly pleasing and curious, namely, the general account of the Humming Birds.

“ But, of all the order *Picæ*, none is so remarkable for beauty and singularity as the numerous genus *Trochilus* or Humming Bird. This brilliant and lively race is peculiar to America, and with few exceptions, to the hottest parts of South America. Their vivacity, swiftness, and singular appearance, unite in rendering the Humming Birds the admiration of mankind; while their colours are so brilliant, that it is not by comparing them with the analagous hues of other birds that we are enabled to describe their appearance, but by the more exalted brilliancy of polished metals and precious stones; the ruby, the topaz, the garnet, the sapphire, the emerald, and polished gold, being considered as the most proper objects of elucidation. It is not however to be imagined that all the race of Humming Birds are so decorated; some are even obscure in their colours, and, instead of the prevailing splendour of the major part of the genus, exhibit only a faint appearance of a golden-green tinge slightly diffused over the brown, or purplish-brown colour of the back and wings; neither are all the species very small, for some few exist which measure many inches in length, and may be considered as the giants of this diminutive genus.

“ The structure of the tongue in the Humming Bird, which constitutes the chief part of its generic character, cannot be sufficiently admired. It consists of a very long double tube, formed somewhat on the principle of the long trunk in some of the Moth and Butterfly tribe, except that instead of being rolled into a spiral form when contracted, it is merely withdrawn and doubled deep into the throat, as in the Woodpeckers, and at the tip it is

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\* See our account of his 7th volume in our Review for May last, page 503, &c.

fringed on each side with a few horny hairs or processes. By means of this tongue the animal absorbs the sweet juice or nectar at the bottom of flowers, and always feeds on the wing, stretching out its tongue in the manner of a large Moth, and darting off with the most rapid motion on the least apprehension of danger." P. 185.

Dr. S. afterwards speaks of an attempt made lately to represent on paper the vivid colours of the Humming Birds.

"The Humming Birds have rarely been so coloured, in the figures given in the works of naturalists, as to convey any very exact idea of their brilliant hues. An ingenious attempt has been lately made by a French artist, Audebert, to express by means of prepared gold itself, properly rubbed on the copper-plate used in the process, the metallic brilliancy of the birds; but, though the work \* be highly elegant, it must be acknowledged that the experiment has not succeeded so completely as might be wished. The publication however is highly valuable, since it collects into one view more species and varieties than had ever been represented in any one work before. In this work also the peculiar structure of the brilliant feathers of the Humming Bird is well explained; and it is justly observed, that this is owing to the barbs or lateral plumes of the feathers being of a flattened form, of a somewhat horny structure, and so disposed as to form on each feather very numerous rows of concave cylindric mirrors, as it were †, which very strongly reflect the light which falls upon them in various directions." P. 190.

The reader who possesses the General Zoology will observe, that all the plates in the latter part of this volume represent birds not yet delineated in that work, and are executed with great beauty. Of these none is more curious than the *Motacilla Sutoria*, or Taylor-Bird, which literally sews up a leaf with small fibres, and constructs its nest within it. (See at p. 202.) These plates are executed by a great variety of hands. In the account of the *Black Swan* of New Holland, Dr. S. mentions a fact which we have not seen noticed before.

"I must here observe, that the Black or Southern Swan, though so lately familiar to the European naturalists, from the discoveries in the Southern Pacific, appears to have been known

\* *Les Colibris*, par Audebert, we believe. *Rev.*

† This colloquial expression should have been put out when the Lectures were printed. *Rev.*

to navigators a great many years ago, since on some of the older [kind of] globes and maps we may occasionally observe about these regions an inscription importing that Black Swans are there found." P. 242.

We now proceed to the second volume, which begins with the seventh Lecture, and the Linnæan order *Amphibia*.

Lecture 8. treats of *Fishes*; and

Lecture 9. of *Insects*.

In these three Lectures, as the author goes over the same ground which is taken in his 3d, 4th, 5th, and 6th volumes of the General Zoology, we cannot expect much more than an entertaining selection from the materials of that work; but this is given with great judgment, and without repeating exactly from himself.

Lectures 10. and 11. are devoted to the *Mollusca*; the former to the *Mollusca nuda*, or soft-bodied reptiles without shells, as slugs, &c. the latter to the *Mollusca testacea*, or soft-bodied animals with shells.

From the beginning of this tenth Lecture to the end of the work, we are entirely on new ground; the materials are almost untouched, the plates are new; and some most curious genera are described, particularly among the marine Mollusca. Some of these indeed the author has figured and described in that very curious work the "Naturalist's Miscellany;" but with respect to the General Zoology, they belong to the part that is yet to be expected, and may be considered (as we once before remarked) as a kind of prospectus of what is there to be completed. Of the curious creatures here described none is more remarkable than the *Pyrosoma*, a new genus of marine Mollusca, lately instituted by the French Naturalists.

"It is described and figured," says Dr. S., "in the work entitled *Annales du Muséum National d'Histoire Naturelle*. This animal (for there is only one species yet discovered) is of a lengthened and tubular form, open at one extremity, and closed at the other; the body is scattered over with numerous soft papillæ or tubercles, and there is no appearance of any regular viscera or internal organs, but the whole presents a continued vacuity. The colour of this curious animal, when at rest, is a pale greenish blue; but when in motion, which is performed by the alternate contraction and dilatation of the body, the whole appears in the highest degree of phosphoric lustre, passing through all the colours of a bar of red-hot iron, till at length it becomes of what is termed a white heat; after which it passes again into the colour of red-hot iron, and from that gradually declines into its original greenish hue. The length of this animal is that of several inches,

inches, and its diameter about a fourth or fifth of its length. It is a native of some particular parts of the Atlantic Ocean, where it is seen in great multitudes, and irradiates the waves with its fiery brilliancy. Linnæus would perhaps have been inclined to have made it a species of *Holothuria*." Vol. II. p. 125.

We will observe, that a very full account of the *Pyrosoma*, with many other most curious marine Mollusca, is now published in the French Voyage of Discovery drawn up by M. Péron, with coloured plates. The *Pyrosoma* is particularly treated of in chap. 21, p. 485. The work is in quarto, and appeared in 1807.

Every thing is extraordinary in this part of the Lectures; the *Sepiæ*, the *Medusæ*; the *Holothuriæ*, the *Actiniæ*, all are creatures little known, and very seldom described: so that curiosity cannot easily be more interested than it is in these accounts, and plates. Among the Mollusca with shells, the *Nautilus* holds a very conspicuous place; also the Pearl Oyster, and many others.

The 12th. and last Lecture unites the orders of *Vermes* and *Zoophytes*, and, like the two preceding Lectures, is full of new and curious matter. It concludes with the still more unknown subject of the *Animalcula infusoria*, or almost invisible Animalcules produced by various infusions.

We have given such a cursory account of this work as the nature of our reports will admit; but we cannot conclude without saying, that of all books on Natural History known to us, this appears to have the best claim to general popularity. Few readers have leisure or inclination to go into all the depths of that extensive science; but multitudes would be glad to have a general insight into the subject, conveyed in a pleasing and easy manner. Here is exactly the clue required; and except the cost be an objection, which the multitude of plates makes unavoidable, we see no reason why any person, having the smallest curiosity respecting such subjects, should for an hour consent to be without this elegant synopsis. It may be called the marrow of Zoology. Readers in general will find here much that is new to them, and much that will appear surprising, but nothing that is not perfectly authenticated; and if they feel an impulse to learn more, with this guide to direct their steps, they cannot possibly go wrong.

## BRITISH CATALOGUE.

## POETRY.

ART. 13. *Bellum Catilinarium of Sallust Travestied. Inscribed to the Right Hon. George Canning, M. P. one of his Majesty's principal Secretaries of State, &c. &c. &c. 8vo. 16 pp. 1s. J. J. Stockdale.*

We see not any thing in this little poem that intitles it to the name of a Travestie, which literally means clothing the thoughts of an author in different language, and implies some degree of burlesque on the original. These verses, however, have little or no reference to the celebrated work of Sallust, and the petty democratic gentry, whom they celebrate, can hardly be compared to the desperate faction of Catiline, at least in their powers of mischief. In merit this Poem cannot rank with the best, but is not much inferior to the generality of satirical effusions of a similar nature. The stanzas run smoothly, but are not distinguished by much point or humour. The following lines will afford as good a specimen of the style as we are able to give.

## XIII.

“ But, should the road seem long and rough,  
To make it short and light enough,  
The clan shall club together;  
There's \* Glossop's oil, and Whithread's butt;  
Withart shall furnish his *short cut*;  
And Hewlin's find ye feathers.

## XIV.

“ And \* he besides, who loudly bawls  
For charter, in the common halls,  
Who deals out tropes like linen:  
He'll sooner go himself in buff,  
Than not provide ye all with *stuffs*  
To cover ye in sinning.

## XV.

“ And as for food; in Welbeck Street,  
Ye're sure to find a smoking treat,

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\* Dealers in oil, beer, tobacco, feathers, and linen.

The roast where Bosville rules ;  
 For there, (so firm and strong the meeting  
 Of friends, who come at hours of eating,)  
 The faucepan never cools."

P. 10.

ART. 14. *Poems on various Subjects.* By Henry Richard Wood, Esq. 12mo. 128 pp. 5s. Printed at York; Baldwin and Co. London. 1809.

We cannot perceive that we are able to quote a more favourable specimen from Mr. Wood's poems than the opening of the address, in which he deprecates the displeasure of the reader.

"Stay, courteous reader! why that angry frown?  
 Cast not in scorn this simple volume down;  
 'Tis small, and though its merits be but few,  
 Its end is Virtue, and its lines are true.

"Perhaps, as through the various page you stray,  
 A flower may bloom to cheer you by the way;  
 For often, in the briar-entangled dell  
 Springs the sweet violet, and azure bell;  
 While the rough weed, that mocks the farmer's toil,  
 Will flourish fairest in the richest soil.  
 Then pause awhile—to Candour's prayer attend,  
 Who pleads a cause, she dares not to defend;  
 Since erring youth conceived the rash design,  
 And Inexperience penn'd the artless line."

These lines are pretty; and perhaps there are few among the elegies, sonnets, and other small poems contained in this volume, of which a friend might not fairly say as much. But, as Mr. W. confesses youth and inexperience, it may perhaps be the most friendly thing to tell him, that unless poems contain some higher qualifications than are included under the term *pretty*, they ought not to be printed or formed into a book. Every miss and master, and almost every Abigail, can now write *pretty* verses. So much is the public ear tuned by long use.

ART. 15. *An Address to Time, with other Poems.* By John Jackson of Harropwood, near Macclesfield, Cheshire. To this Second Edition, is added an Appendix; containing various Letters of the Author to his Friends. Crown 8vo. 76 pp. 2s. 6d. Longman and Co. 1808.

The former edition of these poems we never saw, which is accounted for in the Editor's advertisement, which says, that it was disposed of "almost exclusively among the author's private friends." The present edition is published by a particular friend;  
 "as a means of procuring for a virtuous and deserving young



man, that pecuniary advantage, which may enable him, in some measure, to co-operate with the wishes and liberality of his patrons and friends, in acquiring the very important advantage of a classical education."

That Mr. Jackson is a favourable subject for education to work upon, may be pronounced unequivocally from all his poems. Whether it be real kindness to make a man a poor scholar, who might have become a rich weaver, may admit of a doubt, but the intention is unequivocally good. Mr. Jackson has introduced among English poems the favourite Scotch measure, so much and so happily employed by Burns.

"How gaily pass'd my childish days,  
Unknown to me the wildering maze  
Of youthful whim, of passion's blaze,  
Life's morn I spent  
Blest with my school-mates guileless ways,  
In sweet content.

When Winter howl'd with furious ire,  
And whirl'd around his tempests dire,  
And silent were the woodland choir,  
And white the ground;  
The cheerful, warm, and high-blazing fire  
We sat around."

P. 3.

That Mr. Jackson has much of poetical disposition about him, we cannot hesitate to say; and we shall rejoice to learn that he obtains a lucrative employment for his talents, without waiting for the more tardy operation of literary fame.

## DRAMATIC.

**ART. 16.** *The School for Authors, a Comedy, in three Acts, as performed at the Theatre Royal, Haymarket, by their Majesties Servants from the Theatre Royal, Covent Garden. By the late John Tobin, Esq. Author of the Honey Moon, &c. 8vo. 45 pp. Longman and Co. 1809.*

In noticing this drama, it is impossible not to advert to the singular fate of the ingenious author. During his life time the best of his performances was neglected (we believe even rejected) by those who might have introduced it to public notice. But the highly favourable reception of that excellent play, (the Honey Moon) since his decease, has led to the opposite extreme, and kindled a very natural desire to rescue from oblivion every production of his pen.

The short Comedy before us, though in some parts it reminds

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as strongly of the Critic, and of the French comedy called *Méromanie*, by Piron, may, from its vivacity and humour, rank with the best of our after-pieces. An infatuated tradesman turns dramatic author, and of course neglects his mercantile concerns; for which he is severely punished, his warehouse being burned and his tragedy damned. Upon this foundation an entertaining superstructure has been raised; and this drama, unlike most after-pieces, and indeed comedies, of the present time, is calculated to please, as well in the perusal as in the representation.

ART. 17. *The Jew of Magadore, a Comic Opera, in Three Acts,* by Richard Cumberland, Esq. 8vo. 76 pp. 2s. 6d. Tipper. 1808.

That so copious and so various a writer as Mr. Cumberland should write with unvaried excellence, would be a singular phenomenon in the world of literature. The author of the *West Indian*, the *Wheel of Fortune*, and so many other distinguished dramas of the higher order, may slumber now and then over a Comic Opera, without provoking indignation, or exciting any contempt. In the performance before us we have, as in the Comedy of "The Jew," (by the same writer) a benevolent Israelite; who, though he grudges the least indulgence to himself, readily bestows his wealth for the benefit of his fellow creatures; and, living at a seaport in the Moorish territory, purchases many of the Christian captives, in order to redeem them from slavery. A more interesting story might, we think, have been raised upon this foundation. But this drama, upon the whole, is such as, with the aid of song, could hardly fail to please in the representation. We will give a specimen of one of the songs, as no part of the dialogue would, in our opinion, appear to advantage when detached from the rest.

*Zelma.* "To sigh when sorrow loads the breast,  
Is nature's kind relief;  
To weep is almost to be blest  
Amid the burst of grief."

*Brig.* "Sigh then, sweet maid, if sighs can cheer  
A heart so sad as thine;  
Weep and I'll double every tear,  
For all thy griefs are mine."

*Duet.* "If sighs can ease the loaded breast,  
And tears afford relief,  
We'll sigh till nature sinks to rest,  
And tears exhaust our grief."

P. 47.

There are other songs written with tenderness and elegance;  
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but it is apparent that the author has not put forth his strength in this work.

ART. 18. *The Meteor; or a Short Blaze, but a Bright One, a Farce, in Two Acts*, 8vo. 41 pp. 2s. J. B. Bell and De Camp. 1809.

In the advertisement to this Farce, we are told it was written when the author had scarcely attained the age of nineteen; and that it was sent to Drury-Lane Theatre, where owing (as the author admits) to a mistake arising from his own inattention, it was mislaid and lost. His memory, however, aided by some scraps and fragments which he had by him, enabled him once more to bring it to an end. He does not inform us whether or not it was again offered to the theatre; but we are inclined to think it would not have succeeded on the stage without very considerable alterations.

We are not among those "Critical Chirurgeons," (as the author terms them) who would dissect so juvenile a work; but we would recommend to the author (who must still be a very young man) to attend much more to probability and consistency, in his next performance, should it even be a Farce. Both these requisites are so grossly violated in the drama before us, that we do not think it would, in its present state, have been endured by an audience; although there is, occasionally, a vivacity in the dialogue that induces us to believe the author capable of better things. The best that we can say of his present attempt is, that it will not fatigue a reader with dulness, though it may disgust him by absurdity.

ART. 19. *Panthea, Queen of Susia a Tragedy, in Five Acts*, 8vo. 89 pp. 2s. 6d. Miller. 1809.

In looking over (for it is hardly possible to *peruse*) the drama before us, we have been at times inclined to consider it as an intentional burlesque. This is certainly the most favourable light in which it can be viewed; but even, on that supposition, it displays no ingenuity; for it does not, like Tom Thumb, surprise us by humorous parodies and whimsical exaggerations; nor, like Chrononhotonthologos, excite laughter by applying the tragic style and language to ordinary and trifling incidents. Yet from the advertisement and general style of the performance, we conclude it is *bonâ fide* meant to be a tragedy; which the author sat down to write in blank verse, without knowing the structure of that metre, as is evident in every page. This, however, is the least of his defects; for, if he really designed this as a serious tragedy, he has also to learn, what we fear is seldom or never taught, common sense.

The story upon which his drama is grounded is to be found nowhere but in the *Cyropædia* of Xenophon; yet he has almost wholly reversed the characters, as well as incidents in that beautiful Romance, representing Cyrus as an Attila, or a Buonaparte, and making him the insidious enemy, not the generous protector of Abradates and Panthea. This would be, to us, an objection, were the drama, in other respects, good. But the following specimen, being the dying speech of Panthea, (we had almost said *Tisburina*) will, we conceive, render any further criticism needless. Speaking of Cyrus, who had required her attendance on him by an angry message, she thus expresses herself:

## PANTHEA.

“ Inhuman—false and treacherous wretch!  
He strikes, and whilst we writhe beneath his lash,  
He pours his acids on the bleeding wound.  
’Tis the relentless voice of angry power,  
Mad and deaf as the howling blast.  
Where are my people—must I suffer this!  
And must I be the puppet of this Tyrant,  
And tread it here and there at his command,  
And owe my daily breath and bread to him,  
A sorrowing spectacle of fallen greatness!  
To drag me thus in this unseemly way,  
From my last sad adieu—this last embrace—  
Of all my doating soul held dear on earth!  
He goads me on to desperation.

*(Looks at the body.)*

No, never shall they tear me from thee,  
In death, as in our lives, we will be join’d.

*(Stabs herself and throws the dagger down.)*

Oh!—

Take that dagger to your Tyrant—  
Shew him the blood of the Sufian Queen:  
He will reward thy cruel diligence.

Death hovers round me. A shiv’ring damp

*(The Officer and soldiers go out.)*

Creeps o’er my frame.—To go we know not where,  
To be we know not what, and feel we know not how!  
Such doubtful thoughts as these may well appal  
The best and bravest. But the die is cast,  
And my fluttering soul must wing its awful flight—  
Bury me with Abradates. Farewell—

*(She catches hold of the dead king’s hand.)*

We shall meet again, where Tyrants are not,  
Where none shall step between us and our loves.

Oh! oh—”

*(Dies.)*

“ Alas, poor Queen!” exclaims Hytaspes, an attendant of Cyrus. He should rather have said, “ Alas, poor Author!”

## NOVELS.

ART. 20. *Celia in Search of a Husband.* By a modern Antique, 2 Vols. 8vo. 12s. Newman and Co. 1809.

After reading, in the preface to this novel, a kind of confession that it was written in haste, in order to be first in the market, after the impression made by *Cœlebs*, we were not a little surprised to find it a production of so much merit. It is neither an answer to *Cœlebs*, nor a ridicule, nor an imitation of it; unless indeed the heroine, Celia Delacour, should be compared to Lucilla Stanley. It is a pointed and well-written satire upon the follies and vices of fashionable life, as contemplated by Celia in a visit to her *terrish* sister in London. Celia is not literally in *search of a husband*, nor does she find one, in London. She was not indeed likely to find one, suited to her taste and feelings, among such creatures as she there encounters. We are extremely sorry to say, that, as far as our knowledge of fashionable life goes, the picture is generally like. We say it with the more sorrow, because we know it to be very possible, that the vices and follies of one important class may bring down the very worst evils upon the whole community. It is true, indeed, that we know of some eminent exceptions to the general censure, but what are a few exceptions when corrupt example so abundantly prevails?

The anonymous "modern antique" is announced in the preface as a female. Whether this be the fact or not is of little consequence; the writer is ingenious, and appears to have correct views both of what is and what should be. Instead of satirizing *Cœlebs*, she or he speaks of that work in the most cordial terms of admiration.

ART. 21. *The Itinerant; or, Memoirs of an Actor.* In Three Volumes. By S. W. Ryley. 12mo, 1l. 1s. Taylor and Hesley. 1808.

It is evident, that a great proportion of real anecdote is mixed up in the texture of this singular book, with some extravagant inventions and adventures; and it appears most probable, that the real events, so far as they go, belong to the author. These, however, are not very interesting, as they relate little more than the alternate successes and failures of an itinerant actor. Much more stimulating to curiosity are the extraordinary adventures of his friend Camelford, which yet are left unfinished; as are those of the principal hero. Much of low life is of course intermingled with such a narration, but it is not usually repaid by a proportionable share of wit or humour. Though we cannot

cannot always adopt the sentiments of the author, we must consider him generally as a moral writer.

The titles of the chapters are appropriate enough to the Adventures of an Actor, for they are universally the names of dramatic pieces: as "Much ado about nothing," "the Character of Accidents," "Wild Oats," "As you like it," "A Bold Stroke for a Wife," "The Honey Moon," &c. &c. This we believe is original in the present novel.

## AGRICULTURE.

ART. 22. *The Practical Norfolk Farmer; describing the Management of a Farm throughout the Year; with Observations founded on Experience. Dedicated to Thos. Wm. Coke, Esq.* 8vo. 117 pp. 5s. Stevenson, Norwich; Scatcherd, and Hardinge, London. 1808.

"The Norfolk System of Husbandry, where it has been attempted to be practised in the distant parts of the kingdom, is but imperfectly understood, notwithstanding the many treatises which have been written on the subject. The cause is obvious: few, if any, have been from *real practice*." *Introduction*. We have reason for believing, that this observation is applicable to agricultural treatises in general. Books will be made on any subject, in proportion to the demand for them; and the demand for agricultural treatises having been very strong during twenty years, a suitable supply has not been wanting. Perhaps the public appetite is nearly satiated in this particular; especially by the same delicacies, served up with little difference of seasoning in many different dishes. But enough: we admonish agricultural writers in general, not to borrow from each other what they sell, at a price by no means low, to the public.

The next paragraph, in the introduction, is deserving of notice: "The county, by some, has been described, as if an uniformity of soil pervaded the whole; others have very gravely appointed fixed days for the commencement of sowing the different grain and seeds, not making the proper allowance for its maritime situation; being bounded on the East, North, and part of the West, by the German ocean; whereby vegetation is earlier in the spring by nearly a month in its southern than in its northern extremity (it being no unusual circumstance for the harvest to conclude in the former before it commences in the latter); and in consequence a very material space of time must ensue in sowing in the different districts, especially the summer corn and turnips; and one third more seed is requisite in the northern parts of it than the southern, and in respect to its great variety of soils, it may be termed an epitome of the kingdom." This matter should be recommended to agriculturists in general.

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The kingdom is scarcely divided into more counties, than each county should be (especially those of *Norfolk* and *Lincoln*) into districts for particular modes of agriculture.

The table of *contents* (which includes the management of a farm in each month of the year) should have noticed *two preceding chapters*: "Advantages to the community from lands being farmed under leases;" and, "Different courses of farming in the county."

The author contends vehemently for letting farms upon leases of fourteen years; and reprobates the letting from year to year, which is such a bar to improvement, that "old cultivated lands do not produce the quantity of corn by one third, as they would if it were removed." "It is generally allowed that this county has, in the course of sixty years, been more improved in its husbandry than any in the empire; which has been attributed, (and with justice) in a great measure, to the lands having been farmed under leases; granted for such a term of years, as to give a fair prospect of being repaid the expence of raising the soil to the highest state of cultivation, by claying and marling, and purchasing manures, to produce a superior crop of turnips which supports such quantity of stock as assists in enriching the soil."

P. 1. But it seems, that *experience* contradicts the author's theory. For his very next words are, "that this excellent institution is yearly *decreasing* admits not a doubt; to the injury of the landlord, the tenant, and the community." The causes of this decrease should have been assigned, or at least conjectured. At p. 42 indeed, leases are said to diminish the profits of *estate-agents*.

*Corn-rents* are strongly disapproved of; but the question is not deeply entered into.

The management of a farm is described, in each month of the year, beginning with *September*.

The instructions here given do not admit of an abridged account. We shall therefore notice only a few of them, and conclude with a general character of the work.

"I can positively assert, that during more than thirty years practice, my wheat never received injury from the *smut*; when the above process of washing, brining, and liming, was strictly attended to." P. 25.

The author is of opinion, that the stagnation of air, occasioned by high fences (particularly in small inclosures) is the primary cause of the *mildew in wheat*, as exposed situations are rarely injured by it." P. 36. Probably, this may be a *secondary* cause; assisting and promoting the efficient one which had preceded, and which is still undiscovered. "Half the land-surveyors in the kingdom are become valuers of land, and estate-agents; though some of them know not summer from winter corn, when growing." P. 38. We believe there is much truth in



in this keen remark; and we recommend it to the attention of land-owners. At p. 79, the author strongly and most justly (we think) recommends, that the growing of hemp by cottagers be generally encouraged; and that small gardens be allotted to people of this description.

We must advise the author, in another edition of his work, to crave the assistance of some friend—not a farmer—in improving his style, which exhibits many *corrigenda*. We are of opinion with him, “that gentlemen of landed property, who reside in the distant counties, and are desirous of introducing the Norfolk Husbandry on any part of their estates, will find useful information in these sheets, and a faithful guide for their agents and servants; as the observations are such as have occurred during thirty years experience as a practical farmer on the different soils of the county.”

## POLITICS.

**ART. 23.** *Observations on the National Debt; with a Plan for discharging it, so as to do complete Justice to the equitable Claims of the Stock-holder, and be at the same Time highly advantageous to the Nation at large: with Hints towards a Financial Measure, calculated to yield a Net Revenue of more than five Millions annually, without the smallest additional Charge to the Public.* 8vo. 90 pp. Mawman. 1808.

The proposal of this writer is such as we have formerly seen in other publications, and such as, we conceive, must have occurred to the mind of every person conversant in finance; though it has probably been deemed impracticable, and accordingly been rejected by all. It is neither more nor less than to give up a portion of our principal property, in order immediately to discharge the national debt, instead of applying a part of the revenues arising from that property to the payment of interest, as it becomes due, and the gradual reduction of the principal debt. To show the practicability of such a measure, the Author (taking the income-tax as his guide) calculates the value of all the property in the kingdom at two thousand millions, including nominal property in the funds, and the real property out of them. The amount of the national debt appears (he tells us) to be about seven hundred and fifty millions; but, as a great proportion of it is in three per cent. stock, when this is reduced to par\*, it will bring down the whole of the national debt to about four hundred and eighty millions. From this sum he deducts eighty millions, the amount at

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\* Here seems to be an inaccuracy of expression. *Par* means the nominal amount of stock, not its real value.

par (or rather, he should have said, the present value) of the sinking fund; which leaves the sum of four hundred millions, the net amount of the national debt, and consequently one-fifth of two thousand millions; the sum which he supposes to be about the value of all the property in the country. Every individual, therefore, would, on the Author's principle, be called upon to give up one-fifth of his property, in order to carry his proposed plan into effect. The proprietors of stock (for the liability of whom to such a charge the Author had before argued at length) would have to pay eighty millions of the debt for their proportion, and the rest of the community the remainder, or three hundred and twenty millions, for their part.

Such are the outlines of this Author's plan; which, he admits, "would be liable to numerous exceptions, and be attended with some difficulty in the execution."

We apprehend it is pregnant with difficulties; with some that appear to have been foreseen, and some that do not seem to have occurred to the Author. Amongst other circumstances, he does not seem to be aware, that no very small portion of stock in the funds is the property of foreigners; the interest of which is exempted even from the income-tax, and the principal of which (or any part of it) it surely would not be just to seize, in order to pay off our national debt. This is, however, one of the least objections of the many which would occur. Few persons, we apprehend, even of those who *cheerfully* pay a tenth part of their *incomes* as a *temporary* and war tax, would be ready to part with a fifth of their whole property for ever; nor would the supposed reduction in the price of necessaries, or the abatement of taxes, (many of which, and the income-tax among the rest, must remain to support our establishment) compensate, in our opinion, for so great a permanent loss. To us, the gradual reduction of the debt, by the operation of a sinking fund, appears a preferable measure. To one opinion of this Author (upon which, he conceives, the whole question to depend) we readily assent; namely, that the proprietors of stock ought, as such, to contribute to the liquidation of the debt, should it be deemed proper to discharge it in the way here proposed. Their liability to the income-tax, (which is deducted from their dividends at the bank) to the principle of which no objection seems to have been made, alone appears decisive on this question. For the rest, the Author's plan is fairly before the public; and the intelligent part of that public will know how to appreciate its value.

The proposal, in the preface, to produce a revenue of more than five millions, by establishing a national bank, instead of the present bank of England, and issuing notes, bearing interest at five per cent. which interest is to produce an advantage to the nation, is to us (at least as the Author states it) unintelligible. If these national notes bore interest at five per cent. surely the public would

would *pay* that interest, and not receive it. When indeed the bank discounted the bills of individuals, it would, no doubt, take interest for the time those bills had to run; but if, in return, it gave its own notes, bearing the same rate of interest, and (as the Author proposes) *not payable in cash*, where would be the gain to the nation?

**ART. 24.** *Ardnt's Spirit of the Times, translated from the German, by the Rev. P. W. Being the Work for the Publication of which the unfortunate Palm of Erlangen, was sacrificed by Napoleon the Destroyer; containing Historical and Political Sketches, with Prognostics relative to Spain and Portugal, Russia, Turkey, and Austria, France and Bonaparte.* 8vo. 116 pp. 4s. Threlton. 1808.

The circumstance mentioned in the title-page of this work, namely, that it was the chief cause of Bonaparte's rage against the unfortunate Palm, and the consequent murder of that devoted victim, would, of itself, claim our attention, independently of its literary merits. Yet those merits, even with the disadvantage of a translation, appear by no means inconsiderable. The writer, though somewhat prolix, and occasionally desultory, displays a vigorous, and, in some passages, an original mind; and his remarks, which are in general clothed in energetic language, are uniformly directed to the support of real freedom, and the promotion of public virtue. The pamphlet before us, we are told, contains only the second part of Ardnt's work, the first having been omitted by the translator, as not appearing to possess interest enough for an English reader. It begins therefore, rather abruptly, with historical remarks on Spain, and a highly favourable character of the Spanish nation. In the course of this discussion there are passages, in which the author seems to prognosticate the events which have since happened, and foretells that resistance, on the part of Spain, to its unprincipled oppressor, which, when it did arise, astonished the world. The following passage, being printed for the most part in capitals, is, we presume, deemed peculiarly applicable to subsequent events. We will therefore extract it; although we do not agree to all the writer's sentiments, and wish, not only that the Spaniards may recover their national independence, but that their Portuguese neighbours may also be rescued from the oppressor of Europe.

“ Yet the time of redemption will come, nor is it distant. All America will become free; and Spain will be obliged to recover life and strength by her own exertion, and flourish more gloriously on that account. Portugal will remain in a state of servitude, as it deserves; for, separated from Spain, it is a wen on a sound body. The Priests will be stripped of their glory, and the Kings of their throne, if they will not take the management of the helm in their own hands. Then the Spaniards will again be-  
come

come what they once were, one of the most admired and powerful nations in Europe." P. 11.

The author then discusses at large, the several national characters of the Swedes, Russians, Germans, Turks, and French, and the political state of each of those nations. In this part of the work his remarks, though just, have no peculiar novelty; but his description of the *Upsart*, as he terms Bonaparte (to which he devotes the concluding chapter) is distinguished by a bold and energetic eloquence. Our limits will only permit us to insert the following paragraph; the concluding words of which, being printed in capitals, are supposed to have alarmed the Tyrant's fears, or at least to have furnished a pretext for his vengeance.

"I do not believe that any Frenchman, however versatile and amiable he might have been, could have succeeded so quickly and effectually in gaining the people. The stern, serious, and tremendous Napoleon appeared as a foreign power, as omnipotent fate, totally independent of them, but intimately connected with the nation by the recollection of his uncommon feats. They have not as yet been capable of seeing the littleness which he betrays; they behold only the dreadful power of which he is the representative; and French levity is by his apparent greatness prevented from giving room to sober reflection. They hate him, but also fear him. This is the charm that fixes all daggers in the scabbard, and terror prevents them from seeing how safe it would be to strike the blow." P. 100.

Many striking observations, in the concluding part of this work, prove it to be the performance of no ordinary writer. Could his spirit be generally diffused, we might yet hope for the deliverance of Europe.

## CATHOLIC QUESTION.

ART. 25. *Six Letters on the Subject of Dr. Milner's Explanation relating to the Proposal made in the last Session of Parliament for admitting the King's Veto in the Election of Roman Catholic Bishops, addressed to the Editor of the Morning Post, and first published in that Paper. By A. B. 8vo. 70 pp. Appendix, 47 pp. Hatchard. 1809.*

The subject of these Letters is of such national importance, and is treated with such perspicuity and ability, that we are glad to see them collected in a form more permanent than they could have in a newspaper. The proposal alluded to, had, we remember, a considerable effect on the minds of many persons without doors, and probably was not without its influence in Parliament. After the solemn manner in which it had been made by some of the most distinguished parliamentary leaders, nothing could exceed our surprise at seeing it publicly disavowed, and  
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even reprobated, by the Roman Catholic Bishops themselves, except the astonishment which we felt at the wretched attempt of Dr. Milner (their agent) to reconcile these contradictions, and save at once the credit of all parties concerned, some of whom must have been led by their zeal into the most culpable negligence, or been guilty of the grossest prevarication. The latter case, indeed, seems to be clearly proved by the writer before us.

After remarking, in the two first Letters, on the very extraordinary delay of Dr. M. in coming to any explanation at all, he puts the merits of the Doctor's explanation on the result of the five following questions :

“ First, Whether these parliamentary advocates did tender any proposition, as under the authority of Dr. Milner, from the Roman Catholic bishops ? and if they did,

“ Then Secondly, Whether they had any right to tender *any* proposition as under *any* warrant from Dr. Milner ?

“ Thirdly, Whether, if they had *any* warrant to tender *any* proposition, they did tender it under the sort of warrant which he gave them ?

“ Fourthly, Whether, Dr. Milner himself had any authority from the Irish prelates ? and,

“ Fifthly, Whether the proposition itself, which they did tender, was that which he had authorized them to make ?”  
P. 25.

In examining these questions the author first adverts to Dr. Milner's own testimony, citing his explanatory letter, in the *Morning Chronicle*, and contrasting it with his “ Letter to a Parish Priest,” in the month of August preceding, and his other Letter from Cork. We should have been glad, if our limits had admitted, to have inserted the whole argument on this point : but the conclusion of it is so pointed, that we will give it in the author's words :

“ Dr. Milner says ‘ it will appear they’ (his parliamentary friends) ‘ *were warranted* in the declarations they made in parliament, *to the extent, and in the manner here set down.*’—Now does Dr. Milner (ay or no ?) mean to assert or insinuate, that the declarations which his parliamentary advocates made in parliament *were ONLY to the extent and in the manner here set down* ? If he *does* mean to assert or insinuate this, where was his sincerity when in writing to the parish priest in August last, he said that ‘ the measure taken as it was proposed, HE KNEW TO BE UNLAWFUL AND SCHISMATICAL, or when he said in his other Letter from Cork, that his parliamentary friends had acknowledged that they *had advanced, the most alarming propositions, without any warrant* ;’ or if he does *not* mean this—where is his sincerity now, when he endeavours to frame a defence, for  
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his parliamentary friends, by saying, 'it will appear that they *were warranted* in the declarations they *made*, to the extent and in the manner here set down,' when in fact they made them to *an extent and in a manner far different*; and when all that the truth would have justified him in stating was, "that it will appear they *would* HAVE *been* warranted if they *had* made that declarations to this extent, and in this manner only, but their from some cause or other, they *did* make them to a much greater extent, and therefore they were not warranted. Is it possible for any degree of candour to see this miserable quibble, this shuffle of language, in any other light than as a disingenuous (I had almost said Jesuitical) attempt to impose upon a careless reader, to believe, that they *had* a warrant for what they *did* do, while he reserves for himself the means of shewing that his words, upon a critical examination of the passage, do not convey any such sense? If there ever was an instance of keeping the word of truth to the ear, and denying it to the sense, this passage exhibits it." P. 29.

The rest of the argument, on the five questions stated, is contained in the subsequent letters, and conducted with ability and energy.

The author cites the Parliamentary Debates, and appeals to the impression made on the public mind by them, to show that the distinguished persons who made the proposals in question, expressly stated themselves to be authorized by the Roman Catholics, and that some of them cited Dr. Milner, as the accredited agent of the prelates of that body, and as having authorized them to make that specific proposal "*in case the measure of Roman Catholic emancipation should be acceded to.*" He also argues very forcibly on the last of the five questions, namely, "Whether the proposition made" (in Parliament) "was or was not conformable to that which Dr. M. had authorized his parliamentary friends to make?" showing that, instead of its being *conditional and limited*, no condition or limitation was so much as hinted at. The main point inculcated by this acute and judicious writer, will best appear from the following passage in his last letter, with which we will conclude this account:

"Whoever has taken the trouble to peruse these letters, must perceive that I have succeeded in establishing the fact, that *the public have been imposed upon*; but that I have failed in fixing the guilt of the imposition upon either party.

"That a proposition was made to parliament by some of the most distinguished parliamentary characters in both houses, who distinctly stated themselves to be authorized by Dr. Milner, as the accredited agent of the Irish Roman Catholic bishops, to make it in their name, is quite clear.—That this proposition contained the expression of a disposition in those prelates to make certain concessions in regard to the future elections of their bishops,



bishops, is quite clear.—That Dr. Milner has declared, that he never gave these parliamentary characters any authority to use the name of the Roman Catholic bishops;—that Dr. Milner has denied that he ever authorized, either in his own name, or in that of the Roman Catholic bishops, the proposal which was made;—that he has declared, that he knows that such a proposal would be schismatical and unlawful, and that he would die rather than consent to it;—that the Roman Catholic bishops themselves have declared, in full synod, that they think it inexpedient to admit of *any* alteration in the mode of electing their bishops, and, consequently, that they have not at this time, whatever may have been their previous feeling upon this subject, the disposition to make the concessions which were offered in their name;—all these propositions are quite clear. And it follows, as a necessary consequence, that whatever part of the parliament and the public were led to believe the declarations, which were made in parliament in the name of these prelates, have been grossly misled and imposed upon. But who is in fault amongst these parties, remains in doubt. Whether the friends of the Roman Catholics, in parliament, assumed an authority which had never been reposed in them? Whether they garbled the proposition, which they were authorized to make, leaving out those qualifications and limitations which it might be thought, would prevent its having the effect which they wished it to produce? or whether Dr. Milner assumed an authority, which the bishops never gave him; and offered a proposition, which, he now feels it necessary (from observing the aversion which is felt to it among the Irish Roman Catholics) to soften, to qualify, and to recall? are questions of which, the information before the public does not afford any satisfactory solution. If, indeed, it was just to impute to Dr. Milner, and the generality of the Irish Roman Catholic bishops, the principles of that Jesuitical casuistry which the titular Roman Catholic bishop of Ossory has lately avowed, there would be less difficulty in the question; and the parliamentary advocates of the Roman Catholics would at least find no difficulty in getting rid of the effect of Dr. Milner's evidence against them, and, without further proof, would be easily acquitted of every thing but folly in relying upon Dr. Milner." P. 62.

## MEDICAL.

ART. 26. *Observations on the Causes which constitute Unsoundness in Horses, considered in Regard to the Sale and Purchase of those Animals. Dedicated to the Gentlemen of the English Bar. By Richard Lawrence, Veterinary Surgeon, Fellow of the Birmingham Philosophical Society, and Author of an Inquiry into the*  
*the*



*The Structure and Animal Economy of the Horse.* 8vo. 82 pp. 5s. Birmingham, printed. Crosby and Co. London, 1808.

This gentleman, who has written also other scientific works on the horse, appears to have been in some degree irritated by examinations which he has occasionally undergone, in trials respecting the soundness of horses; for he acknowledges in his dedication "the agreeable ordeals he has, at various times, gone through, in the formidable and august presence" of the gentlemen of the English bar. He throws out several sarcasms in this dedication; and lest, as he says, all the *cuts* should be confined to that part, he gives, at the end of the book, a wooden cut of a lawyer's tie wig upon a block.

Notwithstanding this not very exquisite pleasantry, the book appears to be of an useful kind; being offered "not as containing any legal decisions, but simply as a reference to the nature and seat of those diseases, which, in a commercial point of view, render the horse unsound; and which in the arguing of a horse cause are so often perverted or misunderstood." We conceive it, however, to be very bad policy in the author to indulge his wit or his resentment at the hazard of setting those very persons against his book, who might most essentially be benefited by it. But we are inclined to believe that the gentlemen of the bar have liberality enough to use the knowledge, when they want it, and despise the sarcasms.

## DIVINITY.

ART. 27. EIPHNIKON, a Sermon preached in Holy Trinity Church, Kingston upon Hall, on Tuesday, July 25, 1809, at the Primary Visitation of the Most Reverend Father in God, Edward Lord Archbishop of York. By the Rev. J. H. Bromby, M. A. Vicar of the said Church, and late Fellow of Sidney Sussex College, Cambridge. 4to. 2s. 6d. Johnson. 1809.

A manly and sensible discourse, in which the following points are pressed and supported: 1. That our church is apostolical in its discipline and constitution. 2. That the establishment of it is eminently serviceable in promoting the cause of religion, good order, science, and civilization, and the spiritual and temporal welfare of all ranks and degrees of men amongst us. 3. That it is a church which, above all other churches that have had the support of the civil power, in ancient or modern times, understands the principle and encourages the practice of toleration.

All this is urged and supported by fair and impressive argument; we are clear, however, that the preacher stretches his liberality too far, when he intimates, as one effectual method, of preventing schism, the expediency of making the articles of the church, as at present constituted, give way to others more simple and comprehensive, P. 23; and that were we authorized to give

give the right hand of fellowship to all whose life and conversation deservedly engage our esteem and affection.

We learn from this discourse one thing which is exceedingly to be regretted, that the population of Hull and its neighbourhood comprehends no less than 40,000 souls, and that for the spiritual accommodation of this immense number there are only five parish churches, of which two are small, and only one capable of containing a great number.

The preacher appears to be an able, zealous, and conscientious minister of our church, and we unite with him in the wish that in this and similar instances the government of our country would interpose, and by some application of public property in the erection of churches, exclude one avenue to nonconformity and schism.

**ART. 28.** *A Serious Admonition to a professed Christian who has violated his Marriage Vow by living in Adultery, and the sinful and destructive Tendency of evil Communications.* 8vo. Wilson. 1809.

Far be it from us to withhold our commendations from the author of the present pamphlet, sincerely believing that his pen was solely prompted by good intentions. The soundness of his doctrine no one will presume to deny, supported as it is throughout by scriptural quotations. We willingly add our names to his prescription, though we doubt its efficacy. We could have wished that a little more attention had been paid to the rules of grammar in the title-page.

**ART. 29.** *The Credibility of the Jewish Exodus, defended, against some Remarks of Edward Gibbon, Esq. and the Edinburgh Reviewers, By the Rev. W. Cockburn, A. M. Christian Advocate in the University of Cambridge; late Fellow of St. John's College; and Morning Preacher at Woburn Chapel.* Crown 8vo. 93 pp. 3s. 6d. Hatchard, &c. 1809.

We have been accustomed to commend the productions of Mr. Cockburn, and we think him still entitled to the same attention. The present tract is written by way of answer to an objection, made by Gibbon, against the Mosaic History, which by some had been considered as unanswerable.

The objection is in substance this. That it is not credible, that the Jews should have beheld with indifference the miracles recorded in their early history; and that it is very strange that the later Jews should have been convinced by miracles, which failed to persuade those to whom they were actually displayed. To this Mr. C. replies, first by showing that the miracles in question (those of Moses and Joshua), were by no means beheld *with indifference* by the Israelites, which he proves, to our apprehension, with con-

clusive force. He shows the effects they really had, and enumerates the instances of transgression recorded of that people; proving, at the same time, that they by no means subjected them to the imputation of being at all *indifferent* to the miracles. Secondly, by showing that the second part of the objection so far as it depends on the first, falls of course with it; and that so far as it depends upon the assumption, that the later Jews believed *only* in consideration of the miracles displayed to their forefathers, it is also unfounded. He instances particularly in prophecies; on which, in truth, much more stress might be laid. For it is evident that the prophecies of the captivity before it happened, and of the subsequent restoration of the people, given during the captivity, must have had a much more powerful effect upon the minds of the Jews then living, and *their* descendants, than a mere reference to the recorded miracles of Moses and Joshua.

That these replies are sound and conclusive, cannot, we think, be denied. The author has, indeed, in his preliminary observations, said, perhaps unnecessarily, though very truly, that miracles would not, in the age of Moses, be deemed so conclusive proofs of divine mission, as they would at this day; but this, whether required or not, affects not the validity of his other arguments, which, as successfully opposed to a very seductive and popular objection of infidels, ought not, we think, to be lowered in their effect by any extraneous considerations. Nor ought Mr. Cockburn to be denied the commendation which we give him very cordially, of having taken arms with vigour and effect against the enemies of Christianity.

ART. 30. *A Sermon preached in the Tron Church, Edinburgh, 30 April 1809, being the Sunday immediately following the Funeral of the Rev. Andrew Hunter, D. D. one of the Ministers of the Tron Church, and Professor of Divinity in the University of Edinburgh. By Sir H. Moncrieff Wellwood, Bart. D. D. 8vo. 29 pp. 1s. 6d. Edinburgh, printed; Hamilton, London, 1809.*

The Rev. Baronet has selected the preaching and qualifications of Barnabas, as described in Acts ii. 22, 24, for the subject of this discourse. As his exhortation there recorded was made to those who already believed, and tended to confirm them in faith and perseverance, it affords, as he observes, a proper example to all ministers of Christ. With that powerful, yet unaffected eloquence, which we have before noticed in the discourses of this author\*, he explains both parts of his subject; and having

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\* See Vol. xxviii. p. 158.

given it ample illustration in the case of Barnabas, he concludes by applying the observations to the worthy minister whom they had lost, appealing to the knowledge of his hearers for the truth of those facts relating to his character, which prove him to have been, like St. Barnabas, "a good man, full of the Holy Ghost and of faith." In whatever community of Christians we behold such an example, the sight is truly edifying. All subordinate differences of opinion and discipline vanish before that power of faith, which, by the grace of God, is made efficacious to salvation.

There is a warmth and earnestness in the exhortations of Sir H.W. which irresistibly convince the reader of his having that sincerity which in this discourse is so admirably described; and the conclusion of which, not having space for more, we will lay before our readers.

"The most sincere of the faithful ministers of Christ are surely far from being perfect, in their adherence to the spirit of their most earnest exhortations; and even when their fidelity is greatest, are compassed about with infirmities. But conscientious sincerity, and known integrity through life, will cover many defects, and supply the want of many talents. It will give weight and spirit to the feeblest, when they are affectionate endeavours, to promote the kingdom of God. He who is believed to speak from the good treasure of his heart, will be heard with attention and reverence, when a more powerful exhortation, without this advantage, will have no effect. Superior talents, united to unquestionable integrity, will certainly give strength to any admonition. But a good man, earnestly exhorting in the name of the Lord, with the known temper, though not with the gifts, of an apostle, amidst all his infirmities, will ever be regarded as the servant of the Most High God, who speaks with authority and not as the scribes, showing to men the way of salvation. Even 'Herod feared John, knowing that he was a just man, and an holy; and observed him; and when he heard him, he did many things, and heard him gladly.'

"Purity of intention, and an integrity beyond all suspicion, are most important qualifications indeed, for the conviction and conversion of sinners, and for the edifying of the body of Christ. A good man, in the service of the gospel, speaks not in word but in power. The hand of the Lord is with him, and the word of God prevails." P. 16,

In taking one passage from such a discourse, we unavoidably omit many of equal or superior merit, for which we can make no amends but by advising those who approve it, to procure and read the whole.

ART. 31. *A Dialogue between a Minister of the Church of England, and his Parishioner, on the Subject of Infant-baptism.*

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By

*By the Rev. Gerge Hutton, D.D. Vicar of Sutherton, and Rector of Algarkirk cum Fosdyke, near Boston; and sometime Fellow of St. Mary Magdalen College, Oxford. 12mo. 26 pp. 6d. or 4s. per doz. Kelsey, Boston. 1809.*

In times like the present, we trust that the Ministers (in general) of the Church of England are alert and active, in counter-acting the prejudices of persons, who have few or no correct notions of religion, and who set themselves up, in opposition to the usages of our venerable Church. This Dialogue (the substance of a sermon delivered by the author in his parish churches) is a very gratifying specimen of such activity; and effectually convinces the parishioner (whose neighbours had laboured to mislead him) that infant-baptism is warranted by Holy Scripture. In many parishes, this work might be distributed with good effect. The author's own account of it, being modest and proper, will recommend it (we think) to many readers:

“ To the learned Divine, and such persons as are conversant in Liturgical writings, nothing is here presented but what is perfectly familiar to them. Indeed little of novelty can be expected. And they will readily discover a considerable portion, particularly in what relates to the vindication of infant-baptism, to have been compiled chiefly from two very admirable works, Wheatley's *Illustration of the Book of Common Prayer*, and Wall's *History of Infant-baptism*. It has been put into the form of a dialogue, after the manner of Mr. Sykes's three ‘*Dialogues between a Minister of the Church and his Parishioner*,’ and those of Dr. Gray and Mr. Settle ‘*between a Churchman and a Methodist* ;’ as being better adapted, and more likely, to draw the attention of those persons, for whose instruction it is intended, and to whose consideration it is addressed.” P. 6.

ART. 32. *A Letter to a noble Duke, on the incontrovertible Truth of Christianity. The second Edition, corrected. To which is now added a Postscript. Crown 8vo. 117 pp. 3s. 6d. Nornaville and Fell. 1808.*

If the excellent tract of C. Leslie, entitled “*A Short and Easy Method with the Deists*,” can, by being put into a more modern dress, be made to attract a fresh attention, we shall be very willing to applaud the ingenuity which gives it that attraction. This is the attempt of the present publication; the object of which is to republish that work, “*somewhat abridged and curtailed, so as to simplify and concentrate the argument.*” The editor says also, that it is occasionally a little varied in point of language; especially with a view to divest it of every opprobrious controversial term, and every irritating expression of polemic defiance. “*The wish of the editor,*” it is added,  
“ was

"was to give it such a form, as may best qualify it to attract and fix the attention of all, while it offends none: so that it might conciliate, at the same time that it enforces conviction." p. x.

The present editor, relying on an anecdote derived from the family of Mr. Leslie, represents the tract as originally written for the first Duke of Leeds, though in the original edition it was said to be only a Letter to a Friend. He therefore changes the introductory address from "Sir," to "my Lord Duke;" and offers it to the present D. of Leeds; which will certainly give it more weight with some readers. It appears to us, on comparing the edition thus altered with the original publication, that the objects proposed by the editor are sufficiently attained; and that the argument of the author is well preserved, while his style and manner are rendered more attractive, and even intelligible, to a modern reader. The alterations are indeed, in general very slight, and only calculated to give smoothness, and neat connection to the reasoning.

The republished tract only occupies 60 pages; then follows a postscript, containing "a cursory view of the positive evidence, which sanctions and supports the belief of Christianity," taken from Mr. Bigland's *Reflections on the Resurrection and Ascension of Christ*, published in 1803. In this part of the book, the editor considers the nature of historical testimony; he examines the validity of Mr. Hume's boasted argument against miracles, and several other topics related to the history of Christianity. In a word, he produces a work altogether very well calculated to please and attract those who are at all likely to waver, and to give a new vigour to the cause of religion.

**ART. 33.** *Exercises in Religious Knowledge for the Instruction of Young Persons.* By Mrs. Elizabeth Hamilton, Author of *Letters on the elementary Principles of Education*, *Letters to the Daughter of a Nobleman on the Formation of moral and religious Principles*, &c. &c. 12mo. 150 pp. 2 sh. Manners and Miller, Edinburgh; Cadell and Davies, London. 1809.

The design of this little work, as stated by the author, is not to supersede, but to follow up the instructions conveyed in the Catechisms appointed by the Church. It is to impress on the youthful mind those truths contained in the Scriptures of the Old and New Testaments, which it is of importance for all men to know. Aware that children, in reading the Bible and in committing to memory the questions and answers of an ordinary catechism, exercise their memories *only*, Mrs. Hamilton has adopted a method of compelling them to exercise their understandings and memories *at the same time*. Her book may indeed be considered as a *Catechism*; but instead of printing the questions and answers in immediate succession, as is usually done in such publications,

cations, she divides her work into *parts* and *sections*, detailing in each section so much truth in regular and didactic order, and then adding as many questions, to each of which the children must find the answer for itself in the section which has been immediately read. A specimen will exhibit the plan, and recommend, we think, this small volume to every father of a family, who really wishes his children to understand what they commit to memory.

“ TEACHER.

1. “ True faith and obedience are inseparably united ; for if we have a thorough dependence on the word of God, we will [shall] do all that he desires us to do, in full confidence of receiving the recompence of obedience. It is thus that we act in the common affairs of life ; for none of us would eat what we were assured was poisonous, unless we had no faith in the person from whom the assurance came. None of us would refuse to take the steps, which we were told would entitle us to a great legacy, unless we distrusted the word of our adviser. In like manner would we, but for our want of faith, earnestly
2. strive to do all that God has commanded. If we do not thus strive, our pretensions to faith are hollow and deceitful.
3. Let us remember the declaration of our Saviour, ‘ Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father Which is in Heaven.’

“ QUESTIONS.

1. “ Can we by faith without obedience please God ?
2. “ When we expect to be happy by following our own evil inclinations, do we then shew our faith in God’s word ?
3. “ How do you illustrate this ?
4. “ When we do what God has in his word forbidden, and neglect to do what he has commanded, have we then any just pretensions to a true faith ?

5. “ What are the words of our Saviour upon this subject ? ”  
 We have long thought, that an explanation of the Church Catechism upon this plan would be a proper book to be put into the hands of young persons, previous to confirmation ; and we trust that a friend our’s, who has such a work by him, will be induced, by the success of this small volume, to put it to the press immediately.

ART. 34. *A Charge delivered to the Clergy of the Archdeaconry of Sarum, on the 11th, 12th, 13th, and 14th Days of July, 1809. By the Reverend Charles Daubeny, Archdeacon of Sarum.* 8vo. 33 pp. 1s. 6d. Rivingtons. 1809.

We always open with pleasure the productions of so sound and able a member of our Church as Mr. Archdeacon Daubeny. Our expectations are then sanguine ; nor are they in general disappointed. In the present instance, we have to announce a masterly view of the present state of religion ; and a considera-  
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tion of those objections, which are but too popularly circulated, against the Clergy of the Establishment.

Mr. D. first considers the accusation of a want of zeal in the Clergy; and here he incidentally touches upon the causes of the zeal which is exerted against them.

“The corruption of the natural man,” says he, “is in nothing more apparent than in his disposition to resist whatever presents itself to him under the shape of an obligation. Leave him in the uncontrouled exercise of his own will, and he may occasionally choose right. But prescribe a rule, enact a law, or settle an establishment, to which obedience is required, and resistance begins. For the very requisition of obedience, or the interdiction of practice, in any way, provokes the corruption of human nature; which draws men, who might otherwise be differently disposed, to become like wayward patients, who choose rather to nourish the prevailing humour of disease and infirmity, than to observe the prescription of the surgeon; and to tear off the plaister, though with a certain increase of danger to themselves, rather than endure its proper working.” P. 10.

Speaking, however, of the importance of zeal, he observes very truly, that “*zeal without knowledge*, so far as the lower ranks of the community are concerned, will never fail, in the long-run, to prove an overmatch for *knowledge unaccompanied with zeal*.” P. 12. He therefore strongly recommends a sufficient infusion of this very active quality.

In considering the other popular objection, of not sufficiently preaching the peculiar doctrines of the Gospel, the Archdeacon takes occasion to explain and illustrate, from the Homilies, the true doctrine of salvation through the merits of Christ; desiring, when that is rightly understood, to wave the consideration of “those deep things of God, on which the moderation of our excellent Church has judiciously enjoined silence.” He then briefly but strongly notices the insidious attempt of the editors of the pretended “Improved Version,” to destroy the essentials of faith; and the unsound and dangerous defence of the Church, by the author of the “Hints on Evangelical Preaching.” He then concludes a very judicious and useful Charge with these encouraging words of Lactantius.

“Verum non est desperandum. Fortasse, *non canimus surdis*. Nec enim tam in malo statu res est, ut desint sanæ mentes, quibus et veritas placeat, et monstratum sibi rectum iter, et videant et sequantur.”

#### MISCELLANIES.

ART. 35. *An Account of Jamaica and its Inhabitants.* By a Gentleman long resident in the West Indies. 8vo. 7s. 6d. Longman and Co. 1809.

After the superb and costly work on the History of Jamaica by Sir Hans Sloane, and the satisfactory but elaborate publication of Bryan Edwards, an account of this interesting region on a smaller

smaller scale, and to be obtained at a moderate expence, was certainly desirable. This volume appears to answer the purpose; and at the same time that it communicates a concise analysis of the topics discussed in the larger works above-mentioned, it supplies some observations on important matters, which a residence of 21 years in Jamaica has of course qualified the author to make with effect. It will be found a useful and entertaining volume, and appears to omit no one subject, concerning which information may be required, by those who have occasion to be acquainted with the history, affairs, and condition of this island.

ART. 36. *Adam and Margaret, or the Cruel Father punished for his unnatural Conduct to his innocent Daughter. A Narrative of real Incidents. With some Reflections, and a Proposal for cultivating a Department of Literature to be entitled Private Biography.* By Alexander Molleson. 8vo. 1s. 6d. Glasgow, for the Author; Constable, Hunter, and Parker, London. 1809.

The narrative contained in this little tract represents the character of a man who before his industry had slackened or vice predominated, was sober, quiet, and attentive to his work. This proved only a deceitful calm. Prosperity afterwards tempted and corrupted him; he became attached to drinking, and from that time never behaved well. Intoxication inflamed his temper, naturally severe, to a degree of savage barbarity, and gradually by his ferocity, we see his family declining in health and respectability, till every one has sunk silently into the grave, except one poor daughter, who afterwards, when distress and illness overpowered him, proved his only solace. The tale is remarkably well told, and calculated to produce beneficial effects. The proposal subjoined should only be admitted after the most mature deliberation, and even then we should hesitate upon its propriety.

ART. 37. *La Morale des Anciens; ou Pensées, Maximes, tirée de Zoroastre, Confucius, Solon, Pythagore, Socrate, Platon, Aristote, Cicéron, Sénèque, Plutarque, Marc-Aurèle, &c. &c.* Par M. E. A. Girod. 12mo. 348 pp. 5s. Dulau. 1808.

A complete digest of ancient morality, so formed as to demonstrate in every particular how far those unassisted reasoners went, and wherein they were of necessity deficient, would be a work of extreme and difficult labour; but, if it could be well completed, a document of great utility. The present book, with much more moderate pretensions, will yet be found both pleasing and instructive; and may be put into the hands of young persons with advantage. Even those who have already passed through the common track of instruction may often see, with surprise, what valuable points of morality have been occasionally discovered by persons who had not the light of revelation. But they will observe also, that

that the maxims which most nearly approach to the perfection of Christian morality are given by those authors who lived after the diffusion of the Gospel; from which they appear to have caught something, though without proceeding to conviction.

This book, the evident result of much diligence in compilation, is divided into chapters, under the heads of, 1. Dieu, Religion. 2. Ame. 3. Parens, Enfants, Famille. 4. Hommes. 5. Jeunesse, Education. 6. Vie, &c. &c. and the maxims under each head are numbered. At the end are subjoined short notices of the authors quoted, to whom each sentence is referred in its place. An English translation is promised, and has perhaps ere now appeared.

ART. 38. *The Comet; by the Author of All the Talents.* 2d Edition. 8vo. 86 pp. 3s. 6d. J. J. Stockdale. 1808.

On the cover of the book, this Comet is called a mock-newspaper; and the idea, though not new, is capable of being made a vehicle for various specimens of wit and humour, in prose and verse. We cannot however say, that the wit and humour, which are attempted to be infused into this production, are at all to our taste. They are generally coarse and extravagant. The few verses which are inserted are far from good, and even in those few the author has not abstained from plagiarism, as in these lines,

“ Nor blame I, nymph, that you disdain’d my pray’rs,  
“ But ah, why did you kick me down the stairs ?

These are palpably stolen from a little epigram so very generally known, that it can hardly be necessary to quote it. Yet the Comet (at 3s. 6d.) is stated to have reached a second edition.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

*The Christian Advocate; designed to plead the Cause of Primitive Christianity.* 8s. 6d.

*A Vindication of the Jews, by way of Reply to the Letter addressed by Perseverans to the English Israelite. Humbly submitted to the Consideration of the Missionary Society and the London Society for Promoting Christianity among the Jews.* By Thomas Witherby. 7s.

*Early Devotion; or an Address to Young Persons on the important Duty of private Prayer: with suitable Forms for different Ages, chiefly in Phrases taken from the Scripture and from*

from the Liturgy of the Church of England. By a Clergyman. 2s.

The Divinity of the Apocalypse demonstrated by its Fulfilment: in Answer to Professor Michaelis. By the Rev. J. M. Butt, A.M. late student of Christ Church, Oxford, and Author of a Commentary on the Seventy Weeks and Last Vision of Daniel. 12mo. 5s.

The Doctrines of Predestination and Assurance examined, with a short View of the Pelagian Controversy, in a Sermon preached before the Lord Bishop of Lincoln; at his Triennial Visitation, held at Newport Pagnell, in the County of Bucks, on Tuesday, May 23, 1809. By the Rev. Thos. Le Mesurier, M.A. Rector of Newton Longville, in that County; with large Notes. 2s. 6d.

#### HISTORY.

Historic Anecdotes and Secret Memoirs of the Legislative Union between Great Britain and Ireland. By Sir Jonah Barrington, one of his Majesty's Council at Law, Judge of the High Court of Admiralty in Ireland, and Member of the late Irish Parliament for the Cities of Tuam and Clogher. Part I. 1l. 1s.

Grafton's Chronicle; or, History of England. To which is added his Table of the Bailiffs, Sheriffs, and Mayors of the City of London, from the Year 1189 to 1558 inclusive. 2 vols. royal 4to. 4l. 4s.

#### POLITICAL.

The First Book of Napoleon, the Tyrant of the Earth, written in the 5813th Year of the World, and 1809th of the Christian Era. By Eliakim the Scribe, a Descendant of a modern Branch of the Tribe of Levi; a Rabbi, educated in the Christian School of the Sons of the Prophets. 8vo. 6s.

A Cursory View of the late Administration; with a few Remarks on the Strictures of the Quarterly Review on Mr. Moore's Publication. 1s. 6d.

Memorandums and Narratives, Civil, Military, Naval, Parliamentary, and Ecclesiastical; including an Account of Pensions, &c. as extracted from Papers laid before the House of Commons, and other authentic Documents. 4to. 1l. 1s.

#### JUBILEE.

An Address to the Inhabitants of the United Kingdom of Great Britain and Ireland, on the approaching Jubilee. 1s.

The Jubilee; a Poem on the approaching Anniversary. By William Jerdan, Esq. 2s.

The Character of the King; or, the Royal Jubilee, interspersed with authentic Anecdotes of his Majesty, together with an admonitory Address to the People of the United Kingdom. 2s. 6d.

The National Jubilee; politically and morally improved. By a Magistrate. 2s. 6d.

POETRY.

Gilbert: an Amatory Poem, in Eight Cantos. By James Templeman. 2s. 6d.

The Bon. Vivant's Guide: or, Gastronomy. A Poem in Four Cantos, from the French of Berchaux. 5s.

DRAMATIC.

Justice and Generosity against Malice, Ignorance, and Poverty; or an Attempt to show the Equity of the New Prices at the Theatre Royal, Covent Garden. By Attalus. 1s.

The Old Price-iad, or Thespian Bear Garden. By the Author of Nothing Else. 2s. 6d.

Solomon; a Sacred Drama. Translated from the German of Klopstock. By Robert Huish. 8vo. 5s.

Saffo. *Dramma Litico in tre atti sul Modella Toscano dall Inglese de Gul. Masou, Autore dell Elfrida e dell Carattaco.* Tradotto da T. J. Mathias. 6s.

NOVELS.

A Soldier's Offspring; or the Sisters. By Emma de Lille. 2 vols. 10s.

Euphronia; or the Captive. A Romance. By Mrs. Norris, Author of Julia of England. 3 vols. 15s.

The Italian Marauders. By Anna Matilda. 4 vols. 1l.

Tales of other Realms, collected during a Tour through Europe. By a Traveller. 2 vols. 12mo. 8s.

The Ill-Fated Mariner; or Richard the Runaway. By Mrs. Pilkington. 12mo. 4s.

The Castles of Marfange and Nüger; to which is added, Paulina and Isabella. 3 vols. 12mo. 12s.

Delmore; or Modern Friendship. By Mrs. Roberts. 3 vols. 12s.

MISCELLANIES.

Onesimus Examined: or Strictures on his new Work "The Pulpit." By an Evangelical Minister. 1s.

The Elements of the True Arithmetic of Infinites. By Thomas Taylor. 4to. 5s.

Mirth; or Medicine for the Mind; a Collection of humorous Jests, Repartees, &c. By Charles H. Wilson, Esq. 1s.

LITERARY INTELLIGENCE.

Mr. Beloe's fourth Volume of *Anecdotes of Rare Books* is completed, and will be published in a month.

The

The Rev. Mr. Dibdin has just completed the first Volume of his long-promised edition of Ames's and Herbert's *Typographical Antiquities of Great Britain*. It is expected to make its appearance in the ensuing month. The first volume will contain: 1. Ames's Preface, with copious notes. 2. Memoirs of Ames, by the late Richard Gough, Esq. with additional notes; and a plate of Ames's arms, and another of his portrait in miniature. 3. Herbert's Preface, with notes. 4. Some Account of William Herbert; with a plate of his arms, and another of his portrait in the Oriental dress. 5. Preliminary Disquisition concerning the Rise and early Progress of Engraving and ornamental Printing; containing a great number of curious and splendid wood-cuts, being fac-similes of ancient prints and ornamental capital letters. 6. The Life of Caxton, with copious notes, and three portraits of him, with an etching of his biographer, Mr. Lewis. 7. Account of Books printed by William Caxton.

*Onesimus* is preparing for publication the second Volume of the *Pulpit*, or a Biographical and Literary Account of eminent popular Preachers, interspersed with occasional clerical Criticism.

The Rev. George Crabbe has in the press a new volume of *Poems*, entitled "*The Borough*," which is to form a handsome octavo volume.

Mr. Nicholas Carlyle's *Topographical Researches in Ireland* will be ready for the press about Christmas.

Mr. Dean Wordsworth's publication, entitled *Ecclesiastical Biography, or Lives of Eminent Men*, connected with the History of Religion in England, from the Reformation to the Revolution, selected and illustrated with notes, in six large octavo volumes, will appear in the course of this month.

A new Translation of *Gil Blas*, by Mr. B. H. Malkin, elegantly printed in quarto and octavo, with twenty-four engravings, from pictures by Smirke, and another Edition in the original French, printed from Didot's revised text, will appear in the course of this month.

A Collection of popular German Tales, selected and translated from Wieland, Schiller, Meissner, and other celebrated writers of that country, forming three volumes, small octavo, will speedily make their appearance.

Mr. George Lamb has in the press, *The Mysteries of Ferney Castle*, a Romance of the 18th Century, in four volumes.

A Companion to Miss Byron's *Celia* will shortly appear, entitled *Celia Suited*, comprising new Sketches of modern Female Habits and Manners.

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# THE BRITISH CRITIC,

For NOVEMBER, 1809.

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Non omnia apud priores meliora, sed nostra quoque ætas  
multa laudanda posteris tulit. TACITUS.

Our ancestors must not in all things have the preference, our  
own age also has produced many works which posterity will  
justly praise.

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ART. I. *The Works of Alexander Pope, Esq in Verse and  
Prose, containing the principal Notes of Drs. Warburton  
and Warton, Illustrations, and critical and explanatory Re-  
marks, by Johnson, Wakefield, A. Chalmers, F.S.A. and  
others. To which are added, now first published, some ori-  
ginal Letters, with additional Observations, and Memoirs of  
the Life of the Author. By the Rev. William Lisle Bowles,  
A.M. Prebendary of Salisbury, and Chaplain to his Royal  
Highness the Prince of Wales. 8vo. Ten Volumes.  
5l. 5s. All the London Booksellers. 1807.*

TEN years only elapsed between the publication of Dr.  
Warton's edition of Pope \*, and the appearance of that  
of his poetical pupil, Mr. Bowles; a strong and satisfactory  
testimony

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\* Reviewed in the Brit. Crit. in Nov. 1797, vol. x. p. 506.  
In the title page of this new edition, the date stands 1806, a  
hasty reference to which has sometimes made us lay the work  
F f aside,

BRIT. CRIT. VOL. XXXIV, NOV. 1809.



testimony of the regard paid by the public to the works of our English classics. Dr. Warton was evidently pointed out as a proper editor, by the observations he had long before published on the writings of this author: Mr. Bowles, by the feeling and knowledge of the tuneful art, which he had so abundantly exemplified in his own writings. In both cases the choice was good; except that, as we formerly remarked, Dr. W. was called rather too late to the undertaking.

To the care of the proprietors we are probably indebted for the chief part of the portraits which adorn these volumes, and of which, as they have omitted it, we will subjoin a list in a note\*: but we see with pleasure that the editor was decisively for retaining the whole-length sketch of Pope's figure, because on that subject we had given a strong opinion, when it was first published by Warton, in opposition to those who had objected to it. (vol. x, p. 509.) Mr. Bowles expresses his concurrent sentiments, more briefly indeed, but with sufficient clearness. "The drawing of Pope's person has been retained, not because it is *the libelled shape*, but because it is an exact representation, which may gratify curiosity, but surely cannot provoke the malignity of spleen." *Advert.* In the collection of the works, some few things are omitted, which Dr. W. had thought proper to introduce: and if one or two are retained, to which

aside, as already past its due period; but, in fact, it was not published till 1807, as appears by the subscription to the postscript; nor even till the middle of the year, as we see upon the plates; but, were this otherwise, a very little reflection would have been sufficient to satisfy us, that the work is of too great importance in English literature to be passed in silence.

\* Plates, in all twenty, thus disposed. Vol. i. 1. Pope, by Richardson. *Title.* 2. The full length sketch, p. xi. 3. Arabella Fermor, p. 295. 4. Sir Geo. Brown, (Sir Plume,) p. 304. Vol. ii. 5. Pope, by Richardson, in profile. *Title.* 6. James Craggs, Esq. p. 324. 7. Martha Blount, p. 333. 8. Sir William Wyndham, p. 368. Vol. iii. 9. Head of Pope from an enamel. *Title.* 10. Lord Cobham, p. 205. 11. Sarah, duchess of Marlborough, p. 256. 12. Addison, p. 357. Vol. iv. 13. Princess of Wales, p. 347. 14. Frederick, Prince of Wales, *ib.* Vol. v. 15. Teresa Blount, p. 180. Vol. vi. 16. John, Duke of Marlborough, p. 145. 17. Pope's mother, p. 318. Vol. ix. 18. Dr. Swift. *Title.* Vol. x. 19. Mrs. Knight, from her monument, p. 97. 20. Mrs. Nugent, (the same lady,) from Sir Godfrey Kneller, p. 117.

Similar

similar objections may be made, we are rather inclined to acquiesce in the editor's reasons, than to renew a dispute upon the subject \*. Many additions have been made to the correspondence, which must, on several accounts, be interesting: and the whole publication is handsome, and in general correct.

To proceed to the literary character of the edition, in which Mr. Bowles appears as a biographer, a commentator, and a critic, and, in all these offices acquits himself, in our opinion, with credit, we shall give some view of his conduct in each capacity.

As a biographer Mr. B. had certainly an arduous task, having to follow Johnson and Warton, but he has taken the line which prudence and good sense suggested, of expatiating chiefly upon those points which his predecessors had more slightly touched, and in this way he has produced more original matter, than a subject so often and so ably handled, seemed to promise. This appears very remarkably in his account of the lady who is the subject of the almost unparalleled elegy, beginning, "What beckoning ghost" Vol. I. p. 357.

On the real character and situation of this lady, he throws more light than had ever been collected before.

"Pope now commenced lover, notwithstanding his appearance was ill calculated to excite tenderness.

"The first person who seems to have engaged his tender feelings, about the year 1709, was the lady distinguished by the epithet of *unfortunate*, in his exquisite elegy, whose real history is still involved in mysterious uncertainty; and concerning whom, as much inquiry has been instituted, and with as little success, as of the man in the iron mask. One thing is plain, that he wished little should be known. It is remarkable that Caryl, of West Grinstead, mentioned in the Rape of the Lock, asks the question in two letters, but Pope returns no answer. It is in vain, after the fruitless inquiry of Johnson and Warton, perhaps, to attempt further elucidation; but I should think myself unpardonable, not to mention what I have heard, though I cannot vouch for its truth. Pope hints, in one place, that she was the same lady, on whom the Duke of Buckingham wrote his song entitled, 'To a Lady retiring to a Convent.' The verses prove that she was nobly allied; and as the Duke of Buckingham was a man very far from exemplary in his moral character, it is probable that

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\* See, however, the very proper remark of Mr. Bowles on a passage in Pope's own preface, p. 10.

an intimacy might have existed between them, and on her he might have written his dialogue \* between 'an elderly Swain and a young Shepherdess.'

"The story which was told to Condorcet by Voltaire, and by Condorcet to a gentleman of high birth and character, from whom I received it, is this;—That her attachment was not to Pope, or to any Englishman of inferior degree, but to a young French prince of the blood royal, Charles Emmanuel, Duke of Berry, whom, in early youth, she had met at the court of France. In 1710, if we give this date to the elegy, the Duke of Berry must have been in his twenty-fourth year, being born in 1686.

The verses certainly seem unintelligible, unless they allude to some connexion, to which her highest hopes, though nobly connected herself, could not aspire. What other sense can be given to these words?

"Why bade ye else, ye pow'rs, her soul aspire,  
Beyond the vulgar flight of low desire?  
AMBITION first sprang from your bright abodes,  
The glorious fault of angels and of gods!"

"She was herself of a noble family, or there can be no meaning in the line,

"That once had honour, virtue, *titles*, fame†."

"Under the idea here suggested, a greater propriety is given to the verse, which otherwise appears so tame and common-place.

"'Tis all thou art, and all the PROUD shall be."

"It appears sufficiently from Pope's letter, that she was of a wild and romantic disposition. She left her friends and country, and commenced a sentimental pursuit after the object in which her ambition and enthusiastic caprice had centered. Having alienated her relations by her wayward conduct, and being disappointed in the hopes she had formed, she retired voluntarily to a convent." P. xxxi.

The argument from the elegy, that she was high herself, yet too ambitious in her love, is irrefragable; but any undue intimacy with the Duke of Buckingham, seems neither to be implied by his verses, nor compatible with the loftiness

\* We do not see in the dialogue any foundation for this conjecture. But the verses to the lady retiring, certainly imply intimacy. *Rev.*

† "It is said, her name was Winiberry."—At page 358, it is "Wainbury." *Rev.*

of her feelings. The opening of the elegy implies that she destroyed herself.

The reader of this life will certainly not rise from the perusal with increased partiality for the character of Pope, the biographer does not consider himself as retained to gloss over the conduct of his author, and when any thing reprehensible appears in it, does not forbear to speak of it in suitable terms, but we cannot see any symptoms of a wish to depreciate Pope. It is true that Mr. B. takes part with Addison in the division between the two poets, as Blackstone and others have done, on a due consideration of the question: but, on the very same principles, when Pope is accused by Hor. Walpole, without due evidence, Mr. B. becomes his defender.

“ One circumstance is mentioned by H. Walpole, which, if true, was indeed flagitious. Walpole informs Gray that the character of Atossa was shewn to the Duchess of Buckingham, and to the Duchess of Marlborough; that Pope received a thousand pounds from the Duchess of Marlborough, promising, on these terms, to suppress it; that he took the money, and then published it.

“ It must be owned, from the most solemn assertion made of it\*, it might seem that Pope thought the assertion alone sufficient to prove his adherence to the engagement; but a story so base ought not for a moment to be admitted, solely on the testimony of Walpole.

“ Pope certainly was not a favourite (on account of political differences) with the Walpoles, though he received civilities from Sir Robert; and till there is other proof besides the *ex parte* evidence, and sole assertion of Walpole, the same candour which made us reject what, upon no better foundation, was said of Addison, ought to make us reject, with equal readiness, the belief of a circumstance so derogatory to the character of Pope. Whatever can be proved ought not to be rejected: whatever has no other foundation but the *ipse dixit* of an adversary, is entitled to no regard, particularly when the first essential of character is in question.” P. ci.

On other occasions also, this biographer gives, in very elegant language, the more pleasing parts of his author's character.

“ By the death of Gay and his mother, he lost not only much of that which sweetened life, but much which operated, on the various occasions of disgust with the world, as the balm

to his wounded feelings. Whatever irritation he might sometimes have experienced, he no sooner turned his eye on those he loved, but his passions seemed to subside, and his spirit became gentle. Hence, in his severest denunciations of satirical indignation, he so often and so delightfully interests us by unexpected touches of domestic tenderness. These habitual leniencies to his mind were taken away, and a greater degree of irritation and asperity gradually succeeded." P. xcii.

The faults of Pope are all referred, and apparently with reason, to vanity, cherished to a morbid degree by his parents and early friends. Yet it is amply allowed that he was "a most dutiful and affectionate son, a kind master, a sincere friend, and generally speaking, a benevolent man," (p. cxx.) The contrast between his chagrin and that of Swift, is very ably drawn.

"The anger of Swift was general; the spleen of Pope particular: one was disgusted with the *nature of man*; the other piqued and offended by *individuals*, confining his animosity to the small circle of those who offended him. Swift, politically speaking, was disappointed that the high post in society, to which from his talents he thought himself entitled to aspire, was early wrested from the grasp of his ambition. Pope, attaining a situation, though a private one, much higher than he could have expected, chiefly felt offended when his intellectual superiority was disputed." P. cii.

It is certainly of more use to the world, that the true character of any eminent man should be displayed, than that it should be partially protected, when he can no longer be benefited or injured by good or evil report.

The Latin verses, which we first published, as inscribed to Mr. Bethel in a copy of Pope's works\*, Mr. Bowles, with a correctness of judgment suited to his classical taste, pronounces to be such as Pope, from his education, could not have been capable of writing; and still less could he have written those which he quoted in No. 173 of the Guardian. The former have since been discovered to belong to Johannes Secundus†, the other have not been traced, but are certainly from some modern poet. Mr. B.'s printer has omitted the *que* after *simplicitas*.

When we consider Mr. Bowles as a commentator on ten volumes octavo, of miscellaneous productions, it is evi-

\* Brit. Crit. vol. x, p. 515.

† See Warburton's twenty-fourth letter, lately published, and Bishop Hurd's Reference subjoined. It is in the first Elegy of Secundus.

dent that it cannot be easy to give a general character of his remarks. They are of course very various in their kinds, but this we may very securely assert of them, that they never are superfluous or obtrusive. They are the observations of a sensible and acute reader; and where taste is concerned, are generally correct as well as elegant; often displaying a sagacious observation of the human heart; and sometimes elucidating what other annotators have overlooked or misrepresented. A few specimens of these qualities may be easily produced. The remarks which are subjoined to Pope's Discourse on Pastoral Poetry, are somewhat too long for an insertion, but they contain much of elegant, and much of correct observation. The justification of Virgil's first Eclogue, as a true Pastoral, appears to us particularly happy. We shall produce, however, a shorter specimen. It is a note on Warton's note, at the end of the first Pastoral, where he speaks of Johnson as harshly condemning all pastoral poetry.

"Surely," says Mr. B., "Dr. Johnson's decrying the affected introduction of the *crook* and *pipe*, &c. into English pastorals, is not a condemnation of all pastoral poetry. Dr. Johnson certainly could not very highly relish this species of poetry, witness his harsh criticisms on Milton's exquisite *Lycidas*, &c.; but we almost forgive his severity on several genuine pieces of poetic excellence, when we consider that he has done a service to truth and nature, in speaking with a proper and dignified contempt of such trite puerilities." Vol. 1. p. 72.

We would point out to observation, also, the note at the end of the Sacred Eclogue, *Messiah*, as containing very just discrimination, and displaying classical taste. A very different character appears in the note on the Ode to Solitude, where we observe an acute view of individual character, and of general nature.

"It may not be uninteresting to compare the succession of Pope's productions with the progress of his mind and character. In this, his earliest effusion, all is *rural quiet*, innocence, content, &c. We next see, in his Pastorals, the *golden age* of happiness, while the

"Shepherd lad leads forth his flock  
Beside the silver Thames."

"His next step, *Windfor Forest*, exhibits the same rural turn, but with views more diversified and extended, and approaching more to the real history and concerns of life. The warm passions of youth succeed; and we are interested in the fate of the tender *Sappho*, or the ardent and unfortunate *Eloise*.

As the world opens, *local manners* are displayed. In the Rape of the Lock, we see the first playful effort of Satire, without ill-nature, at once gay, elegant, and delightful ;

“ Belinda smiles, and all the world is gay.”

“ The man of severe thought now appears, in the Essay on Man. The same vein shows itself in the Moral Essays ; but the investigation is directed to *individual* failings, and mingled with spleen and anger. In the later Satires, we witness the language of acrimony and bitterness. The Dunciad closes the prospect, and we there behold the aged bard amid a swarm of enemies, who began his career all “ *innocence, happiness, and smiles.*” P. 185.

The following observation contains a very just, though respectful correction of his venerable master. It is subjoined to the note on Cervantes, in the Art of Criticism.

“ Dr. Warton concludes that to have a *perfect relish* for Cervantes, we ought to bear in mind that *madness* is a common disorder in Spain, at a certain time of life ; and he quotes Thuanus, who has these words : ‘ Sur la fin de ses jours il devint furieux, comme sont d’ordinaire les Espagnols !’ Surely the candid critic and the venerable historian here go too far.” P. 213.

At page 220 of the same volume, appear some excellent remarks on *contrast*, judiciously and finely illustrated, by reference to some of the sublimest chorusses of Handel.

“ In the oratorio of Israel in Egypt,” he says, “ the effect of contrast, undoubtedly designed, is peculiarly striking, in the succession of chorusses expressive of the plagues. Every unlearned as well as learned hearer, will be sensible of this, in attending to the sublimity and grandeur of the chorus, *He gave them hail stones for rain*, followed by the gloomy, continued solemnity of the accompaniments, and the abrupt simplicity of the voice parts in *He sent thick darkness* ; which is immediately succeeded by the beautiful and light, yet melancholy melody, of *He smote all the first born*, - and *He led them forth like sheep*. Another, among many instances of the same kind of contrast, may be observed in two successive chorusses in Deborah, one beginning *O Baal, Monarch of the Skies*, expressive of the noisy exultations of the followers of that god ; the other, *Lord of Eternity*, characteristic of the pious and solemn worship of the true believer.” P. 221.

The object of the commentator in this passage is to confirm the doctrine that contrast may be maintained by passages



sages equally fine, and that it is not necessary to introduce what is flat and weak to set off the grand; and it is certain that he has very fully attained his object.

The following short note on False Eloquence, so beautifully illustrated by Pope, is worthy of a poet commenting on a poet. Pope says

“ False eloquence, like the prismatic glass,  
Its gaudy colours spreads on every place.”

Bowles observes, after praising this passage:

“ *Fine words* do not make *fine* poems, and there cannot be a stronger proof of the want of real genius, than those high colours and meretricious embellishments of language, which, while they hide the poverty of ideas, impose on the unpractised eye with a gaudy semblance of beauty.” P. 237.

When we have given these notes, without any peculiar care in the selection, must we not say that such a commentator has other powers besides that of combining rhymes? and that to give a general condemnation of them must be to fall under that censure of Pope, where he represents a bad critic as worse than a bad author? For, says he,

“ A writer's endeavour, for the most part, is to *please* his readers, and he fails merely through the misfortune of an ill judgment; but such a critic's is to put them out of humour; a design he could never go upon without both that and an ill temper.” *Author's Preface*, p. 3.

It will not be expected that we should go through the ten volumes in this way, for though we should thereby produce an entertaining and a valuable selection, we should occupy much more space than we can allot to a single work; and should grievously fatigue ourselves, if not our readers. Suffice it to say, that in general we agree to the decisions, and partake the sentiments of the commentator; and if in some instances we do not, they are yet not such as we could fairly object as faults. We do not quite agree with him in his high opinion of the versification of Sandys, nor think that the quotations given in p. 291 of vol. 1, exactly bear him out in his decision; yet we allow that Sandys was an admirable versifier for his time, and very often, particularly in his Psalms, surpasses expectation. The following note on the character of Artemisia, in vol. 11, we will produce before we quit this part of the subject, merely as a specimen of a different kind of illustration from those we have given before.

“ By

"By Artemisia, Pope has been thought to have meant Queen Caroline. It certainly bears, in many points, a resemblance, but coloured by spleen. She became corpulent; and Mr. Coxe observes; 'Her levees were a strange picture of the motly character and manners of a Queen and learned woman. She received company while at her toilette—learned men and divines were intermixed with courtiers and ladies of the household. The conversation turned upon metaphysical subjects, blended with the tittle-tattle of the drawing room.' (Coxe's) Memoirs.

"It ought not to be omitted, that, notwithstanding Pope's general sarcasms, she was a most exemplary, sensible, prudent, and amiable woman, as is clearly proved by Mr. Coxe." P. 310.

Historical notes are in general satisfactory, and Mr. Bowles is, we know, well qualified to write them. Objections have been made in one or two instances, but a general charge of inaccuracy or incompetency in this respect, would be the height of injustice.

As a critic this editor appears to advantage in some of the notes which we have quoted, and of course a great proportion of his remarks are of a critical tendency: but he appears most decisively in that capacity in his "concluding observations on the poetic character of Pope," at the end of the tenth volume. His fundamental position is,

"That all images drawn from what is beautiful or sublime in the works of NATURE, are more beautiful and sublime than any images drawn from ART, and therefore, *per se*, more poetical." P. 363.

On this ground he tries and estimates the character of Pope as a poet; and though he makes a strong exception in favour of the Epistle of Eloisa, he seems to conclude that Pope is, from various circumstances, rather the poet of art than of nature. He allows him to be at the very head of the class to which he belongs, but does not place him in the highest class. In this opinion we think the most judicious readers will agree with him. The chief fault in this Essay is, in our opinion, the rating rather too highly the powers of description, as employed on external nature, descending to minutiae which surely are sometimes faults. But he is himself a descriptive poet, of great accuracy and feeling, and who will not allow some secret party to a talent peculiarly possessed?

The reader who seeks in this edition for the illustration of any particular passage will seldom be disappointed. The following instance is one of the few in which something appears to be

be wanting. Pope sent to the Duke of Buckingham a very fanciful and humorous description of an old house, which appears in volume VII, page 376; but it is somewhat singular, that the very same description, almost verbatim, with a few slight variations, the reasons for which may easily be seen, was sent by him also to Lady M. W. Montagu. He was so pleased with his own wit, and not without reason, for the description is very witty, that he transcribed it for a second correspondent. This second copy appears in vol. VIII, p. 460. But both these letters are without dates, and consequently it does not appear what was the place described; nor does the editor inform us. But the subsequent letter to Lady Mary being dated Cirencester, Sept. 15, 1751, gives a key to the whole matter\*. He was then in the country with Lord Bathurst, who had lately bought his place, (Oakley Park,) adjoining to that town, which Pope assisted him to embellish and improve; and the old house which is so particularly described, was probably that which Lord Bathurst found on the estate, just as it had been left by the former possessor. The humour of the old steward, exquisite as it is, was probably founded on fact; and the anecdote of Lady Frances, might, perhaps, be the same. These points deserve a little more attention, and might, we should think, easily be cleared up.

We shall take our leave of this work very briefly, by saying that it is an excellent edition: superior to Warton's in several respects, and sufficient to satisfy any expectation that is not unreasonable.

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ART. II. *Philosophical Transactions of the Royal Society of London for the Year 1808. Part II.* Pp. 226. G. and W. Nicol. 1803.

THE second part of the *Philosophical Transactions* for the year 1808, contains eleven papers, the enumeration of which is continued from the equal number of papers that are contained in the first part of the volume. We shall now endeavour to give an account of the contents of those papers.

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\* He says in the letter to Lady Mary, that he was then four-score miles from London; just the distance of Cirencester;

in as extensive a manner as the necessary limits of our reports will admit.

XII. *Observations of a Comet, made with a View to investigate its Magnitude, and the nature of its Illumination. To which is added, an Account of a new Irregularity lately perceived in the apparent Figure of the Planet Saturn. By William Herschel, LL. D. F. R. S.*

The comet which is mentioned in this paper was discovered by Mr. Pigott, at Bath, on the 28th of September, 1807. Dr. Herschel first saw it on the 4th of October, and from that time he continued to make his observations upon it as often as the weather permitted. The principal object of those observations was to examine the physical condition of the comet, and the account of this examination forms the subject of the principal part of the present paper, in which the observations, remarks, conjectures, &c., are arranged according to the parts of the comet, such as the nucleus, the head, the coma, and the tail.

Viewing this comet through a ten-feet-reflector, with a magnifying power of 200, or 300, (for on account of its moderate light, it could not be advantageously viewed with a higher power.) Dr. Herschel found that it had a real, and not a spurious, nucleus; meaning by this word, that part of the head which appears like a condensed or solid body. It was round, and equally bright all over its disk; its light, however, seemed to be slightly tinged with red. Dr. H. made several observations by means of micrometers, as well as by comparison with other bodies, for the purpose of determining the apparent diameter of the nucleus; but on account of the motion of that celestial body, as also of its light, the apparent size of the nucleus varied materially.—Of this size mention will be made in the general observations, which will be found in the following pages. *The Head of the Comet* is thus explained:

“When the comet viewed with an inferior telescope, or if the magnifying power, with a pretty good one, is either much too low, or much too high, the very bright rays immediately contiguous to the nucleus will seem to belong to it, and form what may be called *the head*.”

Examining this head with an indifferent telescope in the manner already described, on the 19th of October, its size appeared equal to that of the planet Jupiter. On the same night, the coma, viz. the nebulous appearance surrounding

sounding the head of the comet, appeared to be about six minutes in diameter.—The tail appeared of different lengths on different nights. Its longest appearance, on the 18th of October, was about  $3\frac{1}{2}$  degrees. Its shortest, on the 6th of December, was about 23 minutes.

As several authors have asserted, that the rare texture of the tails of comets does not affect the light of the smallest stars that are seen through it, Dr. Herschel became desirous of examining this particular circumstance. His repeated observations, made expressly for that purpose, proved that the stars always appeared dim or less luminous when seen through the tail of the comet, than when seen out of it.

When the comet was going off; viz. after the beginning of December, its appearance was very much like one of those nebulae which are described in Dr. Herschel's catalogues of nebulae, that are published in former volumes of the *Philosophical Transactions*.

The general result of the above-mentioned observations, and the reasoning which is grounded upon them, is so very valuable as to deserve particular attention; we shall, therefore, transcribe the whole of it.

“ From the observations which are now before us, we may draw some inferences, which will be of considerable importance with regard to the information they give us, not only of the size of the comet, but also of the nature of its illumination.

“ A visible, round, and well-defined disk, shining in every part of it with equal brightness, elucidates two material circumstances: for since the nucleus of this comet, like the body of a planet, appeared in the shape of a disk, which was experimentally found to be a real one, we have good reason to believe that it consists of some condensed or solid body, the magnitude of which may be ascertained by calculation. For instance, we have seen that its apparent diameter, the 19th of October, at 6<sup>h</sup> 20', was not quite so large as that of the 3d satellite of Jupiter. In order therefore to have some idea of the real magnitude of our comet, we may admit that its diameter at the time of observation was about 1", which certainly cannot be far from truth. The diameter of the 3d satellite of Jupiter, however, is known to have a permanent disk, such as may at any convenient time be measured with all the accuracy that can be used; and when the result of such a measure has given us the diameter of this satellite, it may by calculation be brought to the distance from the earth at which, in my observation, it was compared with the diameter of the comet, and thus more accuracy, if it should be required, may be obtained. The following result of my calculation, however, appears to me quite sufficient for the purpose of a general information.

information. From the perihelion distance 0,647491, and the rest of the given elements of the comet, we find that its distance from the ascending node on its orbit at the time of observation was  $73^{\circ} 45' 44''$ ; and having also the earth's distance from the same node, and the inclination of the comet's orbit, we compute by these data the angle at the sun. Then by calculating in the next place the radius vector of the comet, and having likewise the distance of the earth from the sun, we find by computation that the distance of the comet from the earth at the time of observation was 1,169192, the mean distance of the earth being 1. Now since the disk of the comet was observed to subtend an angle of  $1''$ , which brought to the mean distance of the earth gives  $1'',169$ , and since we also know that the earth's diameter, which, according to Mr. Dalby, is 7913,2 miles\*, subtends at the same distance an angle of  $17'',2$ , we deduce from these principles the real diameter of the comet, which is 538 miles.

“ Having thus investigated the magnitude of our comet, we may in the next place also apply calculation to its illumination. The observations relating to the light of the comet were made from the 4th of October to the 19th. In all which time the comet uniformly preserved the appearance of a planetary disk fully enlightened by the sun: it was every where equally bright, round, and well defined on its borders. Now as that part of the disk which was then visible to us, could not possibly have a full illumination from the sun, I have calculated the phases of the comet for the 4th and for the 19th, the result of which is, that on the 4th the illumination was  $119^{\circ} 45' 9''$  as represented in figure 1, and that on the 19th it had gradually increased to  $124^{\circ} 22' 40''$ , of which a representation is given in figure 2. Both phases appear to me sufficiently defalcated, to prove that the comet did not shine by light reflected from the sun only; for had this been the case, the deficiency I think would have been perceived, notwithstanding the smallness of the object. Those who are acquainted with my experiments on small silver globules†, will easily admit, that the same telescope, which could shew the spherical form of balls, which subtended only a few tenths of a second in diameter, would surely not have represented a cometary disk as circular, if it had been as deficient as are the figures which give the calculated appearances.

“ If these remarks are well founded, we are authorised to conclude, that the body of the comet on its surface is self-luminous, from whatever cause this quality may be derived. The vivacity

\* “ See Phil. Transf. for 1791, page 239; Mr. Dalby gives the two semi-axes of the earth, from a mean of which the above diameter 7913,1682 is obtained.”

† “ See Phil. Transf. for 1805, p. 38, the 5th experiment.”

of the light of the comet also, had a much greater resemblance to the radiance of the stars, than to the mild reflection of the sun's beams from the moon, which is an additional support of our former inference.

“ The changes in the brightness of the small stars, when they are successively immersed in the tail or coma of the comet, or cleared from them, prove evidently, that they are sufficiently dense to obstruct the free passage of star-light. Indeed if the tail or coma were composed of particles that reflect the light of the sun, to make them visible we ought rather to expect, that the number of solid reflecting particles, required for this purpose, would entirely prevent our seeing any stars through them. But the brightness of the head, coma, and tail alone, will sufficiently account for the observed changes, if we admit that they shine not by reflection, but by their own radiance; for a faint object projected on a bright ground, or seen through it, will certainly appear somewhat fainter, although its rays should meet with no obstruction in coming to the eye. Now, as in this case, we are sure of the bright interposition of the parts of the comet, but have no knowledge of floating particles, we ought certainly not to ascribe an effect to an hypothetical cause, when the existence of one, quite sufficient to explain the phenomena, is evident.

“ If we admit that the observed full illumination of the disk of the comet cannot be accounted for from reflection, we may draw the same conclusion with respect to the brightness of the head, coma, and tail, from the following consideration. The observation of the 2d of February mentions, that not only the head and coma were still very bright, but that also the faint remains of the tail were still visible; but the distance of the comet from the earth, at the time of observation, was nearly 240 millions of miles \*, which proves, I think, that no light reflected from floating particles could possibly have reached the eye, without supposing the number, extent, and density of these particles, far greater than what can be admitted.

“ My last observation of the comet, on the 21st of February, gives additional support to what has been said; for at the time of this observation, the comet was almost 2,9 times the mean distance of the sun from the earth †. It was also nearly 2,7 from the sun ‡. What chance then could rays going to the comet from the sun, at such a distance, have to be seen after reflection, by an eye placed at more than 275 millions of miles § from the

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\* 239894939.

† The sun's mean distance being 1, that of the comet was 2,89797.

‡ The comet's distance from the sun was 2,68,3196.

§ 275077889.



comet? And yet the instant the comet made its appearance in the telescope, it struck the eye as a very conspicuous object.

“ The immense tails also of some comets that have been observed, and even that of the present one, whose tail, on the 18th of October, was expanded over a space of more than nine millions of miles \*, may be accounted for more satisfactorily, by admitting them to consist of radiant matter, such as, for instance, the aurora borealis, than when we unnecessarily ascribe their light to a reflection of the sun's illumination thrown upon vapours supposed to arise from the body of the comet.

“ By the gradual increase of the distance of our comet, we have seen that it assumed the resemblance of a nebula; and it is certain, that had I met with it in one of my sweeps of the zones of the heavens, as it appeared on either of the days between the 6th of December, and the 21st of February, it would have been put down in the list I have given of nebulae. This remark cannot but raise a suspicion that some comets may have actually been seen under a nebulous form, and as such have been recorded in my catalogues; and were it not a task of many years labour, I should undertake a review of all my nebulae, in order to see whether any of them were wanting, or had changed their place, which certainly would be an investigation that might lead to very interesting conclusions.” P. 154.

The latter part of this paper contains several observations relative to a new irregularity in the figure of the planet Saturn, which Dr. Herschel says, “ I am perfectly assured had no existence the last time I examined the planet.” The peculiarity is that in June 1807, the northern regions of that planet looked flattened, as described in a former paper, but the southern region appeared more curved and bulged outwards. Dr. H. annexes various judicious remarks to the account of those observations; and, upon the whole, he found reason to ascribe the apparent protuberance of the above-mentioned southern region to the refraction of the light, which proceeding from those parts, was obliged to pass through the atmosphere of the ring, the edge of which was, at that time, very near those parts.

A plate with two figures is annexed to this very interesting paper.

**XIII. Hydraulic Investigations, subservient to an intended Croonian Lecture on the Motion of the Blood. By Thomas Young, M. D. For. Sec. R. S.**

This paper is divided into five sections, the first of which treats of the friction and discharge of fluids running in pipes, and of the velocity of rivers.

The principal object of this section is to state certain formulæ, more accurate and more extensively useful than any others, for the purpose of determining the velocity of a fluid running through any given pipe or river, and with any given head of water. These formulæ were deduced by Dr. Young from a careful examination of a variety of experiments made by Dubuat, Gerstner, and himself.

“ If we express,” he says, “ in the first place, all the measures in French inches, calling the height employed in overcoming the friction  $f$ , the velocity in a second  $v$ , the diameter of the pipe  $d$ , and its length  $l$ , we may make  $f = a \frac{l}{d} v^2 + 2c \frac{l}{d} v$ ; for it is obvious that the friction must be directly as the length of the pipe; and since the pressure is proportional to the area of the section, and the surface producing the friction to its circumference or diameter, the relative magnitude of the friction must also be inversely as the diameter, or nearly so, as Dubuat has justly observed. We shall then find that  $a$  must be  $.0000001 \left( 430 + \frac{75}{d} - \frac{1440}{d+12} - \frac{180}{d+\frac{1}{3}} \right)$ , and  $c = .0000001 \left( \frac{900dd}{dd+1000} + \frac{1}{\sqrt{d}} \right) \left( 1050 + \frac{12}{d} + \frac{9}{dd} \right)$ . Hence it is easy to calculate the velocity for any given pipe or river, and with any given head of water. For the height required for producing the velocity, independently of friction, is, according to Dubuat,  $\frac{v^2}{478}$ , or rather, as it appears from almost all the experiments which I have compared,  $\frac{v^2}{550}$ ; and the whole height  $b$  is therefore equal to  $f + \frac{v^2}{550}$ , or  $b = \left( \frac{al}{d} + \frac{1}{550} \right) v^2 + \frac{2cl}{d} v$ ; and making  $b = \frac{1}{al : d + .00182}$ , and  $c = \frac{bcl}{d}$ ,  $v^2 + 2cv = bb$ , whence  $v = \sqrt{(bb + c^2)} - c$ . In order to adapt this formula to the case of rivers, we must make  $l$  infinite; then  $b$  becomes  $\frac{d}{al}$ , and  $bb = \frac{d}{a} \cdot \frac{b}{l} = \frac{ds}{a}$ ,  $s$  being the sine

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of

of the inclination, and  $d$  four times the hydraulic mean depth; and since  $e$  is here  $= \frac{c}{d}$ ,  $v = \frac{\sqrt{(ads + ce) - c}}{d}$ , and in most rivers,  $v$  becomes nearly  $\sqrt{(20000 ds.)}$ " P. 166.

After the statement of those formulæ, Dr. Y. proceeds to show their agreement with the results of actual experiments, and this comparison is exhibited in the commodious and comprehensive form of tables.

The second section treats of the resistance occasioned by flexure in pipes or rivers.

The formula, which Dr. Young gives for the determination of this resistance, is  $r = \frac{pv^2}{200000g}$ , or more accurately  $r =$

$\frac{.0000045pv^2q^{\frac{1}{2}}}{g}$  where  $p$  stands for the number of degrees subtended at the centre of the flexure, and  $g$  for the radius of curvature of the axis of the pipe in French inches.

A table of comparisons of the calculations made according to those formulæ, with Dubuat's experiments on the subject, is contained in the same section.

In the third section this author considers the propagation of an impulse through an elastic tube; in the fourth he treats of the magnitude of a diverging pulsation at different points; and in the fifth section he examines the effect of a contraction advancing through a canal; but it is not practicable to give a satisfactory idea of those investigations in a few words.

*XIV. A Letter on the Alterations that have taken place in the Structure of Rocks, on the Surface of the Basaltic Country in the Counties of Derry and Antrim. By William Richardson, D. D.*

The immense basaltic strata of the counties of Derry and Antrim, which have for ages engaged the notice, and excited the curiosity, of all kinds of observers, were examined with particular attention by Dr. Richardson, in conjunction with Mr. Davy; and it is an account of their observations that forms the subject of the present pretty extensive paper, which is illustrated by two elegant plates; the first of those plates exhibiting a view of Portmoon, and the second a view of Pleskin on the north-west side of Bengore Promontory; those being two of the grandest scenes of basaltic strata. The latter especially is much diversified. It is an assemblage

assemblage of sixteen strata, appearing and disappearing at various altitudes; yet retaining each its proper place, and forming together a most beautiful and regular whole.

The promontory of Bengore extends from Danseverick to Black Rock, at the end of Bushfoot Strand, and at a distance of about four English miles,

“ The façades, commence at *Black Rock*, and increase in height until we reach *Pleskin*, where the perpendicular part at the summit is 170 feet, and the precipitous part from the bottom of the pillars to the sea 200. As we proceed on from *Pleskin* to *Dunseverick*, the height gradually abates, and is finally reduced to about 100 feet.

“ In this whole space, wherever the precipice is accurately perpendicular, the several strata are easily distinguished from each other, but where the slightest obliquity prevails, a grassy covering is formed that effectually conceals all beneath it: hence the face of the precipice seems much diversified; the columnar strata in some places only exhibiting detached groups of pillars, while in others they form extensive colonnades.” P. 196.

With respect to the appearance of that promontory from the westward,

“ The first circumstance,” this author says, “ that occurs to the attentive observer on his approach, is, that although both the promontory itself, and the strata composing it, ascend to the northward, yet it is not in the same angle, the strata being more inclined to the horizon than the line tracing the surface of the promontory, a fact which I shall account for afterwards.

“ From the *Black Rock* to the *Giant's Causeway* (about a mile) the materials, and their arrangement, are similar to those of the coast to the westward, viz. strata of table basalt, generally separated by thinner strata of a reddish substance.

“ At the *Giant's Causeway* a new arrangement commences, one of the little systems I have mentioned in other memoirs, by the aggregate of which our coast is formed; nature having changed her materials, or their disposition, or both, every two or three miles. To the system of strata comprehended between the *Giant's Causeway* and *Dunseverick* I now limit myself, as all the strata composing it emerge between these two points.

“ As we proceed along the coast from the *Giant's Causeway* eastward, we perceive the whole mass of strata ascend gradually, culminate at the northern point of the promontory, and then descend more rapidly, as the land falls away to the south-east, until having traced them across the face of the precipice, we see them emerge separately at and beyond *Portmoon Whyn Dykes*.

“ The western side of the promontory is cut down perpendicularly by eleven *Whyn Dykes*; the intervals between them are unequal, but they all reach from the top of the precipice to the water, out of which some of them again emerge in considerable fragments: they are all constructed of horizontal prisms, which are strongly contrasted with the vertical pillars of the strata through which they pass.

“ One of the dykes at *Port Coan*, on *Bengore*, half a mile from the *Giant's Causeway*, is very beautiful: an insulated rock about 160 feet high, and 20 in diameter, stands perpendicular in the middle of a small bay; the main body of the rock is similar to the contiguous consolidated masses; but on the east side a singular *whyn dyke* is joined to it, composed (as they often are) of several walls agglutinated together, with wall-like fragments of other parts of the dyke emerging at their base; the solid mass of dyke is seen cutting down the precipice to the southward at 150 yards distance.” P. 190.

Dr. Richardson then proceeds to arrange and to describe his observations in regular order, first enumerating and then describing the strata one by one; after which he collects under one point of view the general facts which are naturally deduced from those observations, and which are principally applicable to geological questions. Those facts are as follows; but with respect to the application of the same to the support, or to the invalidation of the numerous geological theories, we must refer our readers to the paper itself.

“ 1. Every stratum preserves accurately, or very nearly, the same thickness through its whole extent, with very few exceptions.

“ 2. The upper and lower surface of each stratum preserve an exact parallelism, so long as they are covered by another stratum; but when any stratum becomes the superficial one, its upper surface is scolloped, or sloped away irregularly, while the plane forming its base continues steady, and rectilinear; but the parallelism of its planes is resumed as soon as another stratum is placed over it.

“ 3. The superficial lines bounding the summit of our façades, and our surface itself, are unconnected with, and unaffected by, the arrangement of the strata below them.

“ 4. Nature, in the formation of her arrangements, has never acted upon an extensive scale in our basaltic area, (at least on its northern side, where our continuous precipices enable us to determine the point with precision) but changes her materials, or her arrangement, or both, every two or three miles, and often at much smaller intervals.

“ 5. Wherever

“ 5. Wherever there is a change of material, as from one stratum to another in a vertical line ; or where the change is in a horizontal direction by the introduction of a new system ; or where a whyn dyke cuts through an accumulation of strata ; in all these cases the change is always *per saltum*, and never *per gradus*, the lines of demarcation always distinct, and well defined : yet the different materials pass into each other without interrupting the solidity and continuity of the whole mass.

“ 6. The façades on our coast are formed, as it were, by vertical planes, cutting down, occasionally, the accumulations of our strata ; the upper part of these façades is generally perpendicular, the lower steep and precipitous.

“ 7. The bases of our precipices commonly extend a considerable way into the sea ; between the water and the foot of the precipice, (and especially near the latter) there is frequently exhibited the wildest and most irregular scene of confusion, by careless observers supposed to be formed by the ruins of the precipice above, which have fallen down ; such, no doubt, was Mr. Whitehurst's idea, when he describes one of these scenes as ‘ an awful wreck of the terraqueous globe.’

“ But a more attentive observer will soon discover that these capricious irregularities, whether in the form of rude cones, as at *Beany Daana*, and the west side of *Pleskin* ; or towers, as at the dyke of *Port Conan* and *Castro Lewis*, at the foot of *Magilligan* façade, even spires and obelisks, as to the westward of *Kenbaan*, and at the *Bull of Rathlin* ; yet all of these once formed part of the original mass of coast, stratified like it, and their strata still correspond, in material and inclination, with those in the contiguous precipice.

“ 8. These vertical sections or abruptions of our strata are by no means confined to the steeps that line our coast ; the remaining boundary of our basaltic area has several of them equally grand ; and similar abruptions, or sections (though not so deep) are scattered over a great part of our area, and especially on the ridges of our hills and mountains which are cut down in many places like a stair, by the sudden abruption of the basaltic stratum.

“ 9. Wherever the strata are thus suddenly cut off, whether it be a mass of accumulated strata, as in the façades on our coast, or solitary strata in the interior ; the materials on one side of the abruption are completely carried away, without a fragment being left behind, while on its other side the untouched stratum remains entire and undisturbed.” P. 201.

The other sections of this paper, which follow the above transcribed paragraphs, bear the following titles ;

Inquiry into the formation of our perpendicular façades.

Whence arise the inequalities with which the surface of the earth is so exceedingly diversified ?

Enumeration of some remarkable inequalities in the surface of our basaltic area, produced since the consolidation of its strata.

Proofs that our now interrupted strata were once continuous.

Materials completely carried off.

Conclusions, and

Additional evidences. Basaltic Hummocks.

Out of the contents of these sections we shall only transcribe the conclusions, which are as follow.

"The conclusions," this author says, "that unavoidably follow from the consideration of these facts are,

"That the hills and mountains, in the district I have been describing, were not raised up or formed as they now stand, but that they are the undisturbed remains of strata that were left behind, when stupendous operations carried away the parts that were once contiguous to them,

"That the inequalities of this surface were all produced by causes acting from above, and carrying off whatever they touched, without in the least disturbing what was left behind." P. 217.

*XV. A Letter on the Differences in the Structure of Calculi, which arise from their being formed in different parts of the Urinary Passages; and on the Effects that are produced upon them, by the internal Use of solvent Medicines, from Mr. William Brande.*

This paper contains the account of a very ample examination of a variety of calculi, part of which belonged to the Hunterian Museum, and the rest belonged to Mr. Home, to whom this account is addressed. The chemical examination of those calculi by Mr. Brande is rendered peculiarly useful in a medical view, by the circumstance of their having mostly histories of the cases annexed to them; which enabled this author to arrange his analysis in an order much more perspicuous than he would otherwise have been able to do. The subject of this valuable paper is divided into six sections, under the following titles:

I. *Of Calculi formed in the Kidnies, and voided without having afterwards undergone any Change in the Urinary Passages.*

II. *Of Calculi which have been retained in the Kidney.*

III. *Of Calculi of the Urinary Bladder.*

IV. *Of Calculi of the Urethra.*

V. *Analysis of Calculi from other Animals, and*

VI. *General Inferences.*



From this last section we shall transcribe the particulars which seem to be more interesting, and which are as follows.

“ It appears,” this author says, “ from the preceding observations, that calculi formed in the kidneys, and immediately voided, are almost always composed of uric acid; and that the phosphates are very frequent ingredients in calculi of the bladder, more especially in those, which, from their situation, have been exposed to a continual current of urine: they also uniformly are deposited upon extraneous substances introduced into the bladder, but appear never to form small kidney calculi.

“ In what is commonly called a fit of the gravel, a small uric calculus is formed in the kidney, and passes along the urether into the bladder.

“ It is found from observation, that for some time after a stone has passed from the kidney, the urine is generally unusually loaded with uric acid, and deposits that substance upon the nucleus now in the bladder. When this period, which is longer or shorter in different individuals, has elapsed, the subsequent addition to the calculus consists principally of the phosphates.

“ Where the disposition therefore to form uric acid in the kidneys is very great and permanent, the calculus found in the bladder is principally composed of uric acid; but where this disposition is weak and of short duration, the nucleus only is uric acid, and the bulk of the stone is composed of the phosphates.

“ Where the increased secretion of uric acid returns at intervals, the calculus is composed of alternate layers of uric acid and the phosphates.

“ Other small calculi being formed in the kidney, make their way into the bladder, and afford fresh nuclei; so that several calculi are sometimes found in the same bladder, and their composition is usually nearly the same.

“ In other cases it happens, that a constant increased secretion of uric acid is going on from the kidneys, only in small quantity, which will be more uniformly mixed with the phosphates deposited in the bladder, and where the uric acid predominates, the species of calculus denominated improperly, *urate of ammonia*, will be produced.

“ We are entirely ignorant of the cause of the formation of the oxalate of lime, or mulberry calculus. I have frequently looked for oxalate of lime in the urine of calculous patients, but have never been able to detect it, and as it does not exist in healthy urine, it must be regarded as a morbid secretion. Its mode of formation seems to resemble that of uric acid, since small kidney calculi, composed of oxalate of lime, have in a few instances been voided; and in these cases, as far as my own enquiries go, the persons have been much less liable to a return of the complaint, than where uric calculi have been voided.

“ In some rare instances we meet with calculi of the bladder which are destitute of uric acid, and of oxalate of lime, the nucleus being composed of a little loosely agglutinated ammoniaco-magnesian phosphate, and the whole calculus consisting of that substance, with variable portions of phosphate of lime: in two cases I have met with calculi of this kind, composed of the triple phosphate only: they seem to be entirely formed in the bladder.

“ Having taken this short view of the formation of calculi, I shall now enquire into the action of solvents, employed either with a view of effecting their solution, or of preventing their formation and increase.

“ Solvents are of two kinds.

“ 1. Alkaline. 2. Acid.

“ In the exhibition of these, the practitioner is usually guided by the chemical composition of the calculous matter voided by urine.

“ The different kinds of gravel voided by persons labouring under calculous complaints, may be classed in two divisions.

“ 1. *Uric acid*, either in a pure state, or with a very small proportion of the phosphates.

“ 2. *The phosphates*, either pure, or with a small proportion of uric acid.

“ The first species, which generally appears in the form of minute crystalline grains, of a reddish brown colour, or of an impalpable brown powder, is either entirely soluble in pure alkaline solutions, not emitting an ammoniacal odour, in which case it consists of pure uric acid: or it does emit an ammoniacal odour, and is not entirely soluble, in which case it contains the triple phosphate of ammonia and magnesia.

“ When this substance is observed in the urine, the alkalies are recommended. They are exhibited either in a pure state, or as carbonates, and in each instance the uric sediment generally diminishes rapidly, and during the continued use of alkaline medicines, occasionally disappears altogether.

“ It however frequently happens that the matter voided, is not diminished in quantity by the use of alkalies, but that its form and composition are altered, and that it assumes the appearance of a gray powder, and is composed of uric acid with variable portions of the ammoniaco-magnesian phosphate.

“ From these facts therefore, it cannot be doubted that the internal exhibition of alkalies, often prevents the formation of uric acid, and hence must likewise prevent the increase of a calculus in the bladder, as far at least as uric acid is concerned; but it has also been supposed that the alkalies are capable of acting upon the stone itself, and even of effecting its complete solution. It is true that if we immerse a calculus, composed of uric acid, in a dilute solution of caustic alkali, it will be slowly

slowly acted upon, and after some time entirely dissolved. If however we attend to what would take place in the body, we shall find the circumstances very different.

“ That alkaline carbonates and sub-carbonates exert no action upon uric acid I consider to be completely established, both by the experiments of several eminent chemists, and those I have myself made upon the subject; and as there is at all times a quantity of uncombined acid in the urine, it follows that although the alkali may arrive at the kidneys in its pure state, it will there unite with the uncombined acid, and be rendered incapable of exerting any action upon the calculus in the bladder. Besides phosphoric acid, the urine always contains a quantity of uncombined carbonic acid; this is proved by placing a quantity of recently voided urine under the receiver of an air pump; during the exhaustion, a large quantity of carbonic acid gas makes its escape: and when urine is distilled at very low temperatures, carbonic acid gas is given off: and also, when lime water is poured into urine, a precipitate appears, consisting of phosphate and carbonate of lime.

“ Lime water, on account of the insoluble compounds which lime forms with carbonic, and phosphoric acids, is even more objectionable as a solvent, than the alkalies.

“ It may however be said, that if these means prevent the increase of a calculus, material relief is afforded to the patient. How far the exhibition of alkaline remedies can be recommended upon these grounds, will appear, when the circumstances which attend the formation of the second species of the calculous sediment or deposition in the urine, are considered.

“ The ammoniaco-magnesian phosphate appears under two forms: it is either voided in a solid state, or in solution. In the former case it bears a good deal of resemblance to a white sand, and is frequently mixed with variable proportions of phosphate of lime. In the latter it makes its appearance after the urine has remained undisturbed for some hours in an open vessel, generally in the form of a fine pellicle, or of crystalline laminae, which when collected and dried bear some resemblance to boracic acid.

“ Its putting on this form is accounted for, from its being held in solution in the first instance by carbonic acid, and as this flies off, the triple salt makes its appearance. If a portion of the urine be preserved in a phial closely stopped, the carbonic acid cannot escape, and consequently no phosphate is observed to separate. There is also a quantity of phosphoric acid present, which keeps another portion of the ammoniaco-magnesian phosphate, and also some lime (in the state of super-phosphate of lime) in solution.

“ It is therefore obvious, that whenever the urine is deprived of a portion of the acid which is natural to it, the deposition of  
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the triple phosphate, and phosphate of lime, more readily takes place: this is effected by the exhibition of the alkalies.

“ It may therefore be asserted, that although alkaline medicines often tend to diminish the quantity of uric acid, and thus to prevent the addition of that substance in its pure state, to a calculus in the bladder; they favour the deposition of the phosphates.

“ It cannot be doubted that the alkalies reach the bladder, since in cases where large doses of sub-carbonate of potash have been exhibited, I have seen evident traces of it in the urine.

“ Where the phosphates only are voided, it has been proposed to dissolve the calculus by the exhibition of acids, and more especially the muriatic acid.

“ During the use of the muriatic acid, the phosphates are either diminished or disappear altogether; and even sometimes the urine acquires an additional acidity: a solution of that part of the calculus which consists of the phosphates might therefore be expected; but even then the nucleus of uric acid would remain, and thus a great deal of time would be lost without any permanent advantage.

“ I have also occasionally remarked, that during the use of acids, the uric acid re-appears, and even seems to be augmented in quantity.

“ Attempts have been made at different times to effect the solution of calculi, by the injection of solvents into the bladder. This subject has been more lately revived by FOURCROY and VAUQUELIN, who, in their paper on the composition of calculi, lay down rules for its practice. Independent, however, of the impossibility of ascertaining the composition of the calculus with sufficient accuracy, it is obvious, that were the composition of the surface of the calculus known, the frequent introduction of an instrument into the bladder, and the long continuance of the process which would be necessary, even where the calculi are small, are insurmountable objections; and whenever this mode of treatment has been adopted, it has speedily been relinquished, as it always aggravates the sufferings of the patient.

“ It has been shewn that in the majority of cases, the nuclei of calculi originate in the kidneys, and that of these nuclei by far the greater number consist of uric acid; the good effects therefore so frequently observed during the use of an alkali, arise, not from any actual solution of calculous matter, but from the power which it possesses of diminishing the secretion of uric acid, and thus preventing the enlargement of the calculus, so that, while of a very small form, it may be voided by the urethra.” P. 236.

**XVI. Some Observations on Mr. Brande's Paper on Calculi. By Everard Home, Esq. F. R. S.**

This short paper contains the account of some remarkable cases, which greatly tend to confirm the remarks made by Mr. Brande in the preceding paper; namely, that the use of alkaline medicines does by no means dissolve calculous concretions; and Mr. Home adduces the account of cases, which prove, that though during the use of those medicines, the usual symptoms attending patients afflicted with calculi, have sometimes disappeared; yet that effect has not been produced in consequence of the stone having been dissolved; but from other natural causes, the principal of which are an enlargement of the prostate gland, which, forming a barrier between the calculi and the neck of the bladder, prevents the latter from being irritated by the former; or else the formation of a cyst between the fasciculi of the muscular coat of the bladder, which encloses the calculus, and excludes it from the general cavity; in consequence of which, the common symptoms of stone are removed.

*(To be concluded in our next.)*

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**ART. III. *Lord Valentia's Voyages and Travels.***

*(Concluded from p. 252.)*

**T**HERE are two portions of these volumes upon which it has been our uniform opinion that the noble writer might securely rest his reputation, for sagacity in political observation, and for all the essential qualities of an accomplished traveller. We mean the succinct but able account of Ceylon, and of Mr. North's administration of that Island, and every particular connected with the expedition to the Red Sea and Egypt. So very highly indeed do we estimate this latter division of the work, that we think it may challenge competition with every preceding undertaking of the kind, with respect to the important information which it communicates, and the ultimate benefit which will necessarily result from it, both to science and to commerce. It stands so much aloof from the rest, has excited such appropriate interest and curiosity, and will ever be so esteemed for its undoubted claims of actual survey, original discovery, and novelty of observation, that we could wish the noble traveller to take it up *de novo*, add such other matters as his examination of his

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his papers and reflections on the subject may supply, and give it to the world in a handsome quarto volume by itself.

We shall now however proceed to the discharge of our duty to the author and our readers, by specifying, as we have done in former instances, the parts and passages in this last volume, which are, in our judgment, most entitled to attention, and by subjoining such extracts as our limits will permit and justify.

The commencement of this volume introduces the continuation of Mr. Salt's expedition in Abyssinia, and is full of acute remark and pleasing information. Whoever shall hereafter peruse Mr. Salt's account of Axum, and compare it with Bruce's drawing and description of the place and drawing of the obelisk, will be convinced of the superiority of the present account. The value of this portion of the work is incalculably increased by the establishment of the true reading of the inscription at that place; in which Mr. Salt was assisted by Dr. Vincent, whose characteristic candour, as well as correct learning, is here, as on other occasions, conspicuously demonstrated. We regret that we are only able to insert so short an extract on this occasion as that which follows.

“From my account of Axum, it will appear that Mr. Bruce's description of the “mountain of red marble,” of the “wall cut out of the same, five feet high,” with its “one hundred and thirty-three pedestals, on which stood colossal statues of the dog-star, two of which only were remaining;” and of the road cut between the wall and the mountain, are statements contrary to the existing facts, or at least so extremely exaggerated, as to cast strong doubts upon his authority; and it appears to me, that nothing but the fallacious presumption that no one, after the difficulties which he had described with so much exaggeration, would dare to follow his steps could have induced him to venture on such unsupported assertions, which the very next European who should travel that way, would so certainly refute. His never having seen nor heard of the inscription that stands so near the road by which he passed, is somewhat singular. It is indeed partly concealed from sight by a small rising ground, and his attention might easily have been diverted by the obelisk on the right. Moreover his account of the church, and his general remarks on the priests, give reason to suppose that he had no communication with them; yet these were probably the only persons capable of giving him any information on the subject. In this instance, his neglect of them was well repaid, by his being left in ignorance of the most valuable monument in the place.

“The lower class of the inhabitants of Axum seemed to be more rude to strangers, and less under authority, than any we observed

observed during our excursion, so that it was not easy to prevent the occurrence of a serious dispute. Ibrahim, our boy, seized a much stronger fellow than himself, who was particularly troublesome, and having made fast his garment, brought him to the top of the church, at the time we were there, and delivered him over to our guides. After frightening the offender with the Ras's displeasure, we were induced to dismiss him unpunished, at the request of the high priest. This custom of seizing the garment of an offender, is very general; when any person is injured, his first attempt is to get hold of his adversary's apparel, which, having fastened in a hard knot to his own, nothing can force him to quit till he gets into the presence of his superiors, to whose decision he means to appeal; and it is singular, that those who may have stolen double the value of their garment, will not consent to part with it in order to escape from the disgrace attached to such a proceeding.

"We observed here rather a rough mode of keeping children in order; one of Nebrida Aram's boys had large iron shackles on his legs, as a punishment for some truant tricks of which he had been guilty.

"A bullock was sent to me by the master of the house in which I lodged, who is a brother of Nebrida Aram, and bread and booza were supplied twice a day by a daughter of Ras Michael, styled Ambati Ozoro Tuckai. I had not, however, the pleasure of seeing her. Having staid one day longer than was expected at Axum, we found some difficulty in getting provisions. Our guide, who had great respect paid him wherever he went, for being in the immediate service of the Ras, laid this tax upon my friend the priest, who thought himself, however, amply compensated by a piece of muslin and a small cornelian cross, which I presented to him. This was indeed but a small return for the uniformly kind attention with which he had treated us. There fell much rain, accompanied by lightning in the evening." Vol. III, p. 98.

Upon chapter the seventh, which contains Lord Valentia's observations on the probable result of Mr. Salt's visit to Abyssinia, the views of Bonaparte with respect to the Red Sea, the means of obviating them, the present state of Abyssinia, the advantages which England may derive from the connection, with various remarks on commerce, and on Mr. Bruce, the noble traveller may proudly and securely rest for reputation of a very exalted kind. The whole of this chapter evinces such acuteness of political investigation, such knowledge of commerce, substantial ability so various and comprehensive, that we consider him entitled to the praise and gratitude of his countrymen. Above all things, we cannot pass, without the commendation it deserves, the  
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unaffected zeal with which, on every proper occasion, Lord Valentia advocates the cause of Christianity; neither is this done in an ostentatious or obtrusive manner, but it appears with efficacy and energy on every suitable occasion. This will be evinced from the following short extract.

“ The advantages that Abyssinia will obtain, by a direct communication with European nations, are incalculable. At present she is suffering under all those evils that attend an inefficient government. Her king is invariably in the power of one ambitious subject or another; and receiving no revenue but from the nearly independent governors of his different provinces, he is incapable of securing a sufficient force to sustain himself, or to prevent them from wasting the resources of the country in mutual hostility. The consequence is, that the Abyssinian of Tigrè, fights against the Abyssinian of Begember; and the Galla, taking advantage of their enmity, is gradually encroaching on both. The governors of the different provinces are obliged to diminish the revenue by grants to their followers, who, conscious that they have no legal right to the sovereignty they assume, would otherwise desert them, and seek for a more munificent master. The result of these measures has been shewn in Mr. Salt's account of Tigrè, the revenue of which seems to have been reduced to about one half of what it was in the time Ras Michael Sühut.

“ Still the power of Tigrè preponderates; and the Ras Wellela Selassè is vested with the constitutional, but immoderate power of prime minister. This is fortunate, as through that province alone can any communication be carried on, at present, with Gondar. An alliance with the British would supply him with arms, ammunition, and revenue, and thereby enable him to liberate his sovereign from the oppression in which he is now held; and to place in his hands the sceptre of the finest part of Africa. Abyssinia, under one master, would resume her ancient consequence; her people would cultivate their fields in tranquillity; and her eternal enemies, the Galla, would soon be driven, by the possessors of fire arms, into their own country. Nor would they, in all probability, long remain unsubdued. It is only difficult to fix in imagination the boundaries of the Abyssinian empire. By an alliance with Great Britain, the Christian sovereign of these realms would be rendered independent of his refractory chiefs, and those repeated insurrections and revolutions, in which the people invariably suffer equally with the monarch, would at once be at an end. He would have time to learn from his allies the arts of peace; and the amiable character of the Abyssinian, which Mr. Salt has drawn from his own experience, and the accounts of former writers, gives a fair promise, that a little labour would produce incalculably good effects. I cannot but

but flatter myself that Christianity, in its more pure forms, if offered to their acceptance with caution and moderation, would meet with a favourable reception; at any rate, the improvement in arts and sciences, which follow trade, would ameliorate the national character, and assist in bringing back their own religion to a degree of purity, which it has long lost. This would be greatly farthered, if the English were to use their influence with the Archbishop of Alexandria, to send out as Aboona, a man of education and talent. Hitherto no man, who had any expectation of rising in his native country, would accept an office which was, in fact, a perpetual banishment, to live among a barbarous people, with whose language he was unacquainted, and who were surrounded by Mussulmauns, cutting off all communication with other Christians, and gradually incroaching on their territories. An Aboona, going out under British protection, would have far other ideas; and the fairer side of the picture would tempt an ambitious man to accept an office which would give him the supreme control over a numerous clergy, among a people highly reverencing his sacred character, in a healthy, fertile, and pleasant country, where, in affluence and rank, the sovereign alone could be considered as superior to him.

The restoring of tranquillity to the provinces, and a legal trade to the united empire, would also have the very important effect of putting an end to the importation of slaves, which here is not only liable to the same objections as on the western coast of Africa, but to the still greater one, that the slaves exported are Christians, and that they are carried into Arabia, where they inevitably lose, not only their liberty, but their religion.

“ England has felt it an imperious duty, to step forward and liberate the unfortunate Negroes from slavery; and I trust the similarly hard fate of many thousand Christians, requires only to be known, to call equally for her active exertions in their favour; especially as those exertions will, in every point of view, be beneficial to herself.” Vol. III, p. 264.

On his departure from Massowah, on his way to Suez, Lord Valentia had a wonderful escape from shipwreck; the narrative is very honourable to him, and we of course introduce it.

“ We were within fifteen miles of the track of the Panther in 1795, when the wind freshened so much from the northward, as to oblige us to lie to, in hopes of keeping our own till morning. We had on our former voyage run along at a small distance from the main land, and thought all was clear between that and the islands. We drifted gradually to the south west, keeping the land going. It lightened very violently, and about eleven, by a very vivid flash, Captain Court discovered we were drifting  
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on a shoal, and at the same time the soundings were fourteen fathom. We instantly let go the small bower, veered out two thirds of a cable, and let go the best bower under foot. We now thought ourselves safe, and Captain Court congratulated me on the Panther's riding so well at anchor as to leave us nothing to fear, though it blew very fresh, and a very heavy sea was rolling in. However, before one, we parted from the small bower; we instantly veered out the whole of the best bower cable, and dropped the sheet anchor with a new cable, and veered out thirty fathom. In doing this, the hand of one of the poor Lascars got jammed in, and was severely bruised. At three our alarms were greatly increased by the best bower's parting. Our only hopes now were that the sheet anchor, the whole cable of which we veered out, would hold till morning; our little stream anchor could otherwise be of no use. The swell and wind were greatly increased, so as to render rest impossible; nor could our dead lights protect the cabin from the sea, which worked in by the violent pitching of the vessel. Morning at length came, but not to bring us comfort. We discovered that we were in a kind of bay, formed by two reefs, and a sandy island at the bottom. It was so hazy that we could not distinguish whether or no there might be a small passage on either side of it. The sea broke so as to render it difficult at a distance to distinguish it from the breakers. There was every reason to fear that no passage existed, as the ground under us was extremely foul. Should our anchor part, it was, as the wind then blew, impossible to weather either point of the reef; we could therefore only trust to Providence. I own, that the dread of such another night as the last; the certainty that if the cable did part in the night, nothing could save us all from destruction; the little hopes that it could hold in foul ground with an increasing swell and undiminished gale, made me almost wish that ere night our anxiety might be ended. There was then a hope, though a faint one, that our lives might be saved, though the vessel were lost, by at once laying her ashore on the island, which we then supposed to be one of Wellesley's Islands. At a quarter past twelve the expected event took place. Captain Court was cool and collected. He said to me, taking my hand, alas! poor Panther! nothing can save you—we must now be all broken together, and do the best we can for each other. He accordingly determined to run for the island. The men, both white and black, were active and steady. The sails were set most expeditiously, and we all looked with an anxious heart to our approaching danger. We attempted first to weather the western reef, but finding that impossible, wore round for the sandy islands. At that moment Captain Court perceived the wind had changed a point, and instantly determined to try and weather the eastern reef, which before the change was impossible.

“ In a heavy gale, which carried us gunwale under water, we had the felicity of passing the point of the reef, on which the sea broke tremendously, at the distance of only two cables length. Our first sensations were those of joy for our escape, and gratitude to that Almighty Being, who had so wonderfully preserved us, in the moment of otherwise certain destruction, by the change of wind. When, however, we became a little calm, other and very painful feelings obtruded themselves. We had lost four anchors and cables; we had only a spare one left in the hold without a stock. To venture to Jidda in such a situation was impossible—to run into Port Mornington without an anchor was equally so. Our first idea was to return to Masfowah, and send a dow to Mocha to communicate our distress, and try to procure relief. Our fresh provisions were nearly out, and our salt store was so small as to render the using them a very serious business. We therefore put before the wind—as we advanced, and found it did not diminish, we had hopes it might, as on a former occasion, carry us all the way to Mocha—we therefore determined to make a trial.” P. 292.

In the ninth chapter, among other curious subjects, observations on the ancient and modern state of Jidda, its harbour, trade, &c. on Suez and its trade, we find some remarks on the passage of the children of Israel through the Red Sea. With these we were exceedingly gratified, and indeed instructed. Mr. Bruce's idea that Pharaoh was irritated against the children of Israel because they carried away their neighbours borrowed jewels, is puerile and contemptible. The reason assigned by Scripture is without doubt the true and only one. They appeared entangled in the land, and shut in by the wilderness, Pharaoh, therefore, was induced to hope that he might again recover this valuable body of slaves. If the Red Sea did actually extend many miles north of Suez, and that it did, is confirmed by the present appearance of the country, by the opinion of Monsieur Aymè, and the actual observations of Lord Valentia, every difficulty appears to be removed.

The remaining part of the volume is employed on the subject of Egypt, and contains a great deal of original and important matter. The remarks on the probable use of the pyramids, are ingenious, and we believe new. The argument in favour of the large one, that it was intended to be kept open, if not conclusive, is at least entitled to the most respectful attention. A part of this we insert.

“ If it were dubious in the time of Herodotus, by whom, or for what purpose, the pyramids were constructed, it is scarcely  
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possible that modern ingenuity should clear away the deeper gloom with which the course of ages has covered the mystery; yet every person, who has written on the subject, has embraced some decided opinion, and many have laboured hard to prove, what must ever remain doubtful. Among these, Monsieur Maillet is the most remarkable, who has described the process of closing the great pyramid, as accurately, as if he had been present when it was done. I am myself inclined to believe that it never was intended to be shut up, nor that any pains were taken to conceal the approaches to the great chamber; for if such were the case, nothing could be more absurd, than to line the passages, from the entrance to the extremity, with a highly polished white marble, which would have served as a guide to any depredator, and would have precluded the possibility of his erring either to the right or left; whereas, if the passage had been formed of the same materials as the rest of the building, nearly a moiety of it might have been destroyed before its contents could have been discovered. If, on the contrary, the pyramid were intended to be open for the celebration of any of the sacred mysteries, the lining of polished marble to the passage, and the splendid coating of granite, which adorns the chambers, would be at once accounted for, and the sarcophagus might have been destined to contain the supposed body of Osiris during the annual lamentations for his loss.

“ The usual account of Cheops having finished it for his own interment, seems hardly reconcilable with the account of Herodorus, of his being buried in an island surrounded by the Nile, which might be *under*, but could not be *in* the pyramid, from its being elevated one hundred feet above the level of the plain. The ridiculous account of the Arab historians, of the body of a king having been discovered adorned with jewels, when Sultaun Almamoun opened the pyramid, is unworthy of consideration, for it appears that the passage was open in the time of Strabo and Pliny, who mention the oblique descent, and the well of eighty six cubits. The conjecture of Pococke seems worthy of more attention, who believes that the whole point of the high land, which protrudes due east into the plain of the Nile, was intended to be covered with an uniform pile, of which the existing pyramids were to form a part, and that others were to be erected, to correspond with the great pyramid and the third. The second pyramid would then be in the centre, with the sphinx in front, of it. The regularity of the excavations which surround this building on two sides, leaving an opening to the east, and the fact that the causeways extend in the same direction, seem to prove, that this was intended as the front of the pile, and thereby confirm the conjecture of our learned countryman.

“ Mr. Bruce, who certainly visited the pyramids, has given us only one observation, and that is totally contrary to the truth, viz. “that large fragments of the rock are visible in the roof  
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of the great chamber, where the sarcophagus stands, and also in the top of the roof of the gallery, as you go up into that chamber." I have before stated that the pyramid itself is built of a stone found on the spot, but the gallery is lined with white marble, and the chambers with the finest granite." P. 389.

The whole account and description of the Lake Bourlos, which occurs in p. 409, is original and new. This part of Egypt was never before examined and described by any European traveller. The same observation applies to the very ancient and curious shrine, the representation of which is now for the first time given in p. 450. This is a great Antiquarian treasure, and bears no resemblance, as far as our recollection extends, to any fragment of antiquity in Pococke, Norden, Denon, or any other Ægyptian traveller.

" After breakfast we visited Gassur Timai, or the palace of Timai, as it is called by the Arabs, which is situated on a hill, at the distance of about half a mile from the other. We were here compensated for all our trouble, by the discovery of a vast shrine of polished, red, Thebaic granite, which still continues standing, and of which the accompanying engraving will give the best idea.

" The shrine itself is of a single piece, of the following dimensions :

	Feet	Inches
" Height - -	22	4
Breadth in front -	12	8
Depth on the outside	11	3
Breadth of the chamber	8	8
Depth of the chamber	9	2

It stands on a pedestal of the same substance, five feet high, and that again on two layers, that amount to six feet three inches ; so that the whole elevation is thirty-four feet seven inches. The polish on many parts continues perfect, but in other has been injured by time, or external injury. A large crack runs down it behind, and there is another on each side, which resembles much the effect of lightning. The front has been ornamented with hieroglyphics, chiefly at the top, but on the sides more scantily. The smooth surface reflected so strongly the rays of the sun, and the heat was so great from surrounding banks keeping off the air, that it was impossible to draw the ornaments with accuracy. The top is not flat, but elevated to a point in the centre, as we found when we viewed it from a distance. It is hardly to be doubted, that a statue of a deity was originally placed in the cavity ; I should suppose of Pan, for the height seems too great for the ram only. The shrine was placed

facing the north east in the centre of one side of an irregular square, forty-three paces wide by thirty-six; at present marked only by very high mounds of earth, and some remains of a wall; it had apparently a shrine of a similar construction on each side of it. On a block of Thebaic granite, which had formed a part of one of these, was a figure of a ram with four horns; two which were visible were long and twisted, diverging horizontally from the top of the forehead: a third was shorter, a little curved, perfectly smooth, and lying close to the face; the fourth was concealed." P. 430.

The conclusion of the book contains remarks on Savary, which indicate great acuteness, and the observations on the formation of the Delta, if not acceded to, deserve serious consideration. But there is no part of the work better entitled to the respectful attention of geographers, than the map of Alexandria, taken from actual survey, and the elucidation of its ancient ruins. Nothing but the apprehension that we may be accused by some of having already too far protracted this article, could prevent our introducing at length the strictures on the remarkable expedition of Sebastiani, that worthy emissary of his intriguing and tyrant master. The concluding observations on the late unfortunate termination of our adventure to Egypt, cannot be perused without regret and sorrow, and upon these we forbear to expatiate. The noble traveller returned by Malta and Gibraltar, having been absent from England four years and four months.

The appendix contains Sebastiani's own report of his visit to Egypt, from the *Moniteur*, and two extracts from the *Courier de l'Égypte*.

It would be unpardonable to take our leave of this important work, without paying our just tribute of commendation to the charts and engravings by which it is accompanied and adorned. These are not only more numerous, but more beautiful than we have for a long time seen. In a more particular manner it is incumbent upon us to point out to attention the charts of the Red Sea, and the grand plan of Alexandria, which are excellent in their kind, and the former of which cannot fail to be of the most essential utility to future navigators in that distant region.



**ART. IV.** *Scriptural Illustrations of the Thirty-nine Articles of the Church of England, with a practical Comment upon each Article; affectionately intended to promote religious Peace and Unity. By Samuel Wix, A.M. Rector of Inworth, in the County of Essex; and Vicar of St. Bartholomew the Less, London. 8vo. 363 pp. 8s. Rivingtons. 1808.*

**T**HE tendency of this work is so truly Christian, and the modesty of the author so striking, as to disarm criticism. There is indeed no room for severity were we inclined to be severe, and for less for censure; for Mr. Wix has certainly accomplished all that was in his intention. His book is not addressed to the learned, whom he refers to Burnet, and Beveridge, and Bennett, and occasionally to Dr. Hey's lectures, for critical expositions of the articles; but to those who possess not much leisure, or have not had the benefit of previous instruction. The plan on which it is composed is simple and natural. He first prints the article entire; then divides it into clauses, when it consists of more clauses than one, subjoining to each, the several Texts of Scripture on which he supposes it chiefly to rest; and to these he adds, what he calls, a practical comment. He is most anxious, he says, to convey to the mind of the reader, the principle upon which this comment will be invariably conducted; which is,

“ That no one article of faith is intended to be recommended (by the church) but such as is thought to be agreeable to the spirit of the Scriptures. The Comment will, therefore, be devoid of such critical matter that would be unessential to a scriptural and practical comprehension of the article under consideration, and perplexing to the unlearned reader. It is admirably observed, in the Sixth Article, that *Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought necessary to salvation.* Adverting to this, as the principle or foundation of the Comment, as it is of the Articles, it will be perceived, that the object of either is, not to obtrude Articles of Faith on the belief of others, but humbly to expound the darker passages of Holy Scripture, and to attempt to render plain those things which the Apostle observes are *hard to be understood.*” (Introduction, p. 10.)

We cannot with truth say that the author has *expounded* the darker passages of Scripture, or rendered any thing plain which is hard to be understood; but he has clearly shown that our articles agree with the Scriptures; though he contends that some of them, and even some passages of Scripture itself, may be honestly subscribed in different senses. With respect to the *mode*, he says, in which the doctrines of *the fall*, the *ever blessed Trinity*, and the *atonement wrought by Christ*,

“Are conveyed to the mind from the Scriptures, or are to be outwardly expressed, there surely may be indulged a latitude of opinion without separation. In the same way, as two or more honest pious persons taking up a chapter in the Old or New Testament, and rising, probably, with very different notions of what they have been reading, may be said, notwithstanding, to believe in the portion of Scripture: so, also, might the same persons read over our Articles, and with different opinions assent to them, as being, under the Scriptures, a form of sound words. Might not an accommodating temper of this kind be cultivated in perfect consistence with unaffected candour and religious sincerity? Was not this the temper in which St. Paul, anxious by all means to propagate the Christian Faith, became all things to all men? He became so, not to the point of surrendering any one Article of Faith, or of adding one; but provided that he was once satisfied of sincerity and of honest intention, he became as compliant as an adherence to truth would most generously allow him to be.” (Introduction, p. 13.)

If the reader from this imagines, that Mr. Wix leans either towards Arianism or towards Socinianism, he will do him great injustice. He asserts the doctrines of *the Trinity* and *Original Sin* in the strongest terms; but aware that the most Orthodox Christians have differed in their modes of *conceiving* the generation of the Son of God, and in their opinions respecting the *consequences* of Adam's sin on his *posterity*, he thinks that while the essential truth is held on both these difficult subjects, a difference in the mode of conceiving the same things is no ground for separation.

Thus, for instance, some of the followers of Mr. Hutchinson conceive the three persons in the Godhead to be all *consubstantial*, *co-eternal*, and *co-ordinate*, without *derivation*, *subordination*, or *dependence of any sort*, as to nature or essence; taking the phrases in the Nicene Creed—*begotten before all worlds*, and *God of God*—to signify nothing more than the ante-mundane agreement among THE ETERNAL THREE,  
that

that the pre-existent person of one of them should be begotten into the office of the Redeemer of mankind. On the other hand the majority of modern Divines, at the head of whom, on this subject especially, we may surely place bishop Bull, conceive that the second person of the Blessed Trinity was, from eternity, begotten of the First in a manner somewhat analogous to the derivation of light from the corporeal sun \*, and that both the second and third persons are in some sense subordinate to the first. Both these parties believe in the true Divinity of each of the three persons, and in the unity of the Godhead; but the Hutchinsonian affirms that he can form no conception of one Divine person being in any sense subordinate to another as to his nature and essence; whilst the follower of bishop Bull declares, that the Hutchinsonian notion appears to him to be nothing better than *Tritheism*. Each, however, refuses the consequence deduced from his opinion by the other; while both admit the extreme mysteriousness of the subject, and condemn the doctrines of Arius and Socinus; and therefore it seems to be Mr. Wix's opinion, that their different conceptions of the same thing ought not to produce a schism in the church,—an opinion in which we heartily agree with him.

We have repeatedly stated two opinions respecting the consequences of Adam's fall on his posterity †, both of which imply the necessity of Divine aid to enable man to “work out his own salvation with fear and trembling;” both of which are at the utmost distance from the heresies of Pelagius, against which our articles on the subject were formed; and both of which have been held, as well as the Calvinistic doctrine, by some of the brightest ornaments of our church. If it be Mr. Wix's opinion that these different views of the consequences of the Fall should produce no separation among those to whom they are presented by sacred Scripture, provided each of them admit, that “as in Adam all die, even so in Christ shall all be made alive,” and that “no man can come to Christ except the Father by his Spirit draw him,” in that opinion likewise we heartily agree with him. From the texts which he quotes on this subject, and which we have examined elsewhere ‡, it seems very

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\* See our Review of the Christian Code, in our Number for September.

† See our 21st vol. pp. 592—608, and our 24th vol. pp. 184—193.

‡ See our Review of the Christian Code, in the Number for October.

evident that his views of the consequences of the Fall are different from any, which the writer of the articles referred to can find in the Bible; but that difference is really so unimportant to vital religion, that if, on account of it, either of them should refuse to hold Communion with the other, the person so refusing would make himself a schismatic.

The author who thus pleads for a latitude of opinion, in subscribing the articles, can be no favourite of those *true churchmen*, who absurdly contend that the articles were agreed upon for the avoiding of *all* diversities of opinion; but Mr. Wix has proved that all the latitude for which he pleads, and which is a latitude only in the *mode of conceiving* the same thing, is expressly allowed by the church herself in those very articles. In his practical comment on the Sixth Article, he says,

“ All sects appeal to the Scriptures in support of their doctrines. But no sect, or denomination of the Christian church, has, it is believed, altogether come up to the moderation of the Church of England, in specially declaring, that no Article is to be believed which is not to be proved by the Scriptures. She thinks, indeed, that her own Articles are capable of such a proof; but she does not insist upon their being believed in *any determinate sense of her own*. She is satisfied with conveying, as far as she is able, by the medium of language, those ideas which she thinks result from the Scriptures. At the same time by the present Article, which specially guards against any unscriptural deduction, she disclaims any such intention on her own part, and would seem to leave it to others, on all matters that are fairly questionable, to form with sincerity their own opinions, in humble submission to divine truth, as it is *generally set forth in Holy Scripture*.

“ In conclusion, let it be repeated, that the consequence of this moderation seems to be, that honest and well-disposed Christians, may, while they avail themselves of the language of Scripture, entertain opinions somewhat different, on certain mysterious points of doctrine, and, notwithstanding be worthy and sincere members of the Church of England.” P. 64.

To this mode of reasoning the author is aware of an objection, which he thus states and answers.

“ It may be inquired, Where then is the necessity of Creeds and Articles? Why not leave the Scriptures to speak for themselves? *They* plainly declare the way that leadeth to salvation, and let *them* be the only Articles by which any Church makes public profession of her faith. To this mode of reasoning it may be replied, that many of those who use it mean something beyond what

what they profess, Their reasoning, if sifted to the bottom, and compared with comments and public confessions, in favour of their own peculiar tenets, would not appear to be against any attempt to establish a general creed or confession, but against doctrines, which the compilers of the Articles, on sober reflection, believed to be scriptural, which cannot escape the attention of those who peruse the Articles; and which every honest minister who has subscribed them, must consider himself bound to preach.

“ But there are others, who also use the above mode of reasoning on more ingenuous motives, sincerely thinking that the less any profession of religion is accompanied with human glosses and interpretations of Scripture, the more likely it is to be conformable with the spirit of Scripture. Such persons might reflect, that all sects profess to appeal to the Scriptures, for the truth of their doctrines, however contrary those doctrines are to each other, and that to have no public test or standard of the doctrines that are derivable from the Scriptures, were to subject the Church of Christ to all the divisions that are likely to arise from the weakness of private interpretation.

“ Accordingly, if we look among the different denominations of persons professing the Christian religion in this Country, who are without the pale of the established Church, we shall perceive them to maintain doctrines essentially different. By some, the doctrine of the ever blessed and glorious Trinity is professed, by others it is denied; by some the atonement of Christ is preached, by others it is openly rejected; by some, the Sacraments of Baptism and the Lord's Supper are believed to be the outward means of conveying inward and spiritual graces, while, by others, they are despised and neglected as weak and beggarly elements.

“ The consequence of this contrariety of opinion, in religious matters, would be, were there no Articles and no Creeds to point out, on public authority, the Christian Faith, as it is believed to be revealed in Scripture, that, instead of deriving, from our religious places of public instruction, unity of belief, the people might enter one church, and be exhorted to pray,—  
“ O Holy, Blessed and Glorious Trinity, three Persons and one God, have mercy upon us miserable sinners,”—while, in another, they might be told, that, in using such a prayer, they had fallen into idolatry; they might enter one Church and hear the comfortable doctrine of Christ's atonement, preached and explained to them, while, in another, the comfort they had just derived, would be wrested from them; they might enter one church, and be devoutly exhorted to take the Sacraments of Christ's institution to their great and endless comfort, while they might enter another, and be gravely informed, that Christ never intended to institute any Sacraments. And all this might be done by teachers, who professed to derive their texts from the  
Holy

Holy Scripture.—Nay, we may go a step farther, and not only suppose that all this might be done; but assert that this, and much more, actually is done in meeting-houses, separated from the communion of the Church, whose supporters have refused submission (subscription?) to the Articles, upon which we have been commenting." P. 358.

These arguments sufficiently prove the importance of Articles, as a public confession of faith, though it may be impossible that all men should comprehend each truth of that confession *in the very same way*; and the arguments are the more valuable for being level to the capacity of those, for whose use the work is chiefly intended. Indeed, the whole of this author's reasoning is so, except one argument for the truth of the New Testament, which, though perfectly sound in itself, is liable to an obvious objection, which the unlearned reader is not here taught to repel. The author, after briefly stating the usual arguments from the confessions of Jews and heathens; the disinterested character of the Apostles and Evangelists; the miracles wrought by Jesus and his disciples; and the prophecies uttered by them, which either have been fulfilled, or are now fulfilling, adds,

"We may deduce a very powerful argument for the truth of the New Testament, from a consideration of the paramount truth of God, and of his divine care over his creatures. When we view him as the fountain of truth, and contemplate his omnipotence, we are forbidden to think that he would suffer a system of untruth, capable of such powerful arguments, as the Scriptures are, to continue to mislead his creatures. We know that nothing can escape the observation of the Almighty; and had the Gospel not been true, it is consistent with every branch of sound reasoning, wherewith we are blessed, to conclude that God would not have allowed its continuance. But his having allowed it, and multitudes of men in all ages, of all countries, and of the most solid parts, having firmly assented to it, is an irrefragable argument that the Gospel is true." P. 58.

Mr. Wix feels the force of this reasoning, and so do we; but were one of these men of little leisure, who have not had the benefit of previous instruction, (for whose use chiefly this argument is stated) to be told that the religion of Mahomet has now been permitted by God to continue for upwards of 1200 years, and to be embraced by greater multitudes than even Christianity itself, what answer could such a man make to the advocate for the truth of the Koran, or how could he show that this argument does not apply to it

it as well as to the New Testament? Were he to say, that no argument can prove the Divine origin of a religion, of which the precepts are not pure, and of which the author did not manifest his inspiration by his miracles; the Mahometan might reply that the precepts of the Koran are pure as well as those of the New Testament, and that its author gave a miraculous proof of his being Divinely instructed, when, in the space of one night, he travelled from Mecca to Jerusalem, from Jerusalem to Heaven, where he conversed with God, and thence returned to Mecca in the morning! Of the futility of this reply Mr. Wix, indeed, is fully aware; for he knows that many of the precepts of the Koran are not pure; but the man without the benefit of previous instruction probably knows not this, nor can such a man be supposed qualified to answer the plausible arguments that might be urged for polygamy and concubinage in those countries, where they were permitted even by Moses himself. Mr. Wix knows that there is no evidence whatever for the miraculous journey of Mahomet, but the impostor's solitary assertion; whereas the miracles of Christ were innumerable, and performed in the presence of multitudes, who were the inveterate enemies of his name. He knows, likewise, that Mahometanism was propagated by the sword, and by holding out gratifications to the strongest sensual appetites of human nature; whereas Christianity was spread through the Roman Empire by the miracles and sufferings of its preachers, though one of its most important doctrines is—"If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." These are important distinctions, between the origin and progress of Christianity and the origin and progress of Mahometanism, and to the author perfectly obvious; but, in the present age, when the Missionaries of infidelity are so eager to throw stumbling blocks in the way, even of the lowest of the people, they ought to have been clearly stated, before illiterate men were taught to rely on the long continuance of the Gospel, and its having been embraced by multitudes of the most solid parts, as an irrefragable argument that it is true.

Mr. Wix, indeed, repeatedly expresses himself in the course of his work, as if he thought disbelief in the authenticity and inspiration of the Scriptures a rare thing; but is it indeed possible that he has already forgotten "the age of reason," or that, because the desolation of Europe has banished democracy, perhaps, from this Island, he imagines its faithful ally, infidelity, to have fled with it? If this be indeed



indeed his opinion, he knows very little of the present state of the republic of letters, or of the zeal with which some Chemists and pretended philosophers even now labour, in seminaries founded for the education of youth, to prove the eternity of the world in its present state; and to represent the Cosmogony of Moses as an eastern fable! On this account, we take the liberty to recommend to his attention, Leslie's *Short Method with the Deists*, an abridgment of which, or at least the four-rules for ascertaining the truth of matters of fact, would, in any future edition of this work, be a valuable accession to the practical Comment on the Sixth Article. We take the liberty to recommend likewise somewhat more attention to the structure and arrangement of his periods, in which we do not always meet with that perspicuity, which ought to characterize the style of such a work, intended for the use of men comparatively illiterate. If these hints be duly attended to, *the Scriptural Illustrations of the Thirty-nine Articles of the Church of England*, will be made one of the most generally useful works that have for many years attracted our attention; and with great propriety may be put into the hands of such of the common people as are in danger of being led astray by those "false teachers" in the Church, who represent their more regular brethren, as preaching doctrines contrary to the Articles, which they have subscribed.

ART. V. *An Account of the Empire of Marocco, &c. By James Grey Jackson, Esq. &c.*

(*In addition to our former Article at p. 366.*)

WE had concluded our observations on Mr. Jackson's account of Morocco in our last number, but our attention has been recalled to that work, by a suggestion that his thirteenth chapter contains, besides what we noticed, several particulars relative to the interior of Africa, worthy of consideration by all whose curiosity is interested on that subject, and of the African society in particular.

In resuming this subject, we must go back to Herodotus\*, the father of history, and this we cannot do with-

\* Lib. II. p. 117. Ed. Wessel.

out observing, that all the modern discoveries tend to confirm the account which he obtained from the Cyrenians, who had visited the Oasis of Ammon, and received their information from Etearchus, King of the Ammonians.

This intelligence states, that the Nasamones, who inhabit the coast of the Syrtes\* on the south and east, had some young men of the principal families among them, who, among other extravagancies, drew lots for five of their number to explore the interior of Africa.

These young men, furnished with abundance of provisions, [and probably† with other requisites necessary for their expedition] set out from the coast of the Syrtes, and directing their route with an inclination to the west, passed first through an inhabited tract on the borders of the Nasamones, after that through a region infested by wild beasts, when they came to a vast sandy desert, which having traversed for some days, they discovered marks of cultivation again, and trees‡ loaded with fruit.

While they were gathering this fruit, they were surrounded by the natives, who were men of low stature and black, and whose language they did not understand; by these blacks they were conveyed across a vast tract of marshes and fens, till they were brought to a city where the people were all of the same complexion, and this city was placed upon a great river which runs from the west, eastward, and divides the continent of Africa in the same manner as the Danube divides Europe in the same direction.

These young men found means to return to their native country with this report, and with the further information, that this negro tribe was much addicted to sorcery, and to their account Etearchus added, that he conjectured this river to be the Nile.

After reading this narrative, let any one refer to the thirteenth chapter of Mr. Jackson's work,—to his map, p. 257,—to Major Rennell's map in Park's Travels, or to d'Anville's Africa, and judge whether the whole does not correspond with the site of Tumbuctoo, with its port Kabra, and the king's residence on the river at Jinnee. It is not meant to assert that these places actually existed in that early age, on

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\* The modern kingdom of Tripoli.

† They must have had camels to carry their provisions, and water more especially.

‡ Probably the date tree.

the identical spots where they are now fixed;—but that it is evidence to prove, that a great negro kingdom was even then established in this country, now called Bambarra\*, and that it's capital is on the river now styled Nil-el-Abeede, the Nile of the Blacks.

The position of this kingdom is south, with an inclination to the west, in respect to the Syrtis, or kingdom of Tripoli;—the cultivated tract on the coast is still similar,—the waste infested by wild beasts [lions, tigers, and elephants] is equally correspondent, and the desert or Sahara is exactly conformable to the accounts of Jackson, Park, and all that have written on this country. The re-appearance of cultivation as you approach the Nil-el-Abeede, and the specification of the date bearing palm, are a farther confirmation;—the region of marshes is Wangara, east of Tumbuctoo,—and the natives of Tumbuctoo are still so addicted to sorcery, that they fabricate all the amulets imported into Morocco,—which, according to Jackson, are sentences of the Koran enclosed in gold filagree of the most exquisite workmanship.

The gold of Ghana is specified as abundant by Al Edrissi; and if conjecture does not mislead us, his Ghana† is Tumbuctoo, derived from Ghinee or Jinnee, the residence of the sovereign, and from Guin or Ghuin, the name of the Nil-el-Abeede, in Park. Gold is still the principal article of return by the caravans to Morocco in the account of Mr. Jackson.

Can we retrace all these correspondent circumstances without adverting to the veracity and research of Herodotus? Without reflecting, that as discovery proceeds, the conformity is still on the increase, and finally that the conjecture of Etearchus, if Mr. Jackson's information be true, is confirmed?

Mr. Jackson assures us, that it is an opinion universally received in Barbary, and throughout all Africa, that the Nile of the negroes is one of the sources‡, if not the greatest

\* More accurately speaking, the King of Bambarra is sovereign of Tumbuctoo. Jackson, p. 258.

† Major Rennell makes Ghana a separate kingdom or province, between Tumbuctoo and Wangara. Possibly it is a province. Jackson extends the territory of Tumbuctoo to the sea of Soudan, which seems to be Wangara.

‡ Juba the Mauritanian was of the same opinion. Pliny v. 10. A tradition of nearly 2000 years standing, is of great weight.

of the Nile of Egypt; that it is called Nil-el-Kabeer, the great Nile, in contradistinction to Nil-el-Cham, or Nil-el-Messir, the Egyptian Nile; and that he met with a native merchant of Tumbuctoo at Mogador, who had actually navigated this stream into Egypt. This account will be considered in its proper place, but we will first consider the various opinions of the ancients on this great question, and if the conclusion upon the whole induces us to return to the supposition of Etearchus, what is the honour to which Herodotus is not entitled?

It is now generally acknowledged that there is a chain of mountains crossing the whole continent of Africa, about the latitude of  $12^{\circ}$  or  $13^{\circ}$  north, from the Atlantic ocean to Abyssinia. This chain throws down the Senegal, Gambia, Rio Grande, and other rivers towards the west; but from its northern side it emits the Nile of the Negroes, which Park traced almost from its source to Silla, and found its course was directed to the east. The general name of these mountains is Lamlam\*, or Jibbel el Kumra†, the mountains of the Moon; and Ptolemy derives the Nile of Egypt from mountains of the same appellation; but then instead of supposing this source to come from the west of Africa, he places it almost directly south from Memphis, in latitude  $18^{\circ}$  or  $14^{\circ}$  south, whereas the latitude of the source of the Egyptian Nile is actually in  $10^{\circ} 59' 10''$ , according to Bruce. This error of twenty-three degrees in Ptolemy is copied by almost all the geographers who succeeded him, as well as by the Arabian writers, and it is increased by three degrees more to the south, in Al Edrissi‡.

But whatever Ptolemy's error may be in this respect, his course§ of the Nil-el-Abeede, which he calls the Niger, is conformable to Herodotus, from west to east; and his Nigira Metropolis bears an affinity to the negro city of Herodotus, and the modern Tumbuctoo. His Niger rises out of a mountain in Western Africa, and terminates in a lake which we may conjecture has some relation to the marshes of Wangara||.

\* In Arabic *Lam* is a mountain, *Lamlam* a chain of mountains; Al Edrissi mentions this chain by the name of Lamlum.

† Jackson.

‡ P. 16.

§ Pliny, v. c. 10. gives a course eastward to the Nigris, and considers its stream as the boundary of Africa and Æthiopia.

|| Major Rennell is of this opinion, and it agrees with Jackson's sea of Soudan.

In this respect Al Edrissi does not adhere to his authority, but after placing the source of the Egyptian Nile in lat. 16 south, he brings its course into a lake under the equator, and from that lake branches off a stream to the west, which traverses the whole continent of Africa, and issues into the Atlantic ocean.

On this river Al Edrissi places his Ghana, a Moham-  
medan kingdom, under a well-regulated government, and  
abounding in gold; both circumstances confirmed by Jack-  
son in regard to Tumbuctoo; and his next province is Wan-  
gara\*, where he describes the low country overflowed by  
the Nile, answering to the marshes of Herodotus. His  
error relative to the westerly course of this stream was  
copied by most of our early geographers in Europe; but  
the Venetian map of Fra Mauro, (1459) in the British Mu-  
seum, does not derive this river from the Nile of Egypt,  
but from the marshes [of Wangara.]

But if the course of this river is really to the east, as He-  
rodotus, Pliny, and Ptolemy affirmed, as d'Anville con-  
cluded, and Park has proved, we have its direction from 7°  
west of the longitude of Greenwich to Tumbuctoo, two  
degrees east, ascertained. We can again trace it with a tole-  
rable degree of certainty to the lake of Wangara, twenty  
degrees further east; and there would still remain twelve or  
thirteen degrees before it could reach the Nile of Egypt, of  
which we are as yet uninformed. This is the chasm that  
Mr. Jackson has filled up; the whole course therefore would  
be 41 degrees of longitude, which, in latitude 15°, taken at  
a medium of 66 miles to a degree, amounts to 2706 miles,  
a course nearly double the length of the Nile of Egypt, from  
Abyssinia to Alexandria.

This extraordinary length of course must preclude all  
judgment till the fact be ascertained, but there are some pro-  
babilities which we shall state, without building more upon  
them than the reader may be pleased to allow.

The river itself is known by several appellations, as the  
Niger, the Joliba, the Guin, and the Nil-el-Abcede; the  
last of these may be considered as its prevailing name among  
all the Arabs of the present day. Let us then consider that  
the grand stream which joins the Nile of Egypt from the

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\* It is not of importance whether we place Herodotus's king-  
dom of Negroes in Ghana or Tumbuctoo; it sufficiently proves a  
great central Negro empire on the Nile-El-Abcede, and as more  
to the west Tumbuctoo is preferable.

well is styled Nil-el-Abiad, or as Bruce writes it, Bahr-el-Abiad \*; and that the approximation of Abeede to Abiad is such as to induce a belief that it is the same stream. If this should be allowed, we learn the point of confluence from Bruce in lat.  $15^{\circ} 40'$ , or thereabouts, at Halfaia; and although he brings this river from the south †, the confluence is all that we are concerned with at present. It is true that this assumption may be ridiculed as turning *black* into *white*, for Nil-el-Abeede is the river of the Blacks, and Nil-el-Abiad is the White Nile. Still it is possible that the natives of Sennaar may receive the name from the Arabic, and render it in their own dialect. This indeed must be left to conjecture, although the etymology of some of our own rivers, as derived by different geographers from the British or the Saxon, may be subject to interpretations equally discordant.

A second ground of probability is the course of the Nil-el-Abeede, speaking in general terms, as confined to lat.  $15^{\circ}$  north, which corresponds sufficiently with the confluence of the Abiad, fixed by Bruce in lat.  $16^{\circ}$  north.

A final presumption may be derived from the size of the stream, which Jackson says at Tumbuctoo is as wide as the Thames at London; and as this river increases like the Nile, and from the same cause, the rains in the summer solstice, it is scarcely credible that so large a volume should be lost in the marshes of Wangara; as streams of this magnitude, if they do not reach the ocean, usually terminate in vast lakes like the Caspian, the Aral, and Baikul.

But after all these rational grounds of conjecture we come at last to the positive testimony of Mr. Jackson, who received his information from a merchant of Tumbuctoo. This man asserted that he was one of a party of seventeen negroes, who proceeded from Jinnee to Tumbuctoo in the year 1780, and from thence reached Cairo in fourteen months. That they procured rice at the several towns they met with on their voyage, and that between Tumbuctoo and Cairo there were 1200 cities. Their bark was a canoe, which they were forced to convey over land at three of the

\* The Arabs call all great rivers (Bahrs) i. e. seas. Thus in Al Edrissi the Niger is *Mare* dulce, the *fresh water* sea.

† Bruce is accused of lessening the size of this river in his printed volume, which appears much larger in his MS. Journal.

See two letters in the London Magazine Nov. and Dec. 1807.

principal cataracts, the largest of which was at the entrance from the west at Wangara; that in other places they found the stream so shallow\*, that they were driven to the same expedient, but that they completed their voyage the whole way to Cairo, and returned from thence with the great western caravan to Barbary.

How far this negro merchant is worthy of credit may be dubious; but that Mr. Jackson received this account and did right in publishing it, we most readily allow. Still we think it extraordinary, that he expresses no suspicion of a narrative which asserts the existence of 1200 cities on this line of navigation, and we request the reader to reflect with caution on a course which must have been 3300 miles in extent; it might have been more, it could not be less. The best circumstance in its favour is the time spent on the passage; for as they went with the stream, it allows for the several halts, which they mention, at several towns during their voyage.

We greatly doubt the fact ourselves, but still as it is the first positive evidence that the communication is open, we approve of its insertion in Mr. Jackson's work.

We shall close our observations on this extraordinary intelligence with a list of the authorities on all sides of the question, and leave the conclusion to the judgment of the reader.

In favour of the stream running eastward.

Etearchus.  
Herodotus.  
Juba.  
Pliny.  
D'Anville.  
Major Rennell,  
and  
ascertained  
by  
Mr. Park.

In favour of the stream running westward.

Al Edrissi.  
Leo Africanus.  
Fra Mauro,  
and the  
early Geographers  
of  
Europe.

In favour of the confluence of the Nile-Abeede with the Nile of Egypt.

Etearchus. } con-  
Herodotus. } jectural.  
Juba.  
Pliny.  
Leo Africanus.  
Mr. Jackson,

The whole work of Mr. Jackson may be considered as a material accession to the stock of intelligence acquired by the African Society; and if any fresh adventurers are to be sent out for the purpose of exploring the interior of Africa, we most

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\* It was rendered shallow by derivations for agriculture.



earnestly recommend that they should be stationed at Mogador for two or three years, where they may learn the Arabic language, as now spoken and written in Barbary; acquire, if possible, the habits and manners of the country; and accustom themselves to the diet with which the natives are contented. From Mogador, when the time arrives to commence their expedition, they should be perfect Moors or Arabs, in every thing but religion. To profess a religion we do not believe, is base even in the eyes of a Mahometan, and in this particular instance, might prove as dangerous as it is base.

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**ART. VI.** *Letters on various Subjects, Literary, Political, and Ecclesiastical, to and from William Nicolson, D. D. successively Bishop of Carlisle, and of Derry; and Archbishop of Cashel; including the Correspondence of several eminent Prelates, from 1683 to 1726-7 inclusive. Faithfully printed from the Originals; and illustrated with Literary and Historical Anecdotes, by John Nichols, F. S. A. E. & P. In two Vols. 8vo. 656 pp. 16s. Longman and Co. 1809.*

**NICOLSON** is a very important and honourable name in the annals of English literature, and we are highly indebted to the editor for preserving to us this curious miscellany of letters between this Prelate and the most distinguished characters of his time. Some, perhaps, might have been omitted, as in the collection we perceive a few common testimonials and transcripts of ecclesiastical formularies. But there are many letters, which will afford very important information to the lover of antiquities, and many more which develop transactions relating to the Church, both in Ireland and England, in the concluding part of the reign of George the First.

It is to be observed, that the publication is rendered still more valuable by the concise but satisfactory memoirs which the editor has with great diligence collected, and with much accuracy subjoined to the letters of different individuals. When it is recollected also, that among these individuals are the distinguished names of the Archbishops Sharp, Dawes, Wake, Blackburn, and Boulter, the names of the Bishops Gibson, Kennett, Atterbury, Tanner, &c. those of the learned and venerable Hickes, Wallis, Wilkins,

Thoresby, &c. these volumes cannot fail to be received with interest and attention.

In such a work, however, as there is no regular system pursued or to be expected, we can only insert two or three of the letters by way of specimen, we therefore, without any particular care of selection, place the following before our readers.

“ MR. JOHN WALLIS \*, TO BP. LLOYD.

“ For the Right Reverend Father in God, Dr. William Lloyd, Lord Bishop of Coventry and Litchfield, &c. the Lord Almoner at Whitehall.

Oxford, May 8, 1699.

May it please your Lordship,

“ Lighting lately on a small piece bearing your Lordship's title (published, I presume, by Dr. Bentley) concerning Pythagoras; I there meet with a great deal of good chronological learning: of which I do not pretend to be master.

“ I shall only suggest to your lordship's consideration this one question; “ Whether Hipparchus (whose death you place at

\* “ This veteran scholar was born at Ashford in Kent, Nov. 23, 1616; educated first at Ley-green near Tenterden, afterward at Felsted; entered at Emanuel college, Cambridge, 1632; B.A. 1637; M.A. 1640; about which time he took holy orders, and obtained a fellowship at Queen's college; which having vacated in 1643 by marriage, he became chaplain first to Sir Richard Darley, and then to Lady Vere, where he acquired the art of decyphering; he obtained the rectory of St. Gabriel, Fenchurch-street, and was one of the secretaries to the Assembly of Divines. He was appointed Savilian professor of astronomy at Oxford in 1649; published his celebrated English Grammar in Latin 1653; and became D.D. 1654. After the Restoration he met with great respect; was made King's chaplain; and confirmed in the situation of Savilian professor and keeper of the archives. Being appointed in 1661 one of the Divines to revise the Common Prayer; he became a steady Conformist. He was one of the early members of the Royal Society; whose Transactions he greatly enriched; and published many useful works, which the University of Oxford did him the honour to collect, and publish altogether in the Latin tongue, in three volumes, folio, 1699. He died Oct. 8, 1703, in his 88th year; and was buried in St. Mary's church, Oxford; leaving one son, and two daughters. A volume of Sermons (from his original MSS.) was published in 1791, 8vo. by an immediate descendant, with some new memoirs of the author.”

Olymp. 66, 4), be not the same with Abaris (whose first coming into Greece you place at Olymp. 54, 2)?" That it cannot be Hipparchus the famed astronomer cited by Ptolemy, I am well aware; for he lived some hundred of years later than that time; but if there were another Hipparchus contemporary with this Abaris (and that other circumstances do agree), it may possibly be the same person; especially if we have the name Abaris from some Arabic author, or from some translation out of Arabic: for, though the names at first view seem very different, yet, by steps they may be tolerably conciliated; in order to which your Lordship knows well the Arabic (and other oriental languages) cannot begin a word with a vowel, but must have consonants to sustain their *puncta vocalia*; and, therefore, they must of course prefix *Eliph*, which easily passeth into the sound of *a*, and drowns that of the vowel subjoined to it, and this *i* (in ἱππαρχος) passeth into *a* in Abaris.

"Then your Lordship knows also, that the Arabs not having the letter *p* in all their alphabet, do of course substitute *b* instead of it; thence *Ptolemy*, with them, becomes *Botlemy*; and by these two steps ἱππαρ becomes ἄβαρ of course.

"And then *χος*, or *chus*, will, as easily pass into *chis*, *bis*, or *is*. For the change of the vowel will here break no squares. For of their *puncta vocalia* they do not use to be very solicitous (especially in a formative termination, whose letters are not radical); and the Greek *χ* doth of course fall into the Arabic *ba* or *cha* (which are originally the same letter, and are so reputed when they pass for numeral, being of the same import with the Hebrew *be*), distinguished only by the diacritic points, the one having two points, the other three adjoined to the same character, according as they would have it sounded *ba* or *bba*, that is *b* or *bb*, with a soft or harder aspiration, both answering to the Hebrew *be*, or English *b*; which aspiration being dropped in the Greek (who have no room for *b* in the middle of a word as we now write it) *chis* or *bis* passeth of course into *is*; and ἱππαρχος into ἄβαρις.

"If this at first view seem somewhat hard, I will endeavour to soften it by a parallel case.

"There is an Arabic writer, whom Mr. Selden was wont to cite by the name of Aphthisius (according to the Arabic spelling). This author has been since published (by Mr. Selden's direction) by Dr. Pocock, in Arabic and Latin, under the name of Euty-chius; which Dr. Pocock takes to be the true name (and with Mr. Selden's concurrence) only disguised into the Arabic form by these steps: first, *ι* (in εὐτύχιος) passeth into *a* because of *Eliph* prefixed. Then the subjunctive vowel (as it is wont to be called) was wont to be sound hard, as our *v* consonant, or *f*; (whence from εὐαγγέλιον we say *Evangelium*; as εὐτὸς was wont to be sounded *afios*); and thus *iv* (in εὐτύχιος) comes (in Aphthisius)

to be *Af*. Then *rv* or *ty* doth easily pass into *thi*; and *Enty* into *Apbtbi*. And then *χ* or *chius* as easily passeth into *sus*, putting the softer sound of *σ* for *χ*. And thus *Entychius* becomes *Apbtbi-sus* in Dr. Pocock's judgment, and with Mr. Selden's approbation; who were competent judges in this point of literature. And, if yet there remain any difficulty, I do refer you to what further evidence Dr. Pocock brings to clear it. Now as *Εὐρύχιος* comes to be *Ἀφθίσιος*, by like steps *Ἰππάρχος* may become *Ἀβάρης*.

"But, if this be not yet clear enough, I give this further evidence.

"I find in Clavius, and others, mention made of one *Abrahis*, or *Abrachis* (for it is written both ways) an ancient astronomer, of whom they know not well what to make, or who it should be. But it is now undoubtedly certain, that this *Abrahis* is no other than *Hipparchus*, the famed astronomer cited by *Ptolemy* and others: which I shall thus make out.

"Your Lordship knows there was an age wherein Greek learning and Greek authors were almost lost among the Latins; but were preserved among the Arabians by their Arabic translations out of the Greek, and were brought back into these parts (by means of the Moors in Spain) from these Arabic translations, before the original Greek came to hand.

"And hence it is, that of *Euclid*, *Ptolemy*, *Aristotle*, and other Greek authors, our first Latin editions were not immediately from the Greek, but from those Arabic translations. Of which Sir Henry Savile takes notice in his lectures on *Euclid*, and, after him, Gerard Vossius. And the thing is evident, those old Latin editions being yet extant.

"And, in particular, the old edition of *Ptolemy's Almagest* (out of the Arabic) is extant in the Bodleian Library, and, I suppose, in many others. And Lambertus's edition of *Euclid*, out of Arabic, in the Savilian Study and elsewhere. Since which, when the Greek *Almagest* came to light, we have later translations from the Greek.

"Which I mention to this purpose; because, in all our editions from the Greek (and in the Greek itself); wheresoever *Ptolemy* had occasion to cite *Hipparchus*, which is very often, he is constantly cited by the name *Hipparchus*; but in the old edition from the Arabic, he is constantly cited (in the same places) by the name *Abrahis* or *Abrachis*. And so, no doubt, it was in the Arabick whence this translation was taken. So that it is manifest, beyond dispute, that *Ptolemy's Abrahis* in Arabick, is the same with the Greek *Hipparchus*.

"Now if *Ptolemy's Hipparchus* be the same with *Abrahis*, why may not this other *Hipparchus* be the same with *Abaris*? For *Abaris* and *Abrahis* are much the same; the transposition of this vowel being no more considerable than in *Botlemy* for *Ptolemy*.

Ptolemy. But if, from circumstances of the story (of which I am not aware) it do appear that this Hipparchus be not the same with Abaris, however the names may be reconcileable, I beg your Lordship's pardon for giving you this disturbance: for two men may be different, though their name be never so much the same; as Ptolemy's Hipparchus and the Hipparchus here in question; or Ptolemy's Abrahis and this Abaris in question: and am, my Lord, your Lordship's very humble servant,

JOHN WALLIS." Vol. 1. p. 121.

" TO MR. THORNTON.

Jan. 26, 1709-10.

" The word *Cremits*, in your old Deed relating to the hospital at Well, is, doubtless (or should be) *Eremits*; which, as Sir H. Spelman's Glossary will inform you, is the truer way of spelling it than (according to our modern usage, with an aspirate) *Hermits*: by which name was anciently meant those ascetics, who choose voluntarily to sequester themselves from the conversation of the world; wholly given up to devout contemplations (in *ἔρημῳ*) in a wilderness, or other solitary recess. Afterwards, all the poorer orders of monks were commonly called *Hermits*; inasmuch as that *Hermitage* and *Hospital* were terms of the very same import and signification. See Dr. Kennett's Glossary, v. *Heremitorium*: and Sir James Ware gives the like account of the old Anchorets in Ireland. Of this family was Marianus Scotus; who (in his History, ad ann. 1043) tells us of his saying mass for ten years together on the grave of, another humble countryman of his, one Annuchad; who, as himself, was forcibly made a *recluse* (or *incluse*, as he more rightly calls it) by the Abbot of Fulda. To convince you yet further that *Eremite* is a name proper enough for the poor brethren of a hospital, let me call to your remembrance that even the Knights *Hospitallers* themselves were instituted in honour of the famous expedition of Peter the hermit to the holy land. And if you have a mind to see how nearly related to these were all the following orders of religious Knights (down to the poor Alms-Knights of Windsor), it is but consulting Mr. Ashmole's Institution of the Garter, p. 50, &c. In the confines of most ancient corporations in England there are the remains of good primitive *Hospitals*, under the patronage of St. Nicholas or St. Giles; and a good many of these are as commonly named *Hermitages* and *Anchoresses*, as others are called *Spittles*. I have an old parchment Cartulary of the Abbey of Holm Cultram in this county, wherein there are two Charter-grants (from Hen. II. and King John) of the *Heremitorium S. Hildæ*, now called *Ile Kirk*, with lands thereunto belonging; which shews that these possessions were formerly held by some community or brotherhood of religious men, and not

given to one single person. In this neighbourhood there is also the site of a nunnery founded (or re-established) by William Rufus; one part of the territories whereof is still called Armethwait (antiently *Ermit-thwait*) and another Nunclofe. This shews that before the institution of the Gilbertines at Sempringham, we had societies of both sexes; who lived probably under the same roof, as well as rule. Thus (says Mr. Tanner, pref. p. 35.) lived the Saxon Monks and Nuns together at Whitby, Reppingdon, Coldingham, &c. And, had not this been the case, that a good number of men in holy orders were under their jurisdiction, it would be unaccountable to meet with so many of the lady abbesses in the synods of those times. We have a cluster of five of these subscribing together, in the council of Becanceld, 694, which proves the great antiquity of those mixt convents in this Island. The late learned Mr. H. Wharton (in Not. ad Vit. S. Dunst. Angl. Sacr. t. ii. p. 91), affirms generally, that the Monasteries of England (before King Edgar's time) were Convents of secular Clergy, who were at liberty to marry; *sicut in Ecclesiis Collegiatis hodiernam apud nos fit*. A good apology for the Abbess of Vetadun or Watton; who (as Bede tells us, Eccl. Hist. lib. 5, cap. 3.) had a *carnal daughter* that was member of her Nunnery. By the way, S. Cressy has omitted (by chance, think you?) this story in his Account of the Miracles of St. John of Beverley.

Yours, &c.

W. CARLIOL." Vol. ii. P. 404.

" FROM DR. WILKINS.

Lambeth House, Dec. 24, 1720.

My honoured Lord,

" I can make no other excuse for my long silence, but that, besides the want of a subject, the Saxon Laws have monopolized all my time, and made me trespass against the punctual observance of my duty. So good a cause will, I hope, plead for and obtain pardon with your Lordship.

" In my book we are got to the last part of it, viz. Sir Henry Spelman's Codex "*Legum Veterum*," which will be finished before the end of January; and then remains the Glossary, Index, the Dedication to his Majesty, and my short Preface, all which will not take up above three weeks.

" His Majesty was graciously pleased the other day to make me Prebendary of Canterbury, in the room of Dr. Turner\*; the

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\* " John Turner, born at Uttoxeter, Nov. 16, 1660; educated at Trinity College, Cambridge. B. A. 1679; M. A. 1685; D. D. 1706; Master of Blackheath school, and Vicar of Greenwich;

the instalment of which will oblige me to make a little excursion for some few days; but I shall leave a corrector in my place, so that my absence will not make the press stand still; and in all probability my book may come out in February.

“ Dr. Wotton, at Carmarthen, goes on bravely with his *Hoël Ddha*; and hopes to be able to print Proposals and a Specimen in four months time. The poor man has sadly been afflicted with the gout the greatest part of last Summer, which has hindered him in prosecuting his noble design with that vigour which is natural to him.

“ Archbishop Parker's book, “*de Antiquitate Ecclesiæ Britannicæ*,” will go to the press immediately after Christmas. Mr. Spaske, of Peterborough, is mighty slow in printing his “*Historici Petriburgenses*.” Mr. Strype is in the press with his three volumes of “*Memorials of the Reformation*.” Dr. Fiddes will begin to print “*Cardinal Wolsey's Life*,” folio, by the increase of day-light. I hear nothing of Captain Stevens's “*Dugdale*,” nor of Antony Wood's “*Athenæ Oxonienses*;” if they should go on, your Lordship shall have an account of it by my next. Dr. Davies of Cambridge is printing another piece of Tully's philosophical works, “*de Divinatione et Fato*.” At Oxford, “*Aristides's Orations*,” Greek and Latin, are now printing in 4to, 2 vols. by one Mr. Jebb, a nonjuring Clergyman.

“ Dr. Bentley's proposals have received a great shock in the eye of the world by the ingenious remarks made upon his design of the New Testament. But I believe he has so much encouragement, that, notwithstanding this seeming difficulty, he will begin to print it in less than a year's time.

“ An ingenious gentleman of Tubingen, one Mr. Maichelius, has lately published a very pretty book in Latin, “*de Bibliothecis Parisiensibus*,” and dedicated it to my Lord Archbishop: if your Lordship has a mind to read it, I beg to know where I could leave a copy for you. And if any thing else lately printed could be a diversion to your Lordship at your leisure hours, I desire your commands.

“ Counsellor Ecchard, at Hanover (Baron Leibnitz's successor), has just published “*Leges Salicæ*,” and is continuing “*Historici Brunsvicenses*,” I know not in how many volumes,

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Greenwich; Prebendary of Marston St. Lawrence, in the church of Lincoln, 1713; Prebendary of the twelfth stall at Canterbury, 1715; and Chaplain in Ordinary to the Prince of Wales. He published Sermons on Boyle's Lectures, 1718; and three single Sermons 1709-1716. He married Sarah Tucker, daughter of a Suffolk Clergyman; by whom he had one son and two daughters. He died Dec. 7, 1720; and was buried in Canterbury Cathedral. See his epitaph in Willis, vol. 11. p. 246.”



in folio. Keyser has lately wrote a little treatise of the Northern Antiquities; it has the character of a dull heavy piece: he is a German; and, I think, lives at Hanover.

"I am, with a constant, sincere, profession of duty and veneration,

My honoured Lord,  
Your Lordship's always dutiful,  
and most obedient humble servant,  
D. WILKINS." P. 532.

From these specimens, introduced, as before observed, without particular selection, it will be seen that these two volumes contain a great treasure of learning and knowledge. It is no less singular than fortunate, that having escaped the perils of chance and change, they should fall into the hands of a person of discernment to estimate their value, and of sufficient liberality to communicate them to the public. It seems, indeed, that the preceding possessor did intend to publish them, but was prevented by death; they were in consequence disposed of by auction, with other literary property. A neat sketch of Nicolson's life is prefixed.

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**ART. VII.** *The History of Cornwall; Civil, Military, Religious, Architectural, Agricultural, Commercial, Biographical, and Miscellaneous. By the Rev. R. Polwhele, of Polwhele, and Vicar of Manaccan. Volumes I. II. III. 4to. Pp. 600. Price 3l. 3s.*

*The Civil and Military History of Cornwall, &c. Part the First. 4to. Pp. 96. Price 14s.*

*The Language and Literature, &c. of Cornwall, &c. 4to. Pp. 201. Part the First. Price 1l. 1s.*

*The History of Cornwall, in respect to its Population, &c. 4to. Pp. 140. Price 1l. 1s. Cadell and Co.*

**W**E intended long ago to have had another article\*, on the second and third volumes of this author's History of Devonshire; but an accident having happened to the papers which had been prepared for that purpose, we have waited in vain to recover them. Under these circumstances we think it better to proceed with his History of Cornwall, the critique on which is ready, than to postpone the whole in waiting for that which should regularly precede.

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\* See Vol. 33, p. 331.

The first three volumes of this multifarious work, chiefly respect the *antiquities* of the County of Cornwall.

That Dr. Borlase had anticipated Mr. Polwhele on this subject, seemed, at first, the opinion of many, who were in other respects much disposed to favour the undertaking of the latter. But, on the perusal of the volumes, they were convinced that Mr. P. was not treading in the steps of the worthy Doctor. So far, indeed, is he from being a follower of Dr. Borlase in his antiquarian path, that where he is engaged in the investigation of those relics of antiquity which had attracted the Doctor's attention, he sees with very different eyes, and draws very different conclusions. Whether Cornwall was ever conquered at all by the Romans, had long been a matter of doubt; and Dr. B. advanced, on this uncertain ground, with extreme caution, as if all his fears had been awakened to his danger.

"The Cornish," however, "remained unsubdued," the Doctor asserts, "till the time of Agricola." "Yet (says Mr. Polwhele) from passages in various authors, particularly Richard\*, a most admirable guide in all antiquarian researches, (though unfortunately my Cornish predecessor was little acquainted with him †), we have good reason to think that Vespasian was the conqueror of Cornwall."—"That Danmonium fell before its Roman victors almost without a struggle, is an opinion," which seems generally adopted, "but which chiefly arises from the supposition, that if the Danmonians had resisted their invaders, the historians of Rome would have recorded the circumstance. But I shall only say in this place, that a large part of the Roman history has perished in the wreck of time."—"Others assert, that the Cornish made a powerful opposition to the Roman arms, in various parts of Cornwall. And the notion receives some colour from the following passage in Suetonius. 'Tricies cum hoste confluxit. Duas validissimas gentes, superque XX oppida, et insulam Vectem, Britanniae proximam, in deditionem redegit.' Vespasian is here represented as fighting thirty battles, and taking twenty towns. According to Richard, these battles were fought with the Danmonii and the Belgæ. 'Danmoniis Belgisque conjunctis XXX prælia commisisse narratur Vespasianus. Duas validissimas gentes cum regibus eorum, XX oppida, et insulam Vectem imperio Romano adjecit.' But though these battles were fought partly with the Danmonii, it is by no means clear that Cornwall or Devonshire was the scene of action. They were

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\* Of Cirencester. *Rev.*

† He could not well be; for his work, though written about 1338, was not printed till 1757, and Dr. Borlase's *Antiquities of Cornwall* were first published in 1754. *Rev.*

fought (Richard tells us) with the *combined* forces of the Danmonii and the Belgæ: consequently, these two people had a certain place of assembly, where they formed a junction of their troops, and whence they marched to meet Vespasian's army. And this confederated force, probably, proceeded to the frontiers: it is not likely that they awaited on the spot of their junction the enemy's arrival. The expression *conjunctis* will not admit of the supposition, that Vespasian fought the Danmonians no less than thirty times on their own ground, and in different parts of Cornwall."—"For the twenty towns—it is said that, in consequence of those battles, he *added* them to the Roman empire, as well as the *Isle of Wight*."—"Had he fought his thirty battles in Cornwall, the Isle of Wight lying off the coast of Hampshire, at such a distance from the seat of war, would not have been introduced as falling in consequence of those battles."—"The most probable opinion is that, after a bold resistance on the outskirts of Danmonium, the Danmonian forces were broken and scattered by Vespasian, and that the Roman general marched his conquering army immediately to the walls of Exeter, supported by his fleet, which sailed down the Totonesian shore—that he met with no contemptible opposition from the Danmonians—but that, after some ineffectual struggles, they threw open their city to the Romans—and that, from that moment, all Danmonium quietly submitted to the Roman yoke.—These conjectures will not want support, if we view the *scattered fragments of history* in different lights—if we illustrate by *tradition* the obscurity of historians—if we mark the *circumstances and character* of the Danmonians—if we look to the *number and situation* of the Roman forces—and if we consider their *probable mode of proceeding*, either in a *hostile* or a *conquered* country; referring in both cases to the relics of their military works." Pp. 6, 7, 8, 9.

These are the heads of Mr. P.'s argument; on each of which he proceeds to reason at some length, and, in our opinion, with a high degree of probability. This Mr. P. calls his *first* view of Cornwall.

After Cornwall had been conquered by Vespasian, it appears, that she remained comparatively in a quiet state, though not free from the incursions of the Irish. This forms a *second* view of Cornwall, as subject to Rome.

On a *third* view, Cornwall is described as in great distress from the appearance of the Saxon pirates, to the departure of the Romans.

"With respect to the invaders from Ireland," (Mr. P. says) "I do not scruple to give to the Irish the greater part of those camps which have been hitherto deemed Saxon or Danish."—"This I think probable from their *names*, their *general and particular situation*, their *structure*, and their *present appearance*."—

"If

“ If their original *names* were either Danish or Saxon, those names are all lost. They are invariably called by British names, both in the east and west of Cornwall.—‘ The Danish names expired with the possession,’ says Borlase,—an abrupt mode of getting rid of the difficulty.—In Exeter, and many other names, we can trace the transition from the British language to the Roman, and from the Roman to the Saxon.—With respect to the Cornish, or Roman-Cornish, it will appear, on considering their *situation*, that these camps are not attributable to any permanent possessions of the country. The claims, therefore, of the Irish, remain to be considered—those Irish, those primitive Britons, whom I have represented as emigrating from Cornwall into Ireland, and who were now falling back upon their aboriginal country, and infesting our northern shores by their piratical depredations. This was the people who seized upon the promontories and contiguous hills; and who speaking a language in common with ourselves, called them insultingly *Caër-bran*, the court of Brennus, *Castle-bornec*, the Iron-castle, *Castle-lesgudabek*, the Castle-of-the-Bloody-Field!”—“ From the *situation* of these castles, it is not likely that they owed their existence to the natives. We find a few on the north-east coast, but the greater number in the narrowest and western-most part of Cornwall.”—“ That they were Irish, rather than Saxon or Danish, I should infer, also, from their position opposite to Ireland. The N. E. coast, where some of them are placed, was very early visited by the Irish missionaries. And it is not improbable, that St. Patric and St. Columba, and their train of followers, were well acquainted with this coast through their military countrymen, before they attempted an emigration. It was in the neighbourhood of Padstow and St. Columb, that the Irish soldiers had entrenched themselves. To fortify, however, the shore or the hills in its vicinity, from St. Columb to St. Ives, or to keep possession at least of their fortresses, they found utterly impracticable; strongly opposed as they must have been, at every landing, by the natives. But, from St. Ives to the Land’s End, they were able to carry on their works at intervals, and for a short period, with little molestation; thinly inhabited as the Bolerium appears to have been, and now, perhaps, little regarded by the Romans.”—“ These castles were well adapted for invaders. The line being short from cliff to cliff, could be quickly manned: and the invaders, having an easy access to their ships below, for the supply of their wants, could be neither forced nor starved.”—“ The forts on the hills are all circular: but their circularity will furnish no argument for or against us. The Britons (and consequently the emigrants from Britain) were as much attached to the circular form as the Danes.—What strongly marks the Irish, is the regular stone wall, whether of the cliff or the hill-castle.” See pp. 116, 117.

We have been more diffuse in this place than our limits justly allow; as the hypothesis is new at least, and to us not improbable.

From the fifth chapter, on the woodland, pasturage, agriculture, &c., we shall extract a few passages.

“ Our hills and vallies are, in general, the reverse of those in the eastern counties. The hills of Cornwall are wide and extensive, and plain with precipitous sides; which are deep and narrow. In most other counties we observe the contrary. *It should seem*, from this contradistinction of hills and vallies, as if Cornwall was the mould in which other counties were cast.”— [Read, for, “ *It should seem*,”—*We might fancy*,—this, we presume, was the author’s meaning.] “ Hence, our cultivated ground is almost all on the *plains* of the hills or highlands: and there is little appearance of cultivation in the lowlands, except hops on a few spots,” [very few indeed] “ and old orchards. In some places we have a plane just below the top of a mountain, like the *τοπος πιδιος*, the level spot on the Mount, whence our Saviour addressed his sermon to the multitude.” P. 156.

“ The first care of the Aborigines was to domesticate such animals as might be subservient to their use in hunting. Before the Romans, the hawk and the dog were trained into their service. And various were the birds and beasts which the Cornish chiefs were fond of pursuing.”—“ The hare, we know, was held sacred by the Cornish: yet it was taken from its coverts, and kept tame near the houses of the chiefs.”—“ In the mean time, they left the fish to enjoy its native element in security, fearful of disturbing the genii of the waters. And it is a curious fact, that the names of most of our fish, and even of the fisherman himself, were borrowed from the Romans: a fact which proves the veracity of the historian in this notice of Cornish superstition.”—“ Before the Romans, a *saddle-horse* was unknown. Long before, however, the garrons of Scotland, the ponies of Wales, the wild hobbies of several forests in England, the little horses of Exmoor, and those of the N. E. parts of Cornwall, had been rendered useful in war, if not in peace. As their flocks and herds increased, the Cornish were industrious in extending their pasture-grounds; in laying open the woods on the hills, and clearing the lowlands from their weeds and briars. And the shepherd and the herdsman who had pastured their flocks and herds upon the heights, to whose songs the *Jugum Ocrinum* had echoed, now descended to the vallies, to meadows of luxuriant herbage.”—“ The spots most favourable to our sheep, are those where the sands are scarcely covered with sod, the green hillocks or levels of our downs in the vicinity of the sea. We call them *towans*. Here the pasture is old; and the grass very short, and perhaps salt. On these towans, distinguished as they are, from very ancient times, the Cornish probably were feeding their  
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sheep, before the Romans explored their country. Such was the towans of Piran-sand, of Gunwallo, of Gwythian, of Philac, and of Senan-green, near the Land's-end, not to mention others in similar situations. The mutton of our little sheep, fed on these towans, is certainly the sweetest." P. 161.

"The cutting of the *neck*, (or the last handful of wheat) and the dedication of it, interwoven with flowers, to the goddess of Harvest, is a very ancient custom.—The *arish*, or *windmow*, is also of high antiquity. We see it in Wales at this day. But no where in England, except Cornwall and the western extremities of Devon.—Whence I conclude, that it existed before the separation of the Cornish and Welsh."—"The first Cornish families, deducing their names from their places, seem to have been distinguished by the appellations of *Pen* and *Tre*. The *Pens* were the more remarkable *hill-pastures*; the *Tres*, the *agricultural spots*, or places. In process of time, each lordship was separated into various farms, by strong and permanent inclosures: and the farms borrowed their respective names from their *scite on high or low ground*,—*their relative situations*,—*their vicinity to rivers and the sea*,—from the *forma loci*,—from *woods and particular trees*, and other *vegetable productions*,—from *their pasture and corn*—from *native animals*,—from *tame, or domesticated animals*,—and from various circumstances which it would be tedious to enumerate."

"In agriculture, we owe much to the Romans. Yet I cannot applaud the Roman method of burning the soil, which Virgil and others describe, and which, from its being more extensively practised in *Devonshire*, than in any other county, is emphatically called *Densbiring*." P. 163.

In this, and the subsequent volumes, we again observe Mr. P.'s penuriousness in respect to paper; of which a double quantity might have been used, by his having exalted his annotations into text. The note-type, however, is distinct and good.

In volumes II. and III. Mr. P. pursues his history, from the time of Vortigern, Earl of Cornwall, to the reign of Edward the first.

"The hero of the west," (says our author) "was the enterprising Arthur. Born at Tintadgel-castle, amidst the wildness of a scene that seems the work of the magician, where the rocks of a romantic peninsula overhang the northern seas. He is said to have imbibed the spirit of his native spot, and to have united with gigantic prowess, the ferocity of the savage warrior, and the rage of the religious enthusiast! Yet his real achievements have been so absurdly interwoven with imaginary, that the whole contexture of his conduct seems fictitious: and there are some of our more rigid historians, who have actually doubted his existence. On the other hand, the village historian, conducting us

to the castle, points out with confidence the bed on which Arthur slept, the hall in which he feasted, and the pathway to his church." P. 2, 3.

In a note is subjoined a curious legend of Arthur, which occupies eight pages. This is for the common reader. For such memoirs of the Cornish hero as *deserve* their notice, the antiquary, the historian, and the philosopher, are referred to standard national work—"The Manchester" of Whitaker. [See quarto edit. vol. II. pp. 31—51.]

The author, with great reason, (as we have had occasion to note before) combats the opinion of Dr. Borlase, and of his countrymen in general, with respect to Danish invasions and Danish castles. See annotations at p. 21.

In approaching the Norman times, Mr. P. gives a slight account of his own, among other families.

"In 1066, the Norman conqueror ascended the throne, and scarcely was he seated there, before he turned his attention to his faithful followers, whom he endeavoured to establish throughout the kingdom.—In Cornwall and Devon, his partiality to his countrymen was opposed with a spirit that, for a long while, interrupted his plans."—"Condorus, of the royal British blood, was now Earl of Cornwall, but, to make room for his half-brother, Robert, Earl of Morceton, William had no hesitation in displacing Condorus. In the contest between the Empress Matilda and Stephen, Cornwall was not, (as in some instances, from its remoteness) an idle spectator. The Earl of Cornwall was brother to the Empress; and attended by his Cornish troops, was foremost in fighting her battles. Her various adventures, as related by William of Malmesbury, have all the air of romance. In military spirit, she seems to have equalled her antagonist; and, in gratitude to her adherents, to have far outshone them. In the year 1140, when she had made Stephen her prisoner, and thrown him in irons, she immediately had respect to her friends, and began to reward their fidelity by the grant of lands or the distribution of honours. At this time (says the historian) all England, except London and Kent, deserted the captive Stephen: And, from the interests of its Earl, added to the general inclination of the people, all Cornwall had declared openly for Matilda. To the Cornish then, the Empress, we doubt not, was more especially attached: and in this very year, 1140, we find her giving lands in Cornwall to Drogo de Polwheile, her chamberlain."—"By a deed which runs thus: 'Drogoni de Polwheile, camerario meo, &c.' This family-document bears date 1140.]—The holy wars of Henry II. and his successor seize so strongly on the imagination, that we wish for an opportunity of connecting them with our provincial history."—"Among the soldiers who accompanied



accompanied Henry and Richard the First in their wild expeditions, we discover a few Cornish names." P. 22.

Respecting the ancient possessors of estates, he says,

"The natives that occur, as men of property, or who probably held lands here before the conquest, have been distinguished by Carew, under the appellations of Tre, Pol, and Pen. And it seems worthy of remark, that, as representatives of *Tre* and *Pol*, if not of *Pen*, there exist several families who have possessed from all antiquity, and still retain unalienated, the very estates whence they derived their names. There are said to be no less than one thousand five hundred names of persons and places in Cornwall, beginning with *Tre*." Yet Trefusis, of Trefusis, and Trelawney, of Trelawney, may be considered (among the *Tres*) as *rari nantes in gurgite vasto*! "For the Polwheles, of Polwhele, though their estate, of a few hundred acres only, may have been deemed of small account, since the loss of the circumjacent lands (which were of considerable extent, and for many ages in the possession of the family), still is it the hereditary estate, transmitted to the present race from their British ancestors. Here, in the Norman times, stood the castle of Polwhele; which William of Worcester describes as reduced to ruins." P. 42.

We are now carried on, through an almost immeasurable note; which includes a rapid survey of the principal families of Cornwall, from Stratton to Penwith. See p. 43 to 77 inclusive. This closely-printed note would have made a moderate volume. The materials of which it is composed appear to have been drawn chiefly from the MSS. of Tonkin and Hals.

The third chapter, "on religion and the ecclesiastical establishment," contains some curious particulars: But we hasten to the conclusion of the fourth chapter, on the civil, military, and religious architecture.

"Truro is situated in the hundred of Powder, and is surrounded to the south, west, and north by Kenwyn, and to the east by St. Clement's. It is washed on each side by two rivulets, which uniting at the bottom of the town, fall into an arm of Falmouth-harbour, and form a beautiful basin and key there. The town (adds Tonkin) takes its name from the three principal streets, of which it consists; *Tri*, three, and *ru*, a street, turned to *Truro*, euphoniz gratia.—This etymon, adopted from Camden, is obviously absurd. The town must have had a name (says Mr. Whitaker) long before it forked out into three streets, and indeed, from the first moment of its existence as a town, as a parish, or as a manor. Truro takes its name (con-

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tinues Whitaker) from its castle, and was called with it *Tre-ve-reu*,—*Tre-uro*,—*Truru*, *the house or castle upon the Uru*.”—“ I had ventured,” says the author himself, “ to number *Truro* among our Roman towns, and derived it from *Tre-woron*, *the town on the Ways*. But Mr. Whitaker is probably right. I will not presume to oppose my wavering opinion to his decided judgment, I shall only remark on his etymology, that we have no such river as the *Uro* or *Uru* in any part of Cornwall, and that *Uro* is not Cornish.” P. 218.

In the third volume, we looked to chapter VI. (on mining) for a continuation of the history of the mines, but found a few facts only recorded. In the period from Edw. I. to the present time, the author will be enabled to give a more circumstantial account.

The eleventh chapter, on the manners, diversions and superstitions of Cornwall, (one of the most amusing in the volume) thus concludes :

“ From religious rites to superstitious tenets the transition is easy : the one was closely connected with the other. The greater part of the Cornish superstitions, in truth, were attached to saints or devils. There scarcely appeared a rock, whose shape or position was singular or fantastic, without inspiring the idea of supernatural agency. Not a pool, whose situation was dreary, but shewed marks of the cloven foot on its margin. And certainly they were few wells without their tutelary saints. The duel between St. Just and St. Keverne, is one of our traditionary tales : And the three stones of *Tremenbeverne* are still pointed out to travellers as proofs of saintly prowess. The battle of the devil and the saints at Kambre, is among the popular stories of the neighbourhood. To this battle [is attributed] that accumulation of enormous rocks, which were flung at random over all the mountain. But, amidst all the wonders that work upon a Cornish imagination, the acts of Tregagle have surely a right to the pre-eminence. If nature appear in forms that are fantastic, or strike by uncommon occurrences, Tregagle is at once called in to solve the difficulty : He is the being to create or to conduct the machinery. The pool of Dofmary is, in the vulgar opinion, unfathomable. The idea is preserved in the task to which he is condemned—to empty it with a limpet-shell, with a hole in the bottom of it. That, before the existence of the Loe-bar, Helston was a port, is more than a notion of the lower classes. This persuasion, also, is proved and illustrated by the giant Tregagle’s dropping his sack of sand between Helston and the sea : this sack of sand was the bar. If the echoes of the Loe-hills be heard in the storm, they are the howlings of Tregagle ! So extensive, indeed, is his fame or his infamy, that if there be a high wind in Cornwall, it is Tregagle roars.—Amidst a variety of legendary personages crowding around

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me, I scarcely know where to close my narrative: Still, in the rear, are there devils and saints without number. To draw, therefore, the curtain over all, I must conjure up Merlin, the enchanter and the prophet, who seems to have possessed a power over devils and saints. As an enchanter, we have seen him in the story of Arthur. We are now to recognize him as a prophet. In the parish of Paul, on the sea-shore, is a rock, called in Cornish "*Merlin-car*," or "*Merlin's-rock*." There, perhaps, he delivered that old prophecy in the Cornish tongue, foretelling the destruction of Paul-church, Penzance, and Newlyn, long before they were in existence. It is as follows:

"Aga fyth tyer, war an meyne Merlyn,  
Ara neb fyth leskey Paul, Penzance, hag Newlyn."

"There shall land on the stone Merlyn,  
Those who shall burn Paul, Penzance, and Newlyn." P. 57.

In a supplement, we are presented with "*Remarks on St. Michael's Mount*," &c. &c. from a MS. of the historian of Manchester, one of the best productions, we think, of Whitaker's pen.—"*Remarks on the Roman Architecture*," by Bishop Bennet, which are very ingenious.—"*An Account of four Roman Urns*," by the Rev. Malachy Hitchins, and "*Cursor's Remarks on the Romance of Morte Arthur*," in which the author has included an admirable letter of the poet Walter Scott. The conclusion of Bishop Bennet's letter to Mr. Polwhele, must here be extracted, (notwithstanding the length of this article) for the sake of its just compliment to Whitaker, our much-lamented friend.

"I fear, Sir, I have tired your patience by this long and perhaps uninteresting memoir; and I can only say, you are at liberty to vent your indignation upon it by throwing it into the fire, for disturbing you in the midst of your important pursuits. If, on the other hand, there is any thing in it worth your notice, you are at liberty to insert it in your history in any shape you please. You are acquainted with a gentleman, who is the best judge, now living, upon these matters, and whom I sincerely respect, though I have not the honour of being personally known to him—I mean Mr. Whitaker, to whose *History of Manchester* I owe my first love for antiquarian pursuits, and in consequence, some of the most pleasant hours of my life." P. 87.

The subsequent parts of the history, from Edward I. to the present times, may be termed the Modern History of Cornwall. And it should seem, that Mr. P. intends to make what was the subject of a *chapter before*, the subject of a *volume now*, and a detached piece of history.

"*The Civil and Military History*," now exhibited in a separate volume or number, formed in the antiquities, (or the three first volumes), the subject of the *first* chapters.—"*The Language and Literature*," formed the subject of the *ninth* chapter.—"*The Population*," &c. was treated of in the *tenth* chapter.

• In all there were eleven chapters; so that, if Mr. P. complete his most extensive plan, we are to expect eight volumes more.

• The most interesting, or rather the most curious, passage of "*the Civil and Military History*," respects the taking of Lisbon from the Moors by the Cornish—a fact which, we believe, was never before noticed in any History of Cornwall, or of England. It is brought forward from Durand's *Collect. Vet. Monument.* Paris, 1724, and illustrated from Camoens.

"Thus,——the Conquerors of Lisbon, the heroes of Camoens, were Cornishmen! And thus, in one of the most beautiful and fertile spots in the world, and in the finest climate, was established, by Cornish intrepidity, the sovereignty of Portugal;—a sovereignty which, in time, spread its influence most extensively, and gave a new aspect to the manners of nations!" P. 17.

In "*the Language and Literature of Cornwall*," we meet with such numerous anecdotes of literary characters, that we knew not where to fix, for a biographical specimen. We have in this volume a large accumulation of original matter. But, with respect to more recent times, the memoirs of *Hoblyn*, *Davy*, *Drew*, (with several others) are, we believe, new to the public.

"Mr. *Hoblyn's* library at Nanswhydden was the only one in the county, which not to notice, would be deemed an unpardonable omission. About sixty years ago, Mr. Hoblyn, an adventurer in the mines, was acquiring riches from that source, which, as they were incidental, were consequently unexpected: And, already possessed of an ample fortune, he determined to sacrifice his subterranean treasures on the shrine of taste and public spirit. With a magnificence of mind, therefore, worthy of Cornish ancestors, he projected and built a truly Vitruvian edifice, of which the library was not the least distinguished part. In the execution of so grand a design, he promised himself a gratification which he lived not to enjoy—to entertain the county in the style of old hospitality, and to attract literary men, whether neighbours or strangers, to Nanswhydden. But he died before he had an opportunity of displaying, what Cornwall hath seldom seen united  
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in one person, the country-gentleman and the patron of literature. That the fabric itself, early as its master was taken from us, would remain "*a lasting monument*" of his genius, (so the epitaph on Mr. Hoblyn expresses it), was surely no presumptuous expectation. But the fabric itself is no more seen. It was lately destroyed by fire." P. 95.

"*Mr. Humphrey Davy* was born at Penzance, about the year 1779, where he received the first part of his education, residing in the house of Mr. John Tonkin, a gentleman well known in that neighbourhood for his general philanthropy and particular regard for Mr. Davy's family. Thence he removed to Dr. Cardew's school at Truro, but returned in a few years to acquire the profession of a surgeon and apothecary, under a medical gentleman at Penzance. Here his genius for chemistry first displayed itself. Here he almost commenced his brilliant career, by varying the experiments of our most celebrated pneumatic chemists, and adapting them to vegetables exclusively produced on the sea-shore. These were communicated to Dr. Beddoes, who, immediately sensible of Mr. Davy's merit, negociated, through a common friend, to obtain his assistance at a medical establishment just then beginning at Bristol. The terms were easily settled, and Mr. Davy accompanied his entree into public life by a treatise on the most abstruse of all chemical subjects, the nature and relation of light and heat. The credit justly acquired by this work, and by subsequent essays, together with his successful delivery of a course of lectures at Clifton, introduced Mr. Davy to the notice of those gentlemen who direct the most promising of recent establishments, the Royal Institution, where he now holds one of the principal stations; and by his lectures and experiments, contributes largely to that eclat which has so eminently distinguished this national foundation." P. 124.

The late wonderful discovery of the Cornish chemist is next announced and described.—Under the head of Metaphysics, Mr. P. says,

"*S. Drew*, a shoemaker of St. Anstall, will again appear among our divines. But, in all his writings, he displays the metaphysician. His remarks on Paine's "*Age of Reason*," shew the native vigour of his mind; but I think the "*Essay on the Immateriality and Immortality of the Soul*," for such a person, is a still more extraordinary production. The writing is forcible, accurate, and acute; and the author proves himself not only acquainted with Locke, and other modern writers on metaphysics, but (what is more wonderful) with Aristotle and Plato, among the ancients. The work, however seems to contain nothing new; except, perhaps, a longer uninterrupted chain of sophisms than is easily to be found in any other. His most triumphant argument proving, that the soul cannot pass from entity  
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into annihilation, equally demonstrates the contrary, and therefore cannot be conclusive, without admitting an eternal pre-existence. *Mutatis mutandis*, it is, also, no more than the well-known fallacy, adduced to shew the impossibility of motion. The deception lies in considering time as a discreet quantity, instead of continuous." P. 134.

Drew's account of himself, at pp. 199, 200, is too long for insertion. It is however well written, and almost reminds us of a Devonshire genius, who rose from a similar origin, the correct and spirited translator of Juvenal.

The volume which relates to the population of Cornwall, remains for notice.

*(To be concluded in our next.)*

ART. VIII. *The Adventures of Ralph Reybridge: containing Sketches of Modern Characters, Manners, and Education.* By William Linley, Esq. 12mo. Four Volumes. 1l. 1s. Phillips. 1809.

IT is not often that works belonging to this class attract our notice; but the name of Linley has various claims to attention, and the book to which it is prefixed has certainly, in many respects, repaid the attention thus attracted. We found it eminently possessed of the great quality, required in these fictitious histories, that of exciting interest. Curiosity is powerfully awakened in the early parts of the tale, and is not gratified till the very end; nor is it easy for the solution to be anticipated by conjecture. We cannot say that the circumstances, when explained, are all consistent with probability; but in the mean time the reader has been amused, and his amusement has been invariably of the moral and instructive kind. So far is well: and it would be injustice not to add that the characters are in general drawn with spirit, and with due attention to nature. In a word, the book is the production of a man of genius; and though he might have made it more perfect, it still entitles him to much praise.

The whole book is a kind of comment on a sentiment derived from Plato by the Spectator, "that whatever is permitted to befall a just man, whether poverty, sickness, or any of those things which *seem* to be evils, shall, either in

life or death, conduce to his good." With this sentiment Mr. L. declares himself to have been so pleased, that he conceived "it might suggest materials for a pleasing tale of fiction:" and with that idea he has avowedly formed the present narrative. To exemplify this maxim properly, he says, "we must introduce a series of troubles and disappointments, which may *apparently* be the unjust attendants on the virtuous hero, but all of which shall be found *ultimately to have conduced to his benefit*." That this may happen in a particular instance, is very true, and therefore we object not to the plan of a tale having this tendency; but if a notion is meant to be inculcated that this is always the case, nothing can be more false. This comes, in fact, to the absurd and exaggerated idea of poetical justice, which tends rather to occasion murmurs against Providence, than to teach men to acquiesce in its mysterious decrees. Very seldom will the events of real life be found to correspond with this fictitious opinion; and whenever they do not, the persons who are too strongly impressed with it, will be in danger of feeling something like a sense or resentment of injustice. Nothing, however, of this kind is implied in the paper of Addison alluded to, which proceeds on higher principles\*. That all events, properly received, will tend ultimately to the good of the person to whom they happen, we have not a doubt; but not in bringing them success or happiness in this life. The good is often entirely reserved for them in a future state of being. Sometimes, however, we grant it may happen, that the very sufferings, which a person has undergone in this life, may actually have forwarded his increase of happiness in another part of life; and if it ever does happen, or may happen, there is no objection to a tale being formed upon it. We are only anxious that the principle should not be erroneously interpreted, or carried too far.

Conformably to this idea, the various misfortunes, troubles, and disappointments in which Reybridge is involved, do ultimately tend either to improve his character, or to give him a higher relish for the good fortune at which he finally arrives; in what particulars this happens we will not explain, because we would not anticipate the tale. Suffice it to say, that Reybridge is a sort of deserted child, trained to the best principles by a most exemplary friend, a clergyman, and by means of these principles, struggling through every difficulty. In his progress, the reader is often anxious



for him; and always curious, at least we were, to know what will happen next; sufficient proofs that the tale is well told. But if Mr. L. keeps his readers in suspense, it is at the cost of many murders. Death seems always at his command, ready to take off any person who is likely to make a premature discovery; and so heartily does he lay about him, that without the little less than resurrection of one personage, the plot could never be unravelled at last.

Mr. Linley, as every man of genius must be, is an admirer of Fielding; and follows him in some points with success; but is not seduced by his example to give his fancy any liberties at the expence or hazard of morality. A voyage to the East Indies, and some adventures there, which the author was enabled, from his own experience, to describe and invent, form very original and interesting features of the work. He tells us, indeed, that it was written at Madras; consequently every thing relating to that part of the world may be considered as painted from the life. We think it rather a fault in Fielding, that he sometimes avows his absolute power over the fortunes of his hero; thereby dropping for the time the veil of fiction, which certainly ought to be maintained, by the pretence that the things really happened, and therefore must be told as they were. Into the same fault Mr. L. also falls, in some of his introductory passages; but in the following instance so pleasantly, that we are disposed to introduce it as a specimen of his style.

“ I remember to have asked a very whimsical but confidential friend of mine, who happened to call upon me, while I was employed in the rough sketch of the present work, how I should begin the first chapter of my second volume, as I was about to introduce therein a vast variety of *new* scenes, and *new* characters? ‘ How begin it?’ cried my friend; after taking up some of the loose sheets of the first volume, and running his eye over them, ‘ why, with a new pen, to be sure.’ I acknowledged the importance of his advice, which I observed he meant should be understood literally, as well as metaphorically, for the scrawls he had been attempting to make out afforded him no more information than if they had been the Sibyll’s leaves. But, happy is it for us authors of the illegible quill, that by the decyphering powers and dexterous exertions of our common friend, the printer’s devil, each mis-shapen character is placed upon a par with the most elegant penmanship.” P. 9.

The printer’s devil, however, has not always been sufficiently watchful for Mr. Linley; several gross errors remain,

main, besides those which are noticed at the end; and in one place a complete omission of a line\*. Lord *Westmore*, in the first volume, is Lord *Westmore* in the third, and thence to the end; so that the faithful interpreter did not quite surmount the difficulty of the manuscript.

Mr. L. is not often humourous, some of his best scenes of the ridiculous kind, occur in stage coaches; but his introductory reflections, on the inclination of former novelists to describe such scenes are better, in our opinion, than the incidents to which they lead.

“ I can no otherwise account for the predilection which the great Smollet, and still greater Fielding, entertained for showing mankind off in stage coaches, than, that it afforded them the best opportunities, consistently with nature and probability, of bringing together a humourous diversity of character. Indeed it is scarcely possible, under any other circumstances, to introduce to each other lords, [not often persons of that rank, read “ gentlemen and ladies” rather] quacks, strollers, valets, sharpers, and quakers, and where each shall be compelled to join in easy conversation! But thus introduced, and with the supposition that they shall never fall in with one another again, they give free scope to the power of fiction; personate whatever characters, and maintain whatever opinions they please. On these occasions, therefore, how much of the juggle and mummery of this busy scene of life is sometimes laid open! for most people, in the society of their friends, are on their guard; and indeed, how few are there whose interests do not point out to them the expediency of closeness and caution. Such is the general distrust we have of one another, so capricious, and so volatile are our dispositions, that the reasonable and virtuous impulse which would, on many occasions, direct our conduct, is checked by prudential considerations, and truth is scarcely to be distinguished amidst the niceties, ambiguities, and quirks that shroud her fair form.

“ Now, in a stage coach, this caution is, nine times out of ten, unnecessary; and that man who for many months I will converse with; [read, “ whom for many months I may converse with”] and of whose integrity I shall have no doubt, shall be proved a villain by the sentiments he will unguardedly deliver before strangers during a journey in a stage coach from London to York. Some cases, however, occur, in which it is necessary to *put on*, as well as to put off the mask in these vehicles, and which will, perhaps, sooner or later, in these pages be proved.” Vol. 11. p. 223.

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\* In vol. 111. p. 120, the words omitted should have formed the last line of the page, and were probably these—“ escaped the perturbation which these expressions”

The style of Mr. Linley is easy, as will be seen in these specimens, and usually correct; such an error as we have remarked in the latter part of this quotation, being very uncommon. We may here conclude our account. Mr. Linley has evidently proved himself not unworthy of a name, which we have long been accustomed to see united with taste and genius. The present novel has many merits; and, as it appears to have been kept back some time after it was written, might in that interval have been rendered much more perfect than it is; some improbabilities might have been softened, and some incidents improved; but to invent is pleasing, to correct generally laborious. We would, however, be found, not only now, but always, among those censors, who, while they, to use the author's own words, "justly condemn to the pruning knife the upstart shoots, are ever delighted to cherish and bring to maturity the genuine blossoms."

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#### ART. IX. *Maurice's Modern India, &c.*

(Concluded from p. 378.)

NO considerations have a greater tendency to enlarge and improve the human mind than those which are the result of extensive historical views of society; while we contemplate the rise and fall of empires, and mark the successive glory and decay of the most potent dynasties. ASIA, the nurse of arts, and the seat of the sciences, in a particular manner displays to us examples of this instructive kind, in the subversion of innumerable dynasties, which, after flourishing for a century or two in the utmost pomp and splendour, have been extinguished for ever. Of those dynasties, none were for a time more powerful, or apparently fixed on a firmer base, than that of TIMUR on the throne of Hindostan; but sudden and dreadful has been its fall, for of a dominion, that once comprehended nearly the third of that vast continent, to its present humiliated possessor the city of Delhi, a city ruined and almost depopulated, with a small adjoining district, is all that now remains; and this he holds at the capricious will of another! At the period of Indian history, at which we are now arrived, it may be truly said to have reached its meridian splendour.

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During the long and wise reign of Akber, its power and glory were consolidated. Under that of Jehanguire, notwithstanding the weakness of its deluded monarch, bound in silken chains by the beautiful Nourmahal, and great misconduct in the inferior departments, its vigour was not materially impaired. In Shah Jehan's splendid reign the greater part of Deccan was added to it, and in that of Aurengzeb its conquest was completed. These two latter reigns are the subject of the concluding pages of the volume before us.

Shah Jehan, observes Mr. Maurice, mounted not the vacant throne without some obstruction, "and the shedding of that kindred blood, which, in eastern climes, too generally bathes the steps by which it is ascended," P. 378

At his father's decease, being at a distance from the capital, engaged in the conquest of Deccan, Nourmahal had the art and the power to invest with the imperial purple her favourite son-in-law, Sultan Shehriar; and it was to oppose her claim, rather than from any disloyalty to Shah Jehan, that the ministers advanced to that dignity Sultan Shah Bolaki, the eldest son of Khosro; at the same time dispatching messengers to the real emperor to explain their motives, and hasten his progress towards the capital.

"Shah Jehan wanted no incentive to expedition; and his right to the throne being indisputable from the death of his elder brothers, Sultans Parveiz and Khosro, he was joined in his march by all the principal Rajahs, and governors of provinces, with armies fully adequate to support that right. Still, however, accustomed to, as well as practised in, the perfidies of eastern courts, there appeared to him no safety while Shehriar, Bolaki, and the three sons of Sultan Daniel, the deceased brother of Jehanguire, who were all confined in the castle of Lahore, remained alive. Haunted by these phantoms, and the terrors of a guilty mind, he sent without delay, by an officer in his confidence, an order for the murder of those unfortunate princes; and Asoph the governor, too obedient to his new sovereign, and too well versed in the state-policy that dictated the sanguinary measure, delivered them over to the ruthless assassins. Sultans Shehriar and Bolaki were executed as rebels and traitors, for having assumed the imperial purple, though in fact it was cruelly forced upon the latter. But hard indeed was the fate of the innocent progeny of Sultan Daniel who had been confined during the whole reign of Jehanguire, and from whom no plots could be feared, being alike imbecile in mind and body, from long confinement. But what can allay the awakened fears of a tyrant? At midnight the blood-hounds of despotism were let  
into

into their apartments, and strangled them in their beds. Their bodies were then secretly conveyed away, and buried in a garden near the tomb of the deceased monarch. In this manner, either by the dagger or the bow-string, were dispatched all the males of the house of Timur, so that he himself and his children alone remained of the posterity of Baber the conqueror of India." P. 379.

Shah Jehan, we are informed, being at length in the undisturbed possession of the throne, now began

"Sedulously to apply himself to rectify the numerous abuses which, during the indolent reign of his father, had pervaded many departments of the government. With inflexible severity he punished all well-founded complaints against his officers whether civil or military; and established an active and vigorous police throughout his vast dominions. By great rewards he encouraged agriculture, and by great immunities he promoted commerce. Midnight robbery and assassination, before so frequent, were no longer heard of; and the Viceroys in their respective provinces being compelled to refund, out of their private fortunes, the money extorted by depredators on the public roads, took such vigorous measures for the extermination of those banditti, that the traveller, in pursuit of business or pleasure, journeyed in safety through the most inhospitable and unfrequented districts. It must indeed be owned that, could his previous assassinations be forgotten, no prince ever conducted himself in many respects more worthy of the imperial dignity, till that dark, that fatal moment arrived, when his sons, impatient for the sceptre of their sire, began to pursue towards *him* the same iniquitous line of policy with which he had acted towards Jehanguir; following with too scrupulous exactness the pernicious example which in his youth that sire had set them. For the greater part of this interesting piece of history we are indebted to the learned and philosophic Bernier, who resided at the court of this prince for eight years, in quality of his physician, enjoyed a great share of his confidence, and attended him in several of his journeys, particularly to Cashmere, of which beautiful province he has favoured us with a correct and animated description." P. 386.

The sanguinary wars of eastern princes are carried on in such an uniform manner, and have so little variety to amuse in the narration, even by so animated a writer as Mr. Maurice, that for the account of those that took place in this reign we shall refer the reader to the volume itself, and present them with his more entertaining account of the peacock imperial throne, afterwards seized upon by Nadir Shah, in his invasion of India, and other instances of the magnificence of this vain-glorious monarch.

" Shah

“ Shah Jehan had from his early youth a taste for splendour and magnificence. The sumptuous throne which he caused to be built in the former reign, when contending for the empire, out of the spoils of plundered provinces, ornamented with a profusion of the richest jewels, evinced *that* to be one of his ruling passions. He now began a more superb one, the famous *TUKT TAÛUS*, or *peacock throne*, of which the body was formed of solid gold, incrustated over with diamonds, rubies, sapphires, and emeralds. This throne, in finishing, and the expence of the jewels alone, amounted to twelve hundred and fifty thousand pounds sterling! It was called the peacock throne, from having the figure of *two peacocks* standing behind it, with their tails expanded, which were studded with various jewels to represent the life. Between the peacocks stood a parrot of the ordinary size, cut out of one emerald. The finest jewel was a *RUBY*, which had fallen into the hands of Timur when he plundered Delhi in the year 1398.

“ Independently of the innate love of regal pomp, Shah Jehan thought that a public display of magnificence raised awe in his subjects, and gave weight to his authority. With this view he selected a hundred youths from among the sons of the nobility who were of the most distinguished merit, and made them omrahs in one day. He gave to each a golden mace, and they always attended the presence. They were all uniformly dressed in clothes richly embroidered, with golden helmets, swords inlaid with precious stones, and shields studded with gold. When the Emperor went abroad these constantly attended him with drawn sabres, all mounted on the fleetest Arabian horses, and from these he chose his officers of state. His vanity, however, was principally gratified in the splendour of his Haram. Early in his reign he had the misfortune to lose, in child-bed, his favourite Sultana, Taje Mahel, the daughter of the Vizier, and mother of all his surviving children. For a time he was inconsolable, and raised at Agra a magnificent tomb to her memory, which cost, in building, no less a sum than 750,000l. sterling. While she survived he was very constant to her; but, after her decease, he indulged his licentious passions to great excess, and his seraglio was crowded with the finest women of Asia.” P. 394.

The magnificent sepulchre here alluded to, and called in reference to her name the *TAJE MAHEL*, still remains entire, and was minutely described by Mr. Hodges, who visited every part of it in 1782\*; some idea of the splendour of the central dome, under which she lies, may be conceived from his assertion that the basest material in its com-

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\* See his “*Travels in India*,” P. 124.

position is white marble; agate, porphyry, and alabaster, forming its principal decoration. We cannot, however, suffer ourselves to be detained in the mansions of the dead, while attracted by a court so splendid as that of Shah Jehan, who was himself, according to Tavernier, a perfect judge of the intrinsic value of those gems, in amassing which he took so great a delight. Successive invasions, but particularly those of Nadir and Abdallah, have caused those ancient treasures of the Moguls to be widely dispersed through Asia; and not a few, it is said, were purchased from the Tartar merchants by the late empress Catherine, and now glitter on the crown and other regalia of the present autocrat of Russia. Some of no small value have even found their way into this country, and a SAPPHIRE of great magnitude and beauty, known to have belonged to the imperial treasury from its being perforated, as all the court jewels were, was not many years since in the possession of Rundle and Bridge, the queen's jewellers. The history of these precious appendages of Mogul grandeur is too curious to be omitted.

“ The court of the Mogul, was, at this time, richer in jewels than can well be conceived in Europe. Timur, the founder of the empire, had enriched himself with the plunder of the palaces of the greatest part of the sovereigns of Asia. In the Indian Antiquities the reader will find an account of the great feast which that conqueror made after his conquest of Asia, on the plain of CANAGHA, in which all his immense treasures in gold and jewels were displayed; treasures compared with which, as is there truly observed, the riches of Xerxes and Darius were trifling. The delight of the Tartar monarchs who succeeded was to hoard up inconceivable masses of precious stones. Baber carried with him from Samarcand to the Indies a great part of the treasures of Gengis and Timur. The long reigns of Akber and Jehanguire, enriched with the plunder of the Rajapouts and the Deccan, gave time for the imperial treasures to accumulate. To the latter no present was so acceptable as a rare and costly jewel, of which the vanquished Rajahs, among whom remained the ancient stores in that way of the ancient Hindoo empire, were aware, and availed themselves \*. Aurungzeb, by his

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“ \* See in Gladwin's Life of Jehanguire a great variety of instances. Thus, when the Ranna of Oudipour, after his defeat, was first introduced to the prince, his victor, he made him a present of a “ RUBY, a valuable family jewel,” p. 30. When the prince and his captive the Ranna had their audience of Jehanguire,



his conquest of the kingdom of Golcondah, became master of the diamond mines; and every year, besides the tribute paid him out of Golconda in precious stones, bought up the fairest and most perfect for the use of his wives and daughters. These jewels are never alienated, for at the death of the Sultanas, the emperor being their only heir, they revert to the crown. It may be farther observed, that the jewels of the seraglio are rendered unfit for sale by being perforated. In proof of this it is observed that Akber, being in want of money to carry on the war in Guzzurat, sent some rubies to be sold at Goa. They were very beautiful to the eye, but their being perforated spoiled the sale of them. With respect to that superior class of precious stones which adorn the person of the emperor, they are the master-pieces of nature, and are all distinguished by peculiar high-sounding names. One is called the Sun, another the Moon, a third Aldebaran, a fourth Sirius, and a fifth the Bear-star. By these names the Mogul distinguishes them, and calls for them when he wants them on days of national festivity." P. 398.

In the deplorable fate of this ostentatious but flagitious monarch, who had been the scourge of his father's latter years, and who, in ascending the throne, had so profusely shed the blood of his relatives, may be clearly traced the hand of a just, all-ruling providence; for, after nearly all his progeny had fallen *by the hands of each other*, the blood-stained Aurungzeb shut up his aged sire in the castle of Agra, there to pass the remainder of his miserable life, while he usurped all the power and insignia of the imperial

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Jehanguire, his muzzir among other things was "*a chrystal casket full of jewels*, and the **RUBY** which had been presented to him by the Rana, valued at 60,000 rupees," p. 31. "Rajah Bickermajeet laid out two lacks of rupees (24,000l.) at Goa in the purchase of a **RUBY**, which he presented to Shah Jehan," p. 39. The *peishcush*, or present, at one time offered by Shah Jehan to his father was as follows: "the above **RUBY**, weighing 17 miskals; an **AMETHYST**, valued at a lack of rupees (12,000l.); a **DIAMOND**, valued at 40,000 rupees; another, of the same value; another, valued at 30,000 rupees; a pearl worth 25,000 rupees; two other pearls of the same price," p. 40. When the Emperor was last at Agra, Shah Abbass sent him a **RUBY** which had descended from Ulug Beg to the Seffi family. The name of Ulug Beg was engraved upon it, and Jehanguire ordered his own name to be added to it," p. 52. This is the great ruby, before mentioned, as being the noblest ornament of the peacock throne. Rubies, therefore, seem to have been the jewel most valued by these princes; the finest are found in Pegu."

dignity.

dignity. Aurungzeb himself also lived to receive the same ungenerous treatment from his own rebellious children; in short the whole of their history exhibits a dreadful example of crimes and consequent punishments, and holds up an awful lesson to filial ingratitude and disobedience.

Of that Aurungzeb, and his atrocities, whether committed under the *feigned*, or *genuine*, impulse of religious principles (he alone, who knows the human heart, can judge!) the history is given in considerable detail, and will be read with mingled wonder and horror. Of his insensibility at human sufferings, when his revengeful passions were inflamed by his superstitious prejudices, a remarkable instance occurs at page 326, in the cruel execution in his presence, of the son of the renowned Scujee, the founder of the Mahratta empire.

“ By open hostility, Aurungzeb soon found it impossible to conquer Sambajee, or obtain possession of his person. He therefore sought to effect it by secret ambush. Sambajee had an unbounded propensity to women. He who rose invincible from the toils of war, was still to be caught in the toils of love and beauty. The Mogul bribed the pander of his lust, and secured his prey. He appeared before his captor with an undaunted countenance. Being proffered life if he would turn Mahomedan, he poured forth a bitter invective against the Prophet, and lauded the gods of Hindostan. The fury of the bigotted Mogul rose to its highest pitch; he was instantly ordered to a cruel death. After suffering a thousand indignities, his tongue was torn out. He was again insultingly offered life, if he would abjure the Hindoo faith, and adopt Mahomedanism. He wrote, “ Not, tyrant, if you would give me your daughter in marriage.” His heart was then cut out in the presence of Aurungzeb, and his mangled limbs were given to the dogs.” P. 326.

Of his merciless and impolitic fury in persecuting the poor Hindoos, and their religion, we insert the following specimen.

“ After a short repose from the toils of the field, a new campaign of a very different nature, or rather a kind of religious crusade was undertaken by Aurungzeb. Not content with exterminating the Afghan savages of the mountains, he now began with a fury equally implacable to make war upon the superstitions of the Hindoos. Acting in a manner widely different from the indulgent Akber, and his immediate predecessors, in his rage to convert the Hindoos to Mahomedanism, the frantic project formed by this sanguinary bigot! he everywhere persecuted the priests, tore down the images, and demolished or violated the temples.

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At Muttra and at Benares in particular, the two most venerated places of Hindoo devotion, he pulled down the ancient temples, and on their ruins erected mosques of the same height and dimensions: he even proceeded to an atrocity beyond this—indeed beyond all precedent in the annals of sacrilegious barbarity. According to Thevenot, there was at Ahmedabad a pagoda of singular beauty, adorned with many statues and other symbols of Hindoo worship. Not content with defacing those offensive sculptures, Aurungzeb well knowing the reverence of the Hindoos for the Cow, (with them a sacred animal,) as well as their abhorrence of shedding blood, caused one of those animals to be introduced within its walls, and ordered its throat to be cut in the very sanctuary." P. 463.

In the account of Aurungzeb's invasion of Golconda, Mr. M. who seems much attracted by the subject, has not forgotten to mention the fine jewels which it produces.

"That kingdom was a mine of jewels, rich in itself, and rich in the wealth of its dependent kingdom of Bisnaggar, as yet only partially plundered. Both Tavernier and Thevenot were at Golconda in this reign, and the latter a traveller of great veracity gives the following account of the king's splendid personal appearance, from which an idea may be formed of the riches and magnificence of his court and kingdom. This prince, says the latter, wears on the crown of his head a jewel almost a foot long, which is said to be of inestimable value. It is a rose of great diamonds, three or four inches in diameter. On the top of that rose there is a little crown out of which issues a branch resembling that of a palm tree, but it is round; and that palm tree branch is a good inch in diameter, and about half a foot long. It is made up of several sprigs which are (as it were) the leaves of it, each of them having at their extremities a lovely long pearl, in shape like a pear. At the foot of this posie there are two bands of gold in the fashion of table bracelets, in which are enchased large diamonds, set round with rubies, which with great pearls that hang dangling on all sides make an exceeding rare shew: these bands are fastened to the head with clasps of diamonds. In short, this king doubtless surpasses all the kings of the Indies in precious stones." P. 401.

The volume concludes with the following elaborate portrait of a character which, from the great inconsistency, and, sometimes, even absolute contradictions that marked it, was not very easy to delineate. Aurungzeb died, worn out by the fatigues of the field which he had kept for nearly the last twenty years of his life, at the advanced age of ninety; and from the day of his decease may be dated the

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decline of that great empire; which, at that time, reached from the 10th to the 35th degree of latitude, and nearly as much in longitude; affording a revenue to its Sovereign of 32 millions of pounds sterling. To the virtues and the vices of this wonderful man, due justice is done in the subjoined epitome, after inserting which we shall at present take our leave of the Author, wishing him both health to finish his arduous work, and an adequate remuneration for his labours.

“ Thus, at an age to which few of the human race attain, the effect of abstinence and activity, expired the relentless destroyer of his family, and scourge of the persecuted Hindoos. For his atrocious conduct to his father, his brothers, and their children, it is impossible to form any apology; his persecution of the Hindoos may be accounted for, though not excused, in the intolerant principles of the Mahomedan faith, of which, whether conscientiously or hypocritically, he through life acted as a rigid devotee. If hypocritically, we cannot but admire the unshaken fortitude with which, during so prolonged a life, he submitted to privations of every kind while presiding in the most luxurious court, and wielding the richest sceptre, of Asia; if solely guided by the dictates of conscience, we are astonished that in other important matters its solemn dictates should have been so entirely disregarded. His diet consisted for the most parts of herbs and pulse; no fermented liquor ever passed his lips; in the pleasures of his seraglio he was, at least, more temperate than his predecessor; keeping, indeed, according to the custom of the Asiatics, a number of women, but rather for ostentation than use. He allowed himself but little time for sleep or meals, and that portion of his active day that was not devoted to the hearing of petitions and other public business in the Hall of Audience, was passed in a perpetual routine of prayer, ablution, and reading the Koran. Except on public festivals the vest he wore seldom exceeded the value of eight rupees; nor were his sash and tiara loaded with jewels. In camp he was the most indefatigable man of his whole army; rising early, retiring late to rest, and in his younger days he generally slept on the bare ground, wrapt up in the skin of a tiger,

“ Adverting to his more public character, we find Aurungzeb as a sovereign, though deeply stained with blood, yet otherwise endowed with many excellent qualities. He was accomplished in literature beyond most princes of the house of Timur. He was a complete master of the Persian and Arabic languages, and he wrote with fluency that of his ancestors, the Moguls. He patronized and corresponded with learned men throughout his dominions; and wrote with his own hand many of the government dispatches, which were remarkable for their brevity and precision.

precision. He erected many schools and universities in different quarters of his empire; stored them with books in every branch of learning; appointed over them the most able masters; and endowed them with competent salaries from the funds of the empire.

“ By nature of an austere and unsocial disposition, and superstitious by habit, if not from principle, he discouraged gaming and intrigues among the nobles of his court; and the long train of dancers, singers, actors, and buffoons in which his father Shah Jehan took so much delight were banished from his palace, as destructive of morals, and degrading to majesty. His inflexible administration of justice has been already noticed. The highest rank could not arrest, nor even the wealth of Golconda avert, its two-edged sword, when lifted high to strike the guilty head; and the princes, his sons, were no more exempt from punishment than the meanest of his subjects. He seemed to think himself the only person privileged to commit crimes with impunity, and brave the united vengeance of earth and heaven.

“ From long experience he was thoroughly versed in the detail of the affairs of his vast empire; from his early youth in full confidence of attaining the diadem, he had formed notes and memoranda, and kept a register of every important transaction, to which he constantly referred. Of the governors of his numerous provinces he was intimately acquainted with the disposition and talents, whether warlike or pacific, and of their conduct in those governments. Of the principal officers of his army, though that army consisted of nearly half a million, he was well acquainted with the respective merits; and of his revenues, amounting to many millions of our money, he knew the leading particulars of the expenditure. Enormous as they were, they were not idly dissipated, or avariciously hoarded; but seem to have been scrupulously applied to the exigencies of the state. In proof of this it may be urged that at the decease of this master of so many annual millions, in his private treasury were found no more than 57,382 rupees, or about 7000*l.* sterling; and this puissant monarch could afford to leave only 125*l.* to be distributed, in largesses, to the poor who attended his funeral.

“ With respect to the person of Aurungzeb, the traveller Gemelli, who saw him in 1695, when nearly 80 years old, at his camp in Visiapore, and was admitted to an audience of him, describes him as being of stature rather below the middle size, of a slender make, having an aquiline nose, an olive complexion, like all the other descendants of Timur, and a white beard. He walked, leaning on a staff, formed like a crosier; for age had in some degree bowed his back; but had not dimmed the lustre of his eye. There were in his manners great complacency and affability, and a benignity reigned in his features which we too well know was foreign to his actions, and his heart.” P. 498.

ART. X. *A Corn. Celsi de Medicina Libri octo, quibus accedunt Indices capitum, autorum, et rerum, ex recensione Leonardi Targæ.* 8vo. 470 pp. præter Indices. 12s. Edinburgi impressi. Longman, &c. Londini. 1809.

**I**N the difficulty of getting good books from the continent, the plan of reprinting in this country those for which there may be a demand, deserves encouragement. The particular call for Celsus is probably at Edinburgh, where this book was printed; but it may also be acceptable in London and elsewhere.

It is not easy, on mere inspection, to say what is done in this edition, since we are not favoured with a single word from the British editor. On comparing it with the edition of Targa, which was printed at Padua in 1769, in quarto, it appears that his Epistle to the reader is exactly copied. His account of the MSS. and editions which he used, is omitted, as are all his notes, which are very numerous. Then follows an index capitum, collected from the separate titles, which are printed in Almeloveen's edition. The text of Celsus succeeds, very handsomely printed, but how correctly from Targa, can only be discovered by an exact collation. As far as we have been able to examine, the text appears to be correct, with the exception, now and then, of a trifling literal error. To the text are subjoined two indexes; one of writers and physicians quoted by Celsus. This was collected originally by Fabricius, for his *Bibliotheca Latina*, and has been copied by Almeloveen and others. Then follows a copious *Index Rerum*, which, however, is neither that of Targa nor of Almeloveen; and though it is in some respects fuller than either, yet it has also defects which might be supplied from them. We conclude, therefore, that it is a new index, compiled from this edition: but the author of which has not availed himself, as he might, of the labours of his predecessors.

There cannot be any occasion to expatiate further on an edition of this kind. It offers the best text, handsomely printed, with convenient indexes. But they who wish for notes, illustrations, or various readings, must seek them elsewhere. They who can procure it, will probably, with us, prefer the edition of Almeloveen, printed at Padua in 1750, 8vo. which contains also Serenus Sammonicus, and the Epistles of Morgagni on both: or they who can buy the original of Targa, will perhaps slight the copy. But,

But, as a text book, where the more illustrated editions cannot be had, this reprinted text will be found convenient, and must of course be acceptable.

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ART. XI. *A Charge delivered at Stonehaven, on Tuesday, the 22d of August, 1809, to the Clergy of the Episcopal Communion of Brechin. By the Right Rev. George Gleig, L. L. D. and F. R. S. Edin. their Bishop. 4to. 32 pp. Hill, Edinburgh; Rivingtons, London. 1809.*

FROM the peculiar circumstances of the communion in which this Charge was delivered, and the eminent talents and learning of the bishop by whom it was pronounced, it abounds with important matter; and the manner in which the various subjects are treated, does honour no less to the judgment, than to the abilities and knowledge of the Author.

It is known probably to the chief part of our readers, that the episcopal church of Scotland is not established in that country, but merely tolerated: the established church being what is usually called presbyterian. A church so situated is not likely to enjoy any public revenues. It is supported only by the voluntary union of the comparatively small number of those, who in that country are conscientiously attached to the apostolical order of bishops, and that form of church government which, commencing from the apostles, has been maintained by succession to this day. The office of a bishop in that church is not an object of ambition, except it be of that pure and laudable ambition, which seeks only to do service to the flock of Christ, at the hazard of personal inconvenience, and with the certainty of care, trouble, and responsibility. It is so far from an object of emolument, that it affords not the means of subsistence\*. Under these circumstances, when a man of learning and ability accepts the episcopal office, malice itself may give him full credit for undertaking it from the purest motives; and the opera-

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\* "So material is the deficiency, that many friends of episcopacy in Scotland and England have thought it necessary to combine in their endeavours to alleviate the evil. Their plan is explained in a Memoir, which may be had at Mr. Hatchard's, in Piccadilly, Messrs. Hoare's and Co. Fleet-street, &c."



tion of such motives appears to us conspicuous in every part of the present Charge.

When the church of Scotland was established at the revolution, the chief part of the episcopal clergy, with their bishops, refused to take the oaths to King William, and thus remained subject to penalties as non-jurors: in the year 1792, however, their attachment to his present Majesty being acknowledged, these penalties were removed; and in 1804, to obviate the charge of being without a confessional, their bishops unanimously resolved to adopt and subscribe the articles of our church, and to require the same subscription of all whom they should ordain. From which time there seems to be no reason why an English episcopal clergyman, residing in Scotland, should not submit himself, for the time, to the authority of that Scottish bishop within whose diocese he lives. This has in fact been done by the majority of such clergymen; and with those who still refuse, and thus render themselves and their congregations schismatics, as submitting to no episcopal authority whatever, bishop Gleig very forcibly and judiciously remonstrates in an early part of the present Charge. What we have here said upon the subject is by way of additional elucidation, to those who may not be acquainted with the subject.

Having handled this subject in a proper manner, with a view to extinguish, if possible, the remains of an inconvenient schism, the bishop proceeds to advert to the general duties of his clergy, desiring also their mutual advice, so it be given in a decorous manner. The exhortations which here follow are all of the most excellent kind. They relate to the daily service of the church, to the avoiding of all affectation, to the composition of sermons, &c. Speaking of the advantages of "a connected view of christianity, such as can be had only by regular study," the bishop says,

" Besides enabling you to teach salvation by grace, without the smallest risk of perverting the minds of your people by instilling into them the pernicious tenets of *Antinomianism*; besides enabling you, without running into the opposite absurdity of *Human Merit*, to inculcate most earnestly the necessity of good works, and of that habitual holiness, without which no one can see the Lord; such a comprehensive and connected view of the doctrines of christianity, if you add to it a competent knowledge of ecclesiastical history, will show you that the constitution of the church, and the authority of the clergy, are not matters of that trivial importance which it has long been fashionable in this country to represent them; but that they are essential parts of that great scheme, by which it  
hath

hath pleased God to restore mankind to the inheritance which was forfeited by the fall of their first parents.

“ My brethren, if it be your duty, as you know it to be, to declare unto those committed to your care all the counsel of God, you will preach occasionally on every one of the subjects which I have now enumerated, and indeed on every other subject of which the knowledge can aid them in working out their own salvation with fear and trembling. But in doing this, let me intreat you to avoid, as much as possible, the appearance of controversy with other churches, and still more of controversy with one another. Controversy of any kind should indeed be sparingly introduced into the pulpit, where every thing necessary to salvation should be taught dogmatically by fair deduction from the word of God. Persons not accustomed to disquisition are perplexed by the statement of arguments on both sides of a disputed question, and are at least as likely to be struck with the force of an objection to the truth, as to be convinced by the reasoning employed to obviate that objection; whereas when the truth is fairly and forcibly impressed on their minds, they embrace it with simplicity and godly sincerity, and are never afterwards in great danger of being perverted by those who every where lie in wait to deceive.”  
P. 24.

The following directions are highly judicious:—

“ In all your discourses, whether sermons addressed to the people at large, or lectures on the catechism for the instruction of youth, let your style be perspicuous and simple, without meanness or vulgarity; and your address earnest without affectation, so as to convince all who hear you, that your object is their improvement, and not the display of your own oratorical powers. With this object in view, you must be perfectly aware, that a sermon composed in the style suited to one audience may be very unfit for another; that what would be proper in the chapel of a college, might be unintelligible in a country church; and that figures and flowers of rhetoric, necessary to attract the attention of men liberally educated, would be impertinent excrescences in a discourse addressed to those who read little else than their prayer-books and bibles.” P. 27.

The remainder of the Charge is principally calculated to discourage all party spirit, and undue interference with each other, in a church whose very existence may be hazarded by a neglect of those injunctions; and it concludes with general exhortations of the most appropriate and scriptural kinds.

Convinced that the example of an Episcopal Charge, so circumstanced as the present, and so admirably adapted to meet the circumstances, ought not to be lost to the christian world, we have thought it our duty to expatiate, in some

degree, upon it. No friend to episcopacy, or to the order of our excellent church, can possibly peruse it with indifference.

## BRITISH CATALOGUE.

### POETRY.

ART. 12. *The Scollad, or Wise Men of the North!!! A Serio-Comic and Satiric Poem, in Three Cantos. By Macro. 8vo. 62 pp. 2s. 6d. J. J. Stockdale. 1809.*

The Edinburgh Reviewers have attacked so many persons, that they of course expect attacks in return. The present is a shot at them in verse, as several others have passed by in prose. The dedication meets with our particular admiration. It is addressed to "JOHN BULL, the most enviable character in the world!" From the preface or poem we cannot quote any thing which so exactly suits our taste; and the poem concludes with a compliment to General Moore, so extremely indiscrete, or rather so very profane in its close, that we shall not even quote it for the sake of censure. The author felt that he was upon dangerous ground, when he said, "but with religious pause." This shows some right feeling on the subject, and so far we rejoice at it; but no pause could make amends for such a comparison, in such terms.

ART. 13. *British Loyalty, or long live the King; a dramatic Effusion, in Two Acts; with Songs, and Dances. By Joseph Moser, Esq. D. L. one of his Majesty's Justices of the Peace for Middlesex, Essex, &c. 8vo. 1s. Asperne. 1809.*

We have often had occasion to speak favourably of this writer's productions, and are glad to renew our acquaintance with him. The purest spirit of loyalty might, of course, be expected to animate the effusions of his pen, and we gladly avail ourselves of the opportunity of recording one of the many excellent songs which are to be found in this well-timed dramatic Essay.

#### SONG.

"Angust yon vessel spreads her sails  
And proudly keeps her station,  
While she displays to passing gales,  
The flags of every nation;  
Of every nation great or small,  
But still the UNION crowns them all.

“ THE UNION FLAG be then our theme,  
 With which I am delighted,  
 My fancy glows, what blessings gleam,  
 When kingdoms are united ;  
 Oh soon may every Briton brag,  
 He hoists at home the Union Flag.

“ Be then the Union Flag unfurl'd,  
 Triumphant o'er the watery world ;  
 In George's reign, tho' oft we roam,  
 To wars abroad, we've peace at home :  
 So let us hail this glorious day,  
 And blest his mild benignant sway ;  
 While foreign foes their fetters drag,  
 We're free beneath the Union Flag.”

ART. 14. *The Jubilee, a Poem; or the Fiftieth Anniversary of his Majesty's Accession to the Throne. By William Jordan.* 8vo. 1s. 6d. Stockdale. 1809.

We may at least commend the fervent and patriotic zeal of the author, although he may not be entitled to claim much of the poetic laurel. His sentiments are so entirely in unison with our own, that we will not cavil about the execution of his undertaking, but produce enough to satisfy the reader, that by purchasing the Poem he will find some very easy, and sometimes elegant verification.

“ OH GEORGE, of Kings the most admired,  
 The best beloved—while I, inspired,  
 With the most full and pleasing theme,  
 That e'er dispell'd poetic dream,  
 And challenged Truth's impartial voice,  
 To sing of virtue and rejoice,  
 Attempt and want of powers confess,  
 Thy peoples' feelings to express,  
 Their trust in that—their gratitude,  
 To thee the great, because the good,  
 Their offerings bring, and lowly bend,  
 To thee their father and their friend,  
 Vouchsafe to lend a gracious ear,  
 Nor scorn thy well-earned praise to hear.” &c. &c.

ART. 15. *Original Poems, intended for the Use of young Persons. By Mrs. Richardson, Widow of the late Joseph Richardson, Esq. M. P. On a Plan recommended by the Rev. Dr. Isaac Watts.* 12mo. 132 pp. 3s. Vernor and Wood. 1808.

We are delighted to find the short address of this author so very well fitted to the opening of her plan, and the illustration of her character, that nothing more appropriate can be devised.

“ That

“ That highly admired author and most respected character, the Rev. Dr. Isaac Watts, whose writings at once do credit to his country and to human nature, and whose memory, not only those public claims, but the added ties of relationship induce me to venerate, having expressed a wish, at the head of his SPECIMENS OF MORAL SONGS, that some one would pursue the idea, I have ventured, though with a mind full of apprehension, and truly conscious of my own inferiority in every point of view, to my much honoured relative, to attempt something of the same kind.

“ And, as I can solemnly assert that these efforts at amusing instruction have not been produced under the slightest impulse of vanity, I would fain flatter myself that the lessons which they are intended to convey will not be counteracted by the severity of criticism, which I most sincerely deprecate.” P. x.

After such an introduction, who, that has a spark of human feeling about them, would not wish to praise the poems; but the truth is, they are so very simple, that in general they surpass the rules of the *Simpliciad* itself. The following is the best part of the very best composition we have seen in the book.

“ SELF-APPROBATION:

“ Pity my sorrows, Miss!” a beggar cried;  
Lavinia, *pocketless*, went on, and sigh’d.

“ Pity my sad distress,” again he said:  
A laundress, the week’s linen on her head,  
Gave from the ticking case of her small store,  
And bore her basket blyther than before.

“ What was it made the rich Lavinia sigh?  
What gave the poorer dame a chearful eye!  
The heiress might, viewing the son of want,  
Grateful rejoice at Heaven’s abundant grant;  
The humble drudge out of her pittance gave,  
And must from her small stock of comforts save.  
What caus’d th’ impression, then, in either station?  
The *want* and *having* of SELF-APPROBATION.

“ The inconsiderate, but modish fair,  
Unable to bestow what she could spare,  
Felt a regret at being custom’s slave,  
Wish’d that the laws of fashion she could wave;  
And, while she to the rules of dress conform’d,  
Griev’d for the task of duty unperform’d.” P. 60:

ART. 16. *Poems, by Sir John Carr.* 10s. 6d. Matthews and Leigh. 1809.

These poems are of a very miscellaneous kind, but their general character is good taste, and real elegance. The truth of this will easily be conceded after a perusal of the following specimen :

“ LINES UPON THE DEATH OF THE LADY OF LIEUT.-COLONEL ADAMS, WHO LATELY DIED OF A DECLINE IN THE EAST-INDIES.

“ When Time a mellowing tint has thrown  
O'er many a scene to memory dear,  
It scatters round a charm unknown,  
When first th' impression rested there.

“ But oh! should distance intervene,  
Should Ocean's wave, should changeful clime,  
Divide, how sweeter far the scene,  
How richer every tint of time.

“ E'en thus with these, a treasured few,  
Who gladdened life with many a smile,  
Tho' long has pass'd the sad adieu,  
In thought we love to dwell awhile.

“ Then with keen eye and beating heart,  
The anxious mind still seeks relief  
From those who can the tale impart,  
How pass their day in joy or grief.

“ If haply health and fortune bless,  
We feel as if on us they shone ;  
If sickness and if sorrow press,  
Then feeling makes their woes our own.

“ 'Twas thus of Mira oft I thought,  
Oft dwelt upon the scenes she grac'd ;  
Her form in beauty's mold was wrought,  
Her mind the seat of sense and taste.

“ Long hovering o'er her fleeting breath,  
Love kept his watch in silent gloom ;  
He saw her meekly yield to death,  
And knelt a mourner at her tomb.”

The volume is most beautifully printed, and a striking likeness of the author, from a drawing of Westall, is prefixed. We are sorry not to have room for more extracts.

## NOVELS.

**ART. 17.** *Letters of the Swedish Court, written chiefly in the early Part of the Reign of Gustavus III. To which is added, an Appendix, containing an Account of the Assassination of that Monarch, with some interesting Anecdotes of the Court of St. Petersburg during the Visit of the Duke of Sudermania and the present King of Sweden to the Russian Capital.* 12mo. Cradock and Joy. 6s. 1809.

This is a very pleasing, well-written, and interesting little volume, and worth a hundred of the novel tribe, which the press almost hourly projects into the capacious and still unsatisfied maw of the circulating library. It is well known that Gustavus III. when Prince Royal of Sweden, married the Princess Sophia Magdalena of Denmark—that great coldness for a long time subsisted between them, brought on by accident, and fomented by intrigue—but that at length a proper understanding took place, a reconciliation ensued, the intrigue which occasioned the misconception was discovered, and the offender disgraced. The Letters are of course imaginary, but the historical facts are accurately preserved. The account of the assassination of this truly amiable Monarch cannot be perused without the warmest indignation and abhorrence against the cruel contrivers and perpetrators of so enormous a crime. The noble firmness also of the last King of Sweden, lately dethroned, in his behaviour to the haughty Catherine of Russia, is demonstrated in a very entertaining anecdote, communicated in the Appendix.

**ART. 18.** *The Assassin of St. Glenroy, or the Axis of Life, a Novel. By Anthony Frederick Holstein, Author of Sir Owen Glendower.* 12mo. 4 vols. 1l. Newman and Co. 1809.

It certainly must require a considerable degree of ingenuity to continue, with any thing like consistency, a work like this through four volumes. To introduce the Augustas, Lady Orinas, Lord Rosvers, Major Langdons, Eustaces, Montgemerys, and other fine names, here and there, backwards and forwards, sometimes in raptures, sometimes in anguish, without either contradiction or confusion. In our opinion, this is done as well here as usually on such occasions; but we cannot help exclaiming, as Dr. Johnson is reported to have done on hearing a complicated piece of music dexterously performed, “would that it were impossible.”

**ART.**



## MILITARY.

**ART. 19.** *A few Remarks, explanatory of the Motives which guided the Operations of the British Army, during the late short Campaign in Spain. By Brigadier General Henry Clinton.* 8vo. 30 pp. 1s. Egerton. 1809.

**ART. 20.** *Observations on the Movements of the British Army in Spain: in Reply to the Statement lately published by Brigadier General Henry Clinton. By a British Officer. Second Edition.* 8vo. 40 pp. Murray. 1809.

As a more elaborate and detailed account of the operations of Sir J. Moore's army in Spain, and of the conduct pursued by that Officer, has been published by one of his brothers, Mr. James Moore, we shall content ourselves with a brief notice of the two pamphlets now before us.

The remarks of General Clinton begin with "the change of plan from the retreat upon Portugal to the forward move and junction with Sir David Baird." This change of plan is accounted for by the circumstance of the whole of the enemy's force, which might have been employed against the separated British corps, having been carried into Catalonia, or against Madrid. Little is said to explain the long continuance of Sir J. Moore's corps at Salamanca, and the apparent indecision of its General: but these circumstances, we understand, are detailed in the publication of his brother, which we shall take an early opportunity to notice. The advance to Sahagun, for the purpose of attacking Marshal Soult, is justified by General Clinton, on the ground that there would have been sufficient time for a secure and orderly retreat, had not a ford of the river Esla, between Sahagun and Astorga been rendered impassable by the sudden melting of the snows. The measure of retreating into Galicia, instead of defending Astorga, (as the Marquis De Romana had proposed,) is vindicated on the plea that the country was exhausted of provisions, that the enemy was approaching in very superior numbers, and that the position at Astorga was unprepared for defence. The brigadier also endeavours to justify the precipitancy of Sir J. Moore's retreat, by the possibility that some corps of the enemy might be detached to the right and left of the road by which the British army was marching; and he accounts for the change of destination from Vigo to Corunna by the greater distance of the former place from Lugo, when the army had halted and offered battle to the enemy.

These are the principal topics and arguments in the exculpatory pamphlet of General Clinton. The reply, by a British officer,

officer, goes more into detail, and, after expressing the author's disappointment at finding the statements of an officer so high on the staff of that army, confused, and his reasonings fallacious, gives, what appears to us, a more clear and accurate view of the transactions in question. According to him, the retreat through Galicia was a disgraceful flight, and we should look in vain for either enterprise or judgment in the conduct of it. 'We fled,' says the author, 'with precipitation, through the strong and very defensible passes of Galicia, and sacrificed, without remorse, our men and our reputation.'

He begins by stating, what, (if correct,) would prove great want of information at head quarters, that neither the communication between the respective corps of General Hope and of Sir John Moore, nor that between the corps of Sir John Moore and Sir David Baird was ever seriously threatened by the enemy; who, after the defeat of the Spanish army at Burgos, had marched "to their left upon Tudela, by way of Soria and Burgo de Osma." He also declares his belief that the British army did not occupy the serious attention of the enemy, until Sir J. Moore moved forward, first upon Valladolid, and then towards Burgos. He also denies that any serious preparations were made for a retreat upon Portugal, until General Hope's junction with the troops at Salamanca took place.

Of the measures which this author would have recommended after the defeat of the Spanish armies, we are not competent to judge. Events however, we must observe, have tended greatly to corroborate his assertion, that "there never was any fixed plan of operations," and "that we were the creatures of accident." After remarking on the accidental intelligence which prevented our retreat from being cut off, the author describes the country through which it was made, and thence infers, that it was made under the most favourable circumstances, though he cannot admit its necessity, since "almost every part of the road offered a strong and difficult pass, and every inch of ground might have been successfully disputed; but, as we *did* decide to abandon Galicia, he denies the necessity of so much precipitation; since, (as he asserts,) we were never compelled to show a large front to the enemy, since the cavalry of the enemy was, from the nature of the ground, rendered almost entirely useless, and since we might have checked the pursuit of the enemy by a well-timed destruction of the bridges and artificial causeways. This part of the subject is discussed by the author at some length, and is certainly of great importance; as it seems to be admitted by all that the sufferings endured, and disorders committed by the army, are chiefly imputable to the precipitation of its flight.

Such are the leading topics discussed in these publications. We will not take upon ourselves to decide on a subject of controversy lying so much out of our ordinary habits and avocations; but it must be obvious to the readers of these pamphlets, that

that the anonymous writer has brought forward objections to the conduct of the campaign, which are not fully obviated by General Clinton.

## LAW.

**ART. 21.** *Proceedings of a General Court Martial, held at the Horse Guards, on the 24th and 27th of March, 1792, for the Trial of Captain Richard Powell, Lieutenant Christopher Seton, and Lieutenant John Hall, on several Charges preferred against them, respectively, by William Cobbett, late Serjeant Major of the said Regiment, together with several Letters which passed between the said William Cobbett and Sir Charles Gould, Judge Advocate General, and various other Letters and Documents connected therewith, in order of their Dates.* 8vo. 87 pp. 2s. 6d. Tipper. 1809.

This is merely a report of certain facts, which it has appeared useful to bring forward at this time, and consequently not a subject for critical remarks. These proceedings have been published in different forms, and at lower prices.

**ART. 22.** *Seven Charges given to Grand Juries, at the General Quarter Sessions of the Peace.* 12mo. 59 pp. 2s. 6d. Lackington and Co. 1809.

We have not the ambition of discovering or betraying secrets, but when there seems to be no possibility of doing any thing but good by it, we know not why we should refrain. We say therefore, without hesitation, that we remember reviewing some of these charges many years back, as delivered by a truly patriotic magistrate, the Rev. S. Partridge, of Boston, Chairman of the Quarter Sessions for the hundreds of Kirton and Skirbeck, in the parts of Holland, Lincolnshire\*. They were written and delivered (the two first of them at least) in times of great alarm and danger, and for the admirable purposes of encouraging patriotic, and repressing seditious dispositions; to which ends, we doubt not, they were powerfully operative within the sphere of their circulation.

The author says, however, in a short preface, that being of a general and not local concern, "it seems unnecessary to say by whom, or where they were delivered." Here we beg leave to differ from him. It is necessary to give them their full effect, that they should be known to proceed from a man so high in character and estimation as Mr. Partridge; and it is necessary, for

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\* See Brit. Crit. Vol. iii. p. 447. ; also, xi. 446.

the sake of doing justice to him, that he should be publicly known to be the promulgator of sentiments so important, at periods of such anxious moment. We rejoice, therefore, not only to see the charges collected, but to be able, in this instance at least, to baffle the modesty, and betray the secret of the author.

The charges will be found to be correct and truly judicious exhortations on the following subjects:—1. Concerning the standard measure of corn, and seditious publications, 1793. 2. Concerning a general subscription for the internal defence of the kingdom, 1794. 3. Concerning alehouses, 1795. 4. On the same subject, and some recent Acts of Parliament, 1795. 5. On the Act of Parliament for the defence and security of the realm, 1798. 6. On the preliminaries of peace, and a plentiful harvest, 1801. 7. On the Act for raising an additional military force.

### POLITICS.

**ART. 23.** *Elements of Reform, or an Account of the Motives and Intentions of the Advocates for Parliamentary Reformation.* By William Cobbett, Proprietor of the Political Register. 8vo. 24 pp. 6d. Asperne, &c. &c. 1809.

We here see Mr. Cobbett exactly as he was when we most cordially admired and praised his writings; the advocate of the monarchy, and the detector of the arts of demagogues. That he has since become a demagogue, and the practiser of those very arts which he here exposes, is, we believe, no less true than it is strange. But whatever may be his art, in opposing his present opinions to those which he formerly published, nothing can diminish the force of those stubborn facts, which he here states respecting the conduct of the elections, and the nature of the legislative assembly elected, “where equal representation prevails, where almost every man has a vote at elections, and where those elections annually recur.” Let those who wish for a change in the representation of this country, look to America, where such a change has been tried, and see the result of the experiment.

**ART. 24.** *A second Letter on the Claims of Colonel Wardle to the Thanks of the Country: Occasioned by the late Trial in Westminster Hall.* By a Citizen. 8vo. 22 pp. 1s. J. J. Stockdale. 1809.

The former letter of this writer, (alluded to in the title page,) is, if we mistake not, the same which we \* lately noticed. In

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\* Brit. Crit. for July, 1809, page 78.

that letter the claims of Mr. Wardle to public approbation, were strictly, but temperately examined. In the letter before us, the author assumes a higher tone, and, from the circumstances of the late trial, insists that the gentleman in question, far from being intitled to the thanks of his countrymen, deserves their severest reprobation. As the matter may still be considered as \* depending, it would not become us to enter into the discussion. We believe, however, that, whatever may be the event of the prosecution instituted against the plaintiff and witnesses on the late trial, there are few persons among those who joined in the "votes of thanks" alluded to, who do not regret the part which they bore in promoting them; nor is there an ingenuous and reflecting mind, which does not despise popularity which was so unworthily acquired, and so deservedly lost.

**ART. 25.** *The Substance of a Speech delivered by the Right Hon. Spencer Perceval, in the House of Commons, on the 8th and 9th of March, 1809, in the Debate on the Inquiry into the Conduct of his Royal Highness the Duke of York. From the Notes of a Short-hand Writer.* 8vo. 140 pp. 3s. 6d. J. J. Stockdale, 1809.

It must be a circumstance highly pleasing to every impartial friend to justice, that something, approaching at least to a correct report of the very important speech of the Chancellor of the Exchequer on that great occasion, should be laid before the public. Even as it appeared in the papers of the time, this speech was evidently filled with matter of great moment; and it certainly will be read with more satisfaction in the present form, and with more reliance on its exactness.

The object of the Right Hon. Speaker was to recall to the attention of the House the original charges against the Royal Commander in Chief, and to show by argument that they had not been proved. Having taken a general view of the evidence, and shown decisively that it failed entirely in proving either personal corruption in his Royal Highness, or any certainty of his connivance at the corrupt practices which actually were carried on, the resolution which he proposed to the House, acquitting his Royal Highness from those charges, followed most naturally, and

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\* A bill of indictment, we understand, has been preferred against the plaintiff, Mr. Wright and his principal witness, Mrs. Clarke, for a conspiracy. But whether the late defendant has, or has not, been justly chargeable with the *debt*, enough has transpired at the trial, to show that his connexion with the witness was neither moral in itself, nor could have been produced by patriotic motives.

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on the most perfect principles of justice. Any person accused ought either to be condemned or acquitted; but an address, such as was proposed by Mr. Wardle, not affirming that the charges were proved, yet desiring the penalty of that proof, the authoritative removal of his Royal Highness from office, to be inflicted, was what every person would have felt in his own case to be most grossly unjust. Thus it will undoubtedly be felt universally when cool consideration shall take the office of judging, assumed for a time by party violence.

"Can it be gravely proposed to us," asks Mr. Perceval, with convincing force, "that we should conclude our long and laborious enquiry into this important subject, with an opinion which we affirm with hesitation, and almost retract as soon as we affirm it \*? Can it be seriously intended that we should state, not that, in plain language, the accusation of corruption is specifically established; not that it is impossible that these corrupt practices could have existed without the knowledge of the Duke of York; but, as if the truth or falsehood of that allegation was a matter of indifference, that whether they existed without his knowledge, or with it, it amounts practically to the same thing: the conclusion must be still the same; and this House must equally, in either case, address the king to remove him." P. 6.

We strongly recommend this publication to all who would wish to preserve at least one authentic document on a subject of such moment.

## DIVINITY.

**ART. 26.** *Sacred Truths, addressed to the Children of Israel, residing in the British Empire, containing Strictures on the Book entitled, the New Sanhedrim, and Observations on some of the Proceedings of the Grand Sanhedrim, convened in Paris by Order of the French Government; tending to show that the Jews can gain nothing by altering their present Belief, proving the local Restoration to the Land of Promise, and clearly demonstrating that Bonaparte is not the Man, the promised Messiah: By L. Cohen.* 12mo. 51 pp. 2s. 6d. Exeter, printed by Baskely, for the Author. 1808.

In our 33d Vol. pages 197 and 8, we noticed both the transactions of the Parisian Sanhedrim, convened by order of

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\* See Colonel Wardle's motion, "That it is the opinion of this House, that such abuses could not exist without the knowledge of the Commander in Chief; and if they did, (if that could be urged in his favour) that the command could not in safety or in prudence be entrusted to him any longer." A more shabby and shuffling mode of attack cannot well be conceived, founded only on a doubtful opinion.

ROBERT,

Bonaparte, and a Letter occasioned by that publication. Mr. Cohen addresses his brethren on the same subject, and so far as he endeavours to prove to them that the French emperor is not the Messiah, we heartily wish him success. But when he says that "all arguments will fall to the ground which attempt to prove to the Jews the divinity of Jesus of Nazareth, in whatsoever shape it may be attempted," he states only the obstinate prejudices of his fraternity, in opposition to that which the prophecies of his Bible do not indistinctly promise. When he speaks of "the jealousy of God to have no other God but him," he should recollect that our doctrine is, that Christ Jesus is that very God, who so declared his jealousy; and not another. He shows very truly that the English Jews have infinitely more liberty than the French.

ART. 27. *Jubilee. A Sermon preached at the Parish Church of Biddenden, Kent; by the Rev. Edward Nares, Rector; on the 25th of October, 1809; being the Day on which his Majesty King George the Third entered into the fiftieth Year of his Reign.* Cr. 8vo. 20 pp. Rivingtons, &c. 1809.

The same feeling which led to the joyous and unanimous celebration of the Regal Jubilee will doubtless have given occasion to many clerical discourses of much elegance and loyalty. That which is here noticed happens to come first to our hands, and therefore shall receive the first attention. Nor can we expect that it will by many be exceeded, in propriety as to its topics, or ability in the mode of handling them.

"Three distinct matters," says this preacher, "immediately present themselves to our consideration. First, whether it is consistent with the religion of our Redeemer to offer up such prayers to the throne of God's Majesty? Secondly, what are the obligations and duties, which, as members of society, the Christian religion and the laws of our country lay upon us in this particular? and Thirdly, whether we are justified in paying any such particular tribute of respect to the person, who, for so unusual a length of time, has sway'd the sceptre of these realms?" P. 2.

Under the first of these divisions, Mr. E. N. briefly but clearly explains the connection of political governments with our Holy Religion. Under the second, he very usefully states the nature of the British Constitution, so far as the Sovereign is concerned; and under the third, he dwells, as the occasion demanded, and his own just feeling of the subject impelled, on the personal merits of the King. After stating most truly the cares, labours, and dangers of the situation of a King, he thus proceeds.

"For nearly fifty years of his life then has our venerable and excellent Sovereign stood in this very situation, exposed to every temptation of luxury and wealth; living constantly within the vortex of a dissipated metropolis, and subject to every deception



which the artful and self-interested could practice against him? Circumstances, which added to the danger of so exposed a situation have commonly so reduced the periods of Kings reigns, that calculators have determined from observations of the regal tables of all countries in the world, that no King can be *expected* to reign above *eighteen* or *twenty* years; so that already has our venerable Sovereign exceeded the average duration by the immense amount of *thirty* years; a fact which may therefore justly be attributed partly to his extreme temperance, partly to the great worth of his character, which has procured him so many friends, and above all surely to the blessing of God's providential protection of him, in every trial and every difficulty; of which God knows he has had his share, perhaps more than any other British Sovereign, owing to the very extraordinary circumstances of the times, and strange condition of the world.—But neither has God permitted the misfortunes which have overwhelm'd other potentates to reach him, nor has he become a victim to any inordinate lusts and passions, or to the stratagems of wicked men.—He is literally the only crown'd head in Europe whom God has preserved, or whose throne has been upheld during the distractions of the times; nor has he fallen, in any one instance during so long, so laborious, and so trying a reign, into any of those follies, vices and wickednesses, which even had power to overcome the two most eminent Kings of Judah and Jerusalem. These are circumstances which surely may be dwelt upon even in this place. Let us think upon the frailty of our own foolish and vain hearts, and consider how *we* should have withstood such temptations, had power, wealth and greatness, been so placed within *our* reach.—Misfortunes cannot shake him. Let us ask ourselves how *we* should bear what *HE* bears, not only without a murmur, but with cheerfulness; I mean, the loss and deprivation of sight?" P. 14.

We cannot allow space for a further specimen, except only the conclusion of the next paragraph, which has in it something peculiarly striking.

"It may not be out of the way to observe, that he is perhaps the only person who will not participate in the festivities of this day; for it is a remarkable circumstance that the Jubilee at court is not to commence, till *HE* is retired to his rest!—THE BEST MEN MIGHT ENVY HIM THE REPOSE OF SUCH A NIGHT!" P. 17.

May he long enjoy the recollection of that day and night!

ART. 28. *A Sketch of the Ecclesiastical Establishment. In a Sermon preached in the Parish of Great Yarmouth, May 10, 1809, at the Visitation of the venerable Archdeacon Yonge. By the Rev. Henry Batbursf, L.L.B. Rector of North Creek and Oby in Norfolk.* 4to. 2s. Stockdale, 1809.

This is a very masterly discourse, and must have made a forcible impression upon its auditors. The preacher speaks the language

gauge of truth, and conveys the admonitions, suitable to the occasion, with a dignity and emphasis becoming his profession and his character as a minister of Christ. The great precepts inculcated, after vindicating the necessity of an establishment, and the peculiar excellence of our own, are residence, a strict regard to professional character, and to official duties. These salutary and important maxims are impressed with peculiar energy, and with every demonstration of deep reflection and extensive reading.—There is an occasional want of perspicuity, arising probably from the idea of compressing much matter in a small limit; but the whole Discourse will well repay the reader's attention, and may be properly recommended to the perusal of every clergyman.

The text is from Matt. v. 13, "Ye are the salt of the earth: but if the salt hath lost its flavour, wherewith shall ye be salted,"—than which nothing could possibly be more appropriate.

### GRAMMAR.

**ART. 29.** *An English Grammar; comprehending the Principles and Rules of the Language, illustrated by appropriate Exercises. By Lindley Murray. 8vo. 2 Vols. 1L 1s. York, printed; Longman and Co. &c. London. 1808.*

We have had no grammarian, within the compass of our critical career, who has employed so much labour and judgment upon our native language as the author of these volumes. The present edition, consisting chiefly of matter which we have already examined and approved\*, does not demand of us any very critical attention. The author informs us, in his preface, that he has embraced the opportunity of this republication to revise his grammar, and to enlarge it to the amount of more than ninety pages, interspersed in various parts of the first volume. He also states the following particulars, which it is but just to lay before the public in his own words:

"In preparing for the *second* edition†, the author examined the most respectable publications on the subject of grammar that had recently appeared; and he has, in consequence, been better enabled to extend and improve his work. These improvements consist chiefly of a number of observations, calculated to illustrate and confirm particular rules and positions contained in the grammar; and of many critical discussions, in justification of some of its parts, against which objections had been advanced. These discussions are not of small importance, or of a merely speculative nature. They respect some of the established principles and

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\* See our General Index to the first 20 Volumes of the *British Critic*, and the separate Indexes since that period.

† The former editions were in 12mo.

arrangements of the language; and the author presumes, that while they support these principles, they will be found to contain some views and constructions which the reader may usefully apply to a variety of other occasions." P. 2.

We are of opinion, that this edition of Mr. Murray's Works on English Grammar deserves a place in libraries, and will not fail to obtain it. His smaller editions continue to be sold for the use of schools.

ART. 30. *Latin Prosody made easy.* By J. Carey, L. L. D. Private Teacher of the Classics, French, and Short Hand. A new Edition, enlarged and improved. 8vo. 387 pp. 10s. 6d. Longman and Co. 1808.

We briefly noticed this very useful work in our sixteenth volume, p. 694: too briefly indeed for its merits, were it not that its very subject is such as almost precludes discussion, unless there had been any thing very material to controvert, which we did not discover. In the present edition, we have still more to admire the persevering diligence, and sound judgment of the author. It is enlarged by much more than half; and among the additions we find an exact account of more than fifty species of Latin verse, further notices of ancient pronunciation, a metrical key to Horace's odes, a synopsis of Horatian metres, a dissertation on the power of the initial s, a copious index, besides a great variety of minuter improvements. It is now a book of unexampled utility, whether for reference, or for the study of the Latin prosody.

Dr. Carey speaks strongly of the inaccuracy of the *Corpus Poetarum*, usually called Martiniere's, which accident led him to discover to be nothing better, though it bears so respectable a name, than a servile re-impression from the common editions of the day. This notice is important, and the author sufficiently explains how he was led to observe it.

ART. 31. *Latin Prosody made easy; and abridged for the Use of Schools.* 12mo. 194 pp. 3s. 6d. Longman and Co. 1809.

After the just commendations which we have given to the preceding volume, it must be almost superfluous to say that this also is valuable. It is an abridgment by the author himself: and therefore, in proportion to its size, will share the merits of the former; and not only so, but having been the result of a fresh revision, contains corrections, and supplies some defects, which had before escaped his notice. The author speaks with so much modesty of the imperfections of his first edition, that we the more rejoice at not having attempted to point them out. Such an author will always be improving his own works, without the stimulus of censure.

**ART. 32.** *Grammatical Questions, adapted to the Grammar of Lindley Murray: with Notes.* 12mo. 82 pp. 2s. Banbury, printed, Lackington and Co. London. 1809.

The author of this little work signs his name C. Bradley, Walsingham, to the dedication which he addresses to Dr. Valpy; a most fit patron for a scholastic book on grammar. The book consists chiefly of very short questions, founded on the work alluded to: but in the notes are many proofs that the author's studies have been extended to works on philosophical grammar. In explaining *shall* and *will*, however, at page 16, he would have succeeded better, if he had known the excellent rule laid down by Mr. Mitford, in the conclusion of his work on the Harmony of Language\*. He there says, from a treatise of Mr. T. Whately, what is most just, that the true English *future* is simply this, *I shall, thou wilt, he will, We shall, you will, they will*; and that the other uses of the verb *will* belong to it only in its separate state, of declaring the act of volition. The whole confusion and difficulty therefore have arisen from the practice of calling *shall* or *will* the signs of the future, as if equivalent. This ought to be universally known, for the sake of foreigners and students in English; and we therefore mentioned it before, in reviewing Mr. Mitford's book†; and now take this opportunity to state it again.

The book appears to be useful, and may be recommended as an auxiliary in schools.

## MISCELLANIES.

**ART. 33.** *Another Guess at Junius, and a Dialogue.* 8vo. 106 pp. Hookham, Junior. 1809.

Of all the *Guesses* respecting the author of Junius, that which is now before us is, in our opinion, the most improbable. The probability, according to this author, is, that the writer of those celebrated letters was no less a person than the late Earl of Chatham. Were there no other objection, and there are surely many, we could never believe that his great and comprehensive mind, accustomed to the highest objects, could stoop to the composition of political libels; for such many of those letters must be deemed, with all the ability displayed in them; that, situated as he was, he could have concealed such a correspondence from his family, friends, and the world at large; that

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\* Page 379; 2d Edition.

† See Brit. Crit. Vol. XXX. p. 368.

he would have intermeddled in the petty contests between Wilkes and Horne Tooke, or condescended to the legal cavils, as in one instance they certainly were, directed against Lord Mansfield. But it is needless to pursue the argument, since the author's reasonings tend only to show that Lord Chatham *might* have written those letters, and scarcely offer a probable circumstance to prove, that he was the writer.

The Dialogue subjoined is between Lord Chatham, and the late Mr. Pitt, and relates solely to the administration of the latter; to which it gives a merited, but not a well-written eulogium. We cannot however admit (what is too readily conceded by the author) that, in order to render the Union with Ireland the more necessary, Mr. Pitt fomented the religious differences in that kingdom. Such an assertion is wholly without proof; and those differences may be distinctly traced to causes which no minister could influence, and every honest minister must wish to remove.

**ART. 34.** *A familiar Treatise on Perspective, designed for Ladies, and those who are unacquainted with the Principles of Optics and of Geometry. Whereby, in a few Days, sufficient of this useful Science may be learned to enable any Person accustomed to the Use of the Pencil, to draw Landscapes, and the simpler Objects of Art, with perspective Accuracy. By M. Daniel. 12mo. 43 pp. 5s. Darton and Harvey. 1807.*

This book, small as it is, contains 16 plates, besides a neat etching which faces the title, and this may account for its apparently disproportionate price. Very numerous are the treatises on perspective, several of which profess to simplify the principles of the science as much as possible. The present book has certainly brought it into the narrowest compass; but the plans and figures are exactly the same in effect with many that have been published before. This indeed is almost inevitable, for truth is unchangeable; and simple truth admits of little variation in its aspect.

**ART. 35.** *Midas; or a serious Inquiry into Taste and Genius, including a Proposal for the certain Advancement of the elegant Arts. To which is added, by way of Illustration, a Fragment of ancient History. By Antony Fisgrave, LL.D. 12mo. 208 pp. 7s. Muray. 1808.*

Though this be entitled a serious inquiry, it appears to be very much otherwise; nor is the tale, entitled a fragment of ancient history, of any different cast. We cannot say that we have been able clearly to discover the drift of the author in composing these closely printed pages; but as they are chiefly addressed

addressed to artists and connoisseurs, we leave the exact appreciation of them to their verdict.

**ART. 36.** *Sketches Instructive and Entertaining, in English, German, and French; containing Historical Tales, Heroic Tales, Anecdotes, Recreations in Natural History, Statistical Information, &c. By Dr. Render, Professor of Modern Languages, and Author of various grammatical and philological Works.* 8vo. 173 pp. 6s. Edinburgh; printed at the University Press. Symonds and Co. London. 1808.

In 1772, Baretti published a work very similar to this, which he styled, "An Introduction to the most useful European Languages;" and that publication was, we believe, generally approved. The languages there introduced were the English, French, Italian, and Spanish, so disposed in parallel columns, as to give, says the title, "in one view, the manner of expressing the same sentence in each language." Exactly of the same kind is Dr. Render's present book, except that we have here only three languages, and of these one is German, which the former work did not give. In one respect, however, we prefer the plan of Baretti; that all his passages are extracted from celebrated authors, in one or other of the four languages, to which he adds his own translations of the three others. Dr. Render does not quote any author, and therefore gives us only his own authority to rest upon in any language. This authority may be very good, nor do we wish to deny or question it; but still, where the excellence of style is the object, the sanction of an established name is not immaterial.

The stories and anecdotes, which extend to page 95, are much the best part of the book, being in general highly interesting. The recreations in natural history are much less satisfactory. So far indeed, as they contain accounts of animals, they are very slight, and not always to be depended upon. The book, however, must be found useful, especially to students in German, for whom Dr. Render has before provided several other publications.

**ART. 37.** *Hints to Fresh-men at the University of Cambridge.* Third Edition. 12mo. 56 pp. 1s. 6d. Mawman. 1807.

We are reminded of this little work, which we really thought we had noticed long ago, by having a copy sent to us with a very polite inscription. We cannot give a much better specimen of it than appears in a very short address to the reader, thus expressed.

"Reader, if you have opened these pages with a hope of discovering in them, *Proofs of the Inutility of Lectures and Tutors—Improvements in the Management of Horses and Dogs—A Plan for*  
paying

*paying Debts, by Means of Cards and Dice, or a Guide to the Haunts of the frail Sisterhood, with Directions for the Cure of a certain Complaint, spare yourself the trouble of proceeding any further. You I have not addressed; for you, methinks, are graduated!—In what school, I need not say."*

The following maxim is one of those which are no less remarkable for utility than truth.

"Generally speaking, the stock of knowledge acquired at the University bears an inverse proportion to the sum of money spent there." P. 9.

This is as fit for Oxford as for Cambridge, as are most of the directions in the book. As are these also—

"Place no confidence in the reviler of religion. He who is faithless to his God will not scruple to deceive man." P. 10.

"On no account condescend to owe your introduction into company to your song. Is that your only title to an invitation? Then stay at home, till you have acquired a better." P. 29.

"Be not so pitiful a coward, so abject and wretched a slave of fashion, as to disown at any time the virtues which you practise, and affect the vices of which you are not guilty." P. 30.

The character of the book will be clearly seen from these quotations: and as most of the admonitions are equally general it would be a material improvement, and very favourable to the sale, to change the title to "Hints to Freshmen at the Universities." The observations which exclusively applied to one or other University might easily be distinguished.

We have heard it intimated that the author, who certainly need not conceal his name, is Mr. Philip Dodd, of Magdalen College.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

**A Treatise on the Conduct of God to the Human Species, and on the Divine Mission of Jesus Christ.** By the late Rev. James Hare, A. M. Rector of Coln St. Denys, Gloucestershire, &c.

**Sermons on several Subjects, from the Old Testament.** By John Hampton, M. A. Rector of Sunderland, and Curate of St. John's Chapel. 9s.

**A Course of Lectures, containing a Description and systematic Arrangement of the several Branches of Divinity, accompanied with an Account both of the principal Authors, and the Progress which has been made at different Periods in Theological Learning.** By Herbert Marsh, D. D. E. R. S. Part I. 3s.



An Attempt to show the Folly and Danger of Methodism.  
By the Editor of the Examiner. 2s. 6d.

Letters to the Rev. Daniel Veyse, B. D. occasioned by his  
Preservative against Unitarianism. By Lant Carpenter, L. L. D.  
7s. 6d.

An Oration delivered on Monday, Oct. 16, 1809, on laying  
the first Stone of the New Gravel-Pit Meeting-House, in Para-  
dise Field, Hackney. By Robert Aspland, Minister of the Gravel-  
Pit Congregation. 1s.

Reflections on the Tendency of a Publication, entitled "Hints  
to the Public and the Legislature on the Nature and Effect of  
Evangelical Preaching, by a Barrister." By the Rev. John  
Hume Spry, A. M. Minister of Christ Church, Bath. 2s. 6d.

Sermons, altered and adapted to the English Pulpit, from  
French Writers; to which are added, Forms of, and Observations  
upon, Parish Registers. Vol. II. By Sam. Partridge, M. A.  
F. S. A. Vicar of Boston. 8s.

A Sermon preached at the primary Visitation of the Right  
Reverend William, Lord Bishop of St. Asaph, at Denbigh, on  
Wednesday the 30th of August, 1809. By John Mason, A. M.  
(of Oriel College, Oxford,) Vicar of Llanfelin, near Oswestry.  
Published at the Request of the Lord Bishop and the Clergy.

SERMONS ON THE JUBILEE.

In St. Philip's Church Birmingham. By the Rev. Luke  
Booker, L. L. D. 1s. 6d.

In the Chapel of the Foundling Hospital. By the Rev. John  
Hewlett, B. D. 1s. 6d.

In the Parish Church of Bishop-Wearmouth, Durham. By  
Robert Gray, D. D. Rector and Prebendary of Durham and of  
Chichester. 1s. 6d.

In the Parish Church of Biddenden, Kent. By the Rev. Ed-  
ward Nares, Rector. 1s.

In the Parish Church of Blunham, Bedfordshire. By the Rev.  
Robert Porten Beachcroft, A. M. of Oriel College, Oxford, and  
Rector of Blunham. 1s.

In the Parish Church of Dorking, Surry. By the Rev. J.  
Warneford, M. A. Fellow of Jesus College, Cambridge, and  
Curate of Dorking. 1s.

In the Parish Church of Boston, Lincoln. By the Rev. S.  
Partridge, Vicar. 1s. 6d.

In the Parish Church of Framlingham, Suffolk. By the Rev.  
John Hindes Groom, A. M. late Fellow of Pembroke Hall, Cam-  
bridge. 2s. 6d.

In the Parish Church of St. Swithin's, London Stone. By the  
Rev. G. H. Watkins. 1s. 6d.

In Tunbridge-Wells Chapel. By the Rev. Martin Benson,  
A. M.

In the Unitarian Chapel, Essex-street. By Thomas Belsham.  
1s. 6d.

In the Chapel, in Worship-street, Finsbury-square. By John Evans, A. M. 1s.

In the Baptist Meeting-House, Eagle-street, London. By Joseph Ivimey. 2s.

#### MEDICAL.

An Analytical View of the Medical Department of the British Army. By Charles Maclean, M. D. 5s. 6d.

Cases and Observations in Surgery, containing curious and interesting Cases of Diseases. By Walter Weldon, Surgeon. 3s. 6d.

The Pharmacopœia of the Royal College of Physicians. Translated into English by Dr. Campbell. 12mo. 4s.

A new Medicinal, Economical, and Domestic Herbal, being a Letter-press Volume of Description to Dr. Newton's Plates. 5s.

The Pathology of the Membrane of the Larynx and Bronchia. By John Chene, M. D. 10s. 6d.

#### HISTORY. TRAVELS.

The History of the Helvetic Republics. By Francis Hare Naylor, Esq. 4 vols. 8vo. 1l. 16s.

Letters from Walcheren, being a full and impartial Account of the daily Operations of the Army under the Command of the Earl of Chatham, from its landing on the Bevelands till its return to England. By an Officer of the 81st Regiment. 10s. 6d.

Continental Excursions, or Tours into France, Switzerland, and Germany, in 1782, 1787, and 1789. With a Description of Paris, and the Glaciers of Savoy. To which are added, Observations upon the Disposition of the French, previous to the Revolution. By the Rev. Thomas Pennington, M. A. Rector of Thorley, Herts, &c. 2 vols. 15s.

A Journal of the Military Operations during the Blockade and Siege of Genoa; translated from the French of Paul Thiebalt, General of Brigade. By John Maunde. 6s.

Sir Ralph Sadler's State Papers. To which is added, a Memoir of the Life of Sir R. Sadler, with some historical Notes. By Walter Scott, Esq. 2 vols. 4to. 5l. 5s.

#### BIOGRAPHY.

Memoirs of the Life and Writings of Victor Alfieri, the celebrated Italian Dramatist. Written by himself. 2 vols. 8vo. 18s.

Lives of the most Eminent British Naval Heroes; comprehending Details of their Achievements in various Quarters of the Globe: forming a complete Naval History from the Reign of Henry VII. to the present Time. 12mo. 7s.

#### LAW.

Proceedings in the Vice-Admiralty Court at Malta in the Case of the King George Privateer, Nov. 14, 1807, before the Right Worshipful J. Sewell, L.L.D. 1s.

The

The Speech at large of Sir Vicary Gibbs, Knt. his Majesty's Attorney-General, on moving for a Rule to show Cause why a Criminal Information should not be filed against Henry Clifford, Esq. and others, made in the Court of King's Bench, on Monday, Nov. 20, 1809. Accurately and impartially taken in Shorthand by Mr. Farquharson.

Seven Charges given to Grand Juries, at the General Quarter Sessions of the Peace. 2s. 6d.

POLITICAL.

The Principles and Conduct of the War. 2s.

Some Observations on the Statement and Evidence contained in the Fourth Report presented to Parliament, on the Conduct and Transactions of the Dutch Commissioners. By Joseph Clayton Jennyns, Esq. Barrister at Law.

POETRY.

Imitations and Translations from the Ancient and Modern Classics; together with original Poems, never before published. Collected by J. C. Hobhouse, B. A. of Trinity College, Cambridge. 10s. 6d.

The Peacock at Home, with other Poems. By Mrs. Dorset. 5s.

The Romantic Mythology. Part II. Containing Faery. 16s.

Petrarch Translated, in a Selection of his Sonnets and Odes, accompanied with Notes and the original Italian. By the Translator of Catullus. 10s. 6d.

Fables, and Satires, with a Preface on the Esopian Fable. By Sir Brooke Boothby, Bart. 2 vols. 15s.

The Popish Divan, or Political Sanhedrim: a Satirical Poem; inscribed to the University of Oxford, and the whole People of England. By Prinaceous. 3s. 6d.

DRAMA.

The Patriotic Entertainment, called the Jubilee, now performing at the Theatre Royal, Haymarket. By Joseph Kemp, Mus. Doc. 1s.

The Pleasures of Anarchy, a Dramatic Sermon. To which is prefixed a Map illustrative of the Work. 5s. 6d.

Considerations on the past and present State of the Stage, with Reference to the late Contest at Covent Garden Theatre: to which is added, a Plan for a new Theatre for the Purpose of hearing Plays. 2s.

The Life of John Philip Kemble, Esq. a Proprietor and Stage Manager of Covent Garden Theatre, interspersed with Family and Theatrical Anecdotes. 2s. 6d.

O. P.'s Manual, by a Patriot. 6d.

Mrs. Galindo's Letter to Mrs. Siddons: a Narrative of circumstantial Facts, including Anecdotes, &c. of Mrs. Siddons's Life for the last seven Years, with several of her Letters. 5s.

NOVELS.

## NOVELS.

*The Son of the Storm. A Tale.* By Henry Siddons. 4 vols. 12mo. 18s.

*Dangers through Life, or the Victim of Seduction.* By Mrs. Plunkett (late Miss Gunning.) 3 vols. 15s.

*Black Rock House, or Dear-bought Experience.* By the Author of *a Winter in Bath.* 3 vols. 15s.

*The Avenger, or the Sicilian Vespers.* 3 vols. 18s.

*Celia Suited, or the Rival Heiresses.* 2 vols. 12s.

*Tales of Yore.* 3 vols. 15s.

*The Assassin of St. Glenroy, or the Axis of Life.* By A. F. Holstein. 4 vols. 1l.

*Scenes in Feudal Times, a Romance.* By R. H. Wilmot. 4 vols. 16s.

*A Winter in Edinburgh, or the Russian Brothers.* 3 vols. 15s.

*Modern Times; or Anecdotes of the English Family.* 3 vols. 15s.

*The Ill-fated Mariner, or Richard the Runaway.* By Mrs. Pilkington. 4s.

## MISCELLANIES.

*The Gentleman's Mathematical Companion for 1810.* 2s.

*A Catalogue of the Library of the Royal Institution; methodically arranged, with an alphabetical List of Authors.* By William Harris, Keeper of the Library. 15s.

*Bibliotheca Nova Legum Angliæ; or a Complete Catalogue of Law Books, arranged upon a Plan entirely new, compiled and corrected to the present Time.* By William Reed. 7s.

*The Prose Works of John Milton, with a new Translation and an Introduction, by George Burnett, Esq. of Baliol College, Oxford.* 2 vols. 18s.

*Evening Amusements for the Year 1810.* By William Friend, Esq. 3s.

*Correspondence de Madame la Marquise du Deffand avec D'Alembert, &c.* 3 vols. 15s.

*The Gentleman's Veterinary Monitor and Stable Guide.* By Yorrick Wilson, Veterinary Surgeon, Lemington, near Warwick. 8s. 6d.

*Logic made Easy; or a short View of the Aristotelian System of Reasoning, and its Application to Literature, Science, and the general Improvement of the Mind.* Designed chiefly for Students in the University of Oxford. By Henry Kett, B. D. Fellow and Tutor of Trinity College. 12mo. 3s. 6d.

*Remarks occasioned by the Supplement and Postscript to the second Edition, revised and augmented, of Dr. Milner's Tour in Ireland.* By the Rev. Thomas Elrington, D. D. late Senior Fellow of Trinity College, Dublin. 2s.

## LITERARY

## LITERARY INTELLIGENCE.

We hear with pleasure, that *Mr. Hodgson*, Rector of St. George's, Hanover-Square, is preparing a collective edition of the works of his venerable relation, the late Bishop of London, to which he will be enabled to prefix a life of the author, founded on the most authentic materials.

*Bishop Horsley's Sermons* are in great forwardness at the press.

A new edition of *Evans's Old Ballads* (uniform with *Percy's Reliques* and *Ellis's Specimens of Antient Poetry*) is in the press, and will be published in January. It will be augmented from the Roxburgh, Pepys, and other collections.

*Bishop Percy's Reliques of Antient Poetry* is also in the press, and a fourth volume is preparing for publication.

*Rev. Mr. Todd's Biographical and Literary Illustrations of Chaucer and Gower* will be published in the course of this month.

*An Historical, Topographical, and Statistical Description of Chelsea* is in the press, and may soon be expected. The compiler is *Mr. Faulkner*, of Chelsea, and it promises, from the great diligence which has been used, to be an important accession to works of this character.

*Mr. Chirol*, one of his Majesty's Chaplains at the French Chapel Royal, St. James's, has just completed a work, on the interesting question—"Whether a boarding-school or domestic education is best calculated for females?" It will form an octavo volume.

*A Friendly Gift for Servants and Apprentices*, containing characters and anecdotes of good and faithful servants, by the author of "*Lessons for young Persons in humble Life*," will be published shortly.

A new edition, being the third, of *E. and J. Bruce's Introduction to Geography and Astronomy*, is in the press, and will speedily be published.

We understand, that the public will shortly be gratified by the publication of a series of interesting *Letters from Madame la Marquise du Deffand to the Honourable Horace Walpole*, afterwards the Earl of Orford, from the year 1766 to the year 1780. To these will be added, some Letters from the same Lady to Voltaire, published from the originals at Strawberry-hill.

*Dr. Laurence* is preparing for the press, from the papers of his late brother, a volume of *Critical Observations upon the*

*New Testament*, particularly upon the prophecies in the Revelations.

A new edition of the *Theological and Miscellaneous Works of the late Rev. William Jones, of Nayland*, in six large octavo volumes, is in the press, and will appear early in the next year.

*A Selection from the Hesperides of Robert Herrick*, with Notes, and an Engraving of the Head of the Author by Schiavonetti, is printing at Bristol, and will appear early in January.

The *Ancient British Drama* will be published in January. It will be in three volumes, royal octavo, double columns.

The reprint of *Blomefield's History of Norfolk* is now completed, in eleven volumes, octavo.

Sir *Richard Hoare's Ancient Wiltshire* is now at press, and the first part, containing several fine plates, will appear early in the spring.

It is important to know, that the public will, before Christmas, be benefited by the two following works from the *Rev. Dr. Charles Burney* :—

The Metrical Arrangement of *Æschyli Chorici Cantus*, and *An Abridgement of Pearson's Exposition of the Creed*. This last is intended for the use of both sexes.

*A Selection from the Juvenilia of George Wither* is also in a state of considerable forwardness. The editor has been favoured by Mr. Heber with the loan of the scarcest of Wither's productions, his *Second Remembrancer*, from which several extracts will be made.

#### CORRECTIONS.

In our last, p. 330, we objected to *κατάκει*, as a wrong print, in the Dean of Westminster's edition of Arrian's *Indica*. But we did not then advert to the circumstance of that book being professedly written in the Ionic dialect, though the *Anabasis* of the same author is in the Attic; consequently in printing *κατάκει* the Dean is more correct than Schneider, who gives *καθάκει*, here and in other passages.

Page 341, line 2, for *il. 11s. 6d.* read *2l. 2s.*

In p. 438, of the present Number, in the note, *instead of*, the first Elegy of Secundus," read, "the first book of the Epistles of Secundus, Ep. xi. *Ad Sibrandam Oceanam*."

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THE  
BRITISH CRITIC,

For DECEMBER, 1809.

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Καὶ γὰρ τὰ λοιπὰ πιστὸν ἡμεροσκόπον  
Ὀφθαλμὸν ἔξω, καὶ σαφηνεία λόγῳ  
Εἰδὼς τὰ τῶν θύραθεν ἀβλαβὴς ἴση.

*Æsch. Septem. C. Theb.*

We still with watchful care shall look abroad,  
And, if a hostile foot shall chance appear,  
You shall be warned, and as we trust be safe.

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ART. I. *A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore. To which are prefixed, Memoirs of Hyder Aly Khan, and his Son Tippoo Sultan. By Charles Stewart, Esq. M. A. S. late Major on the Bengal Establishment, and Professor of Oriental Languages in the Honourable East India Company's College at Hertford, Cambridge, printed; London, Longman and Co. 1809.*

THE short memoirs of Hyder Ali Khan and of his son Tippoo Sultan are extremely interesting. Had not the plans laid by the latter been seen and counteracted by the active vigilance and penetration of Marquis Wellesley, we should have had ere this to lament the loss of our possessions in India. The pleasure we have experienced in perusing these sheets has been considerably heightened by our confidence in the accuracy of the contents, (Major Stewart giving notes and references from

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the



the most authentic materials) and from the modest, unassuming manner in which the whole is written.

The work Major Stewart proposed to write (a Descriptive Catalogue of the Library of Sultan Tippoo) was one of great curiosity to all classes of readers, and a desideratum of real consequence to Oriental scholars. On the whole, we are much pleased with the execution. He appears to have consulted the best models, the *Bibliothèque Orientale* of Herbelot, and subsequently the catalogues of the Libraries of the Escorial, and of the King of France at Paris; and although we coincide with him in opinion, that it would have required much time and a considerable expence to have adopted the plan of those works, we regret that a gentleman who appears every way so capable of the task did not make his memoir of each important work, and of its author, a little more diffuse. His plan and arrangement are excellent, and, as far as we have been able to examine and collate, his accuracy is nearly unquestionable, as will be observed by the few corrections we have had to make, during a minute perusal of the work.

As No. 1. of the class of Persian History is a book highly esteemed in the East, we conceive it will be indulging our readers to give an account of it in Major Stewart's own words.

“ No. 1. *Tārikh-Rōzet al Suffā*. Large folio, Naṣṭālik character. This is the most esteemed history in the Persian language, and consists of an Introduction, seven Sections, and a Conclusion.

“ Introduction—on the utility of history in general, and more especially to sovereigns and rulers.

“ Sect. 1. describes the creation of the world, and the deluge; details the lives of the patriarchs and prophets; and contains the ancient history of Persia, to the conquest of that country by the Mohammedans, A. D. 636.

“ Sect. 2. details the history of Mohammed, and the four first Khalifs, Abubeker, Omar, Osman (Othman), and Aly; with a particular account of their conquests to A. D. 664.

“ Sect. 3. contains the lives of the twelve Imams, who are held in the highest veneration by the Persians. The first of these was Aly, and the last Mehedy. This person is said to be still living, and will appear again, before the coming of our Lord Jesus Christ, for the conversion of infidels to the Mohammedan religion. He was born A. D. 869, and is supposed to be concealed in a cave. This section comprises also the history of the Khalifs, from Mōāvīn, A. D. 661, to Mōstasim Billah, 1258, when the Khalifat was overturned, on the taking of Bagdad by the Tatars,

tārs; under Holagon Khan, grandson of Genghiez (Chengéz) Khan.

“ Sect. 4. includes memoirs of the dynasties of Thābārides, Soffārides, Sāmanides, Dilemehs, Euides, Seljukides, and Attabegs, who reigned over Persia, Transonania, Irak, &c. from about the year 800 to 1263.

“ Sect. 5. presents the history of the celebrated conqueror Genghiez Khān, who was born A. D. 1154, and died at the age of seventy-three; also memoirs of his descendants, who reigned over Persia till 1335.

“ Sect. 6. exhibits the history of the renowned Timour (Tamerlane), born A. D. 1335, and died 1404; also of his sons and successors, to the year 1426.

“ Sect. 7. In this section are preserved the memoirs of Sultān Hussein Mirzā Aboul Ghāzy Behādur, fourth in descent from Timour, who reigned with great repute over Khorassan for thirty-four years, and died A. D. 1505. The encouragement which this prince gave to learning will appear by the number of authors quoted in this Catalogue, who lived at his Court, and dedicated their works either to him or his ministers.

“ Conclusion—contains a description of the city of Herāt (then the capital of Khorāssān), and of several other places of that kingdom.

“ The author of this esteemed work was the celebrated Mōhammed Mīr Khāvund Shāh, who died in Khorāssān, A. D. 1497. It is dedicated to Aly Shir, Vizier of Sultān Hussein, the patron of the learned of his time, and himself a poet and author of note.

We think Major Stewart should have given a translation of the titles of every book; (of some he has,) as well as an account of their contents. The title of this work is very apposite for a General History, Rozet at Suffā menus, “The Garden of Purity or Truth.”

In describing No. 15 of this class, the *Nizam al Tawarikh*, a most excellent and useful little book, we conceive Major Stewart has been much too concise. He merely calls it “An Epitome of Oriental History from Adam to the Overthrow of the Khalifat by the Tartars under Holagou Khān, A. D. 1258. The author was Abu Saied Byzāvy, A. D. 1275.” We therefore subjoin a table of its contents from a copy of the work itself.

The *Nizam al Tawarikh*, written by Abu Saeed Abdullah ben Abi al Kāsim Omar ben Mahammed ben al Baizavi on the 21st of Moherrem, 694 of the Hijra, is an abridged account of the kings and rulers of the countries comprehended between the rivers Forat (Euphrates) and Jihon (Bactrus) to the west and east, and

the kingdoms of Khejend and Arabia to the north and south, and takes in a space of time from Adam to the year 694 of the Hijra. It is divided into four chapters.

Chapter 1st. contains an account of the prophets and rulers from Adam to Noah inclusive; comprizing ten persons and a space of about 2500 years.

Chapter 2d. An account of the Kings of Persia and the illustrious men and philosophers contemporary with them; comprizing the reigns of seventy-three kings, and a space of 4181 years and one month, subdivided into four dynasties, viz. 1. Peshdadians. 2. Caianians. 3. Alhcanians. 4. Safanians—from Cayumurs to Zezdejerd ben Sheheryar.

Chapter 3d. An account of the Khalifs, comprizing a space of 645 years, in three successions—1st. of thirty years duration, commencing with Abubeker, and ending with Amir al Momenin, Hussein the son of Ali. 2d. Beni Omiah, of 95 years duration, and thirteen reigns, from Moavia to Merwan ben Mohammed. 3d. Beni Abás, of 520 years duration, and thirty-seven reigns, from Al Sifaj Abu al Abás Abdullah to al Motaasem.

Chapter 4th. An account of the Kings and Sultāns of different provinces of Iran, contemporary with the Abasides, divided into nine dynasties, viz. 1. Safariah. 2. Samaniah. 3. Ghazneviah and Ghoriah. 4. Dilemiah. 5. Siljukiah. 6. Malabedah or of Kohestan. 7. Silghoriah. 8. Khoarizmiah; and 9. Moghol. The 1st. comprizing three reigns, and a period of 50 years. 2d. ten reigns and 102 years. 3d. twelve reigns and 161 years. 4th. sixteen reigns and 126 years. 5th. fourteen reigns and nearly 160 years. 6th. twenty reigns and 171 years and four months. 7th. eleven reigns and 131 years, to the period of writing this book. 8th. eight reigns and 128 years. 9th. the Moghols, originally descended from Chengez Khan, commencing from Holagu Khan, A. H. 654, and ending with the reign of Sultan Abdil Abusaaed Khan Buhadur.

As a specimen of Indian History, we conceive our readers will not be displeased at our giving them Major Stewart's description of No. 29 of that class—Finshitch's History.

“ A General History of India, on which the author was employed for twenty years; containing an Introduction, twelve books, and a conclusion.

“ Introduction contains the ancient history of India, and a short account of the Hindoos.

“ Book 1. Memoirs of the Kings of Ghizri, commencing with Nasir Addeen Subactagy, and terminating with Mohammed Ghōry, from A. D. 975 to 1186.

“ Book 2. Memoirs of the Kings of Dhēly, from the accession of Cuttub Addeen Abiek, A. D. 1205, to the death of Akber in 1605.

“ A very

“ A very good version of these two books has been given by Colonel Dow, which is generally known.

“ Book 3. *Memoirs of the Mohammedan Princes of the Dekhan*, from A. D. 1347 to 1596.

“ As the public are in possession of a very excellent translation of this book by Jonathan Scott, Esq. any further description of it here is thought unnecessary.

“ Book 4. *Memoirs of the Princes of Gujerāt*

“ Book 5. *Memoirs of the Princes of Malwa*. Vide 4th and 6th sections of the *Tabkāt Akberry*.

“ Book 6. *Memoirs of the Princes of Khāndeish* (now in possession of the Mahrattas) till reduced by the Emperor Akber.

“ Book 7. *The History of Bengal*. This province was first reduced by the Mohammedans, during the reign of Mohammed Ghōry, about the end of the 12th century, without an effort on the part of its dastardly inhabitants for the preservation of their liberty and their temples, by an officer named Bukhtyār Kheleg; and since that period, has in general been subject to the empire of Dhely; but being at a distance from the capital, the governors have frequently arrogated to themselves independence. Three of its sovereigns, in succession, were either eunuchs or Abyssinian slaves, who, having murdered their masters, assumed the reins of authority, and decorated themselves with lofty titles; but since the accession of the great Akber to the throne of Hindūstān, it has been regularly governed by a viceroy. Having been the object of ambition of all the Omrahs, it was distinguished by the appellation of *Jennebal Balād*, or the *Paradise of Regions*.

“ Book 8. *Memoirs of the Princes of Mūltān*.

“ Book 9. *Memoirs of the Princes of Sinde*. Vide 7th and 9th sections of the *Tabkāt Akberry*.

“ Book 10. *History of Cashmire*. The ancient state of this delightful region is much disfigured by fable. By many it is supposed the Hindu religion originated here, every river, mountain, and fountain being sacred to some deity. It is however certain, that Cashmire was long governed by a line of its native princes; and the first time we hear of its having been overrun by foreign armies was in the year of the Hejira 724, or A. D. 1323, when it was invaded by an army of 70,000 Turks, who, with their usual cruelty, demolished the temples, and tinged the rivers with blood. Their chief, Sultān Kudder Khān Runju, established himself on the throne, and was soon after converted to Mahommedanism. He was succeeded by his Vizier, Shahmir, a Derveish, A. D. 1341, under whose posterity it remained till the year 1541, when it was taken possession of by Mirzā Hyder, in the name of the Emperor Homāyoon of Hindūstān; and in the year 1588 it was annexed to the empire by the great Akber.

“ Book 11. *The History of the Zamorins of Malabar*, a race of princes whose memoirs are very interesting to us, having

been the first Indians who entered into treaty with, or waged war against, Europeans. Unfortunately Ferishtah did not consider them in the same point of view, and his detail of their actions is rather concise.

"Book 12. gives an account of the arrival of the Portuguese, and of the other Europeans in India, and describes the first settlement of the English at Surat.

"Conclusion, respects the geography, topography, and climate of India,

"The author of this very elaborate work was Mohammed Kazim Ferishtah, of Ahmednayer in the Dekhan, dedicated to Sultān Abool Muzuffer Ibrahim Adil Shāh the second, of Bījāpore, A. D. 1609."

*Ecclesiastical History*, No. 62, page 23. Rouzet al Shohadā, or the Garden of Martyrs. As Major Stewart has not in our opinion been sufficiently particular in his account of this work, we subjoin a table of its contents, as being a book of great note amongst Mussulmans, and written in a peculiarly simple and interesting style. It is divided into ten chapters and a conclusion,

Chapter 1st. An account of the Prophets from Adam to Mohammed, in the commencement of which is a very affecting narrative of the death of Abel by the hand of Cain, and the lamentations of Adam over the body of his favourite child,

Chapter 2d. The enmity of the tribe of Koreish to Mohammed, and the martyrdom of Hamjah and Janfer.

Chapter 3d. The death of the Prophet.

Chapter 4th. An account of Fatima, the daughter of the Prophet, from her birth to her death.

Chapter 5th. An account of Musteza Ali, from his birth to the hour of his martyrdom.

Chapter 6th. The excellencies of Imam Hassan, and an account of his actions from his birth to his death,

Chapter 7th. The praises of Imam Hussein, and what happened after his brother Hassan's death.

Chapter 8th. The martyrdom of Moselm ben Akil, ben Abi Taleh, and the murder of his children.

Chapter 9th. The arrival of Hussein at Kerbela, his battle with his enemies there, and the consequent martyrdom of him, his children, relations, and followers.

Chapter 10. What happened to the people of Mecca after Hussein's death, and the fate of those who fought against him at Kerbela.

Conclusion. Some account of the descendants of the Prophet, and their genealogies.

We should be very glad to see a good version of this most affecting volume in an English dress.

Either

Either Major Stewart has made a mistake in his account of the *Akhlāk Nāfery*, in the division of Ethics, No. 9, page 54, or the copy in Tippoo Sultan's collection, differs from several manuscripts of that work which we have had an opportunity of examining. We believe the proper reading of the name of the author of *Ketab al Teharet* (the original Arabic work) is Abu Aly Mohammed Ben Mescaviah, and not Mekavieh. The arrangement of the chapters too is widely different; Major S. makes them six, but we can only find three, which are divided and subdivided in the following manner.

Three Makālah, chapters or divisions.

Makālah 1st. consists of two divisions—division 1st. subdivided into seven sections—division 2d. into ten sections.

Makalah 2d. consists of five sections.

Makalah 3d. contains eight sections, concluding with the advice of Plato, &c.

In the division of Poetry we quote the notices given by Major Stewart, of Sādy and Hāfiz, and regret that he has not indulged the public with short accounts of all the authors of the different works, and with such little anecdotes as would enable the reader to form some idea of their respective characters. He could have procured the memoirs of all the best authors (particularly of poets) in the Biographers, or Tezkerehs of Dowlat Shah, Taki Auhadi, Sirajuddin Ali, Ali Kuli, Sām Mirza, &c. &c. and he has shewn us how very capable he is of selecting and arranging them.

“Kulliat Sādy. The works of Sādy, containing seventeen books, all of which are held in great estimation. The author was the celebrated Moshleh addeen Shaikh Sādy of Shirāz. He died A. D. 1290, aged 102 years. During his youth he served as a soldier both against the Hindūs and Christians: by the latter he was taken prisoner, and obliged to work at the fortifications of Tripoli, whence he was liberated by a person who gave him his daughter in marriage; but the lady was of so bad a temper, that the poet complained he had exchanged his slavery for a worse bondage.

“He was a great traveller, and made the pilgrimage of Mecca fourteen times. When advanced in years, he devoted much of his time to solitude and religious contemplation. He was a disciple of the venerated Sūfy, Abd al Cāder Ghilāni, or, at least, adopted his opinions. During the period of his retirement he was visited by Princes and the great men of the age, and was held in the highest degree of veneration by the people. His tomb is still to be seen in the neighbourhood of Shirāz.

“ A very good edition of Sâdy's works was published in Calcutta about twelve years ago, by Mr. Harrington; with an English Preface, containing the memoirs of the Author, and many other interesting anecdotes.”

No. 50 of the division of Poetry, page 64, is the Dūwān Khūāgē.

“ The celebrated collection of mystical and other poems of Hāfiz, most of which have been at different times translated into some of the European languages. At the head of the English translators stand Sir W. Jones, Messrs. Richardson and Carlyle. The two former, however, acknowledge their obligations to Baron Revitzky, whose *Specimina Poeseos Persicæ* were published at Vienna in the year 1770. Vide Sir W. Jones's Works, Vol. 2d. page 321; Vol. 5th. page 484.

“ The author of these Poems was Mohammed Shems addeen Hāfiz, of Shirāz. He died A. D. 1394, and was buried with considerable pomp. His tomb is still to be seen in the neighbourhood of his native city.

“ A few of his poems may be understood in a literal sense, but in general they are figurative, and allude to the Sâfy doctrines. Had wealth or sensual enjoyments been the wish of Hāfiz, they might have been amply gratified, as most liberal offers, both from the princes of Persia and India, were held out to him; but he preferred a life of poverty and retirement. He was eminent for his piety, and passed much of his time in solitude, devoting himself to the service of God, and reflecting on the Divine Nature. By the general consent of his countrymen he is classed among their inspired and holy men; and his works, held as inferior only to the Korān, are frequently consulted by divines. The usurper Nādir Shāh never undertook any arduous enterprize unless he found a happy omen in these mysterious poems.”

In this division (poetry) where the works of Jāmy are mentioned, vide Nos. 52 and 54, we find the same mistake in the title of one of the poems, as crept into Sir William Jones's Grammar. We allude to that named by Major Stewart “ *Sejyet al Abrār*” (the Manners of the Just), but which in every manuscript we have ever seen (and we have seen some good and valuable copies) is written *Sabbat al Abrār*. The difference in Persian characters, as the Oriental scholar will soon discover, is not easily discerned, but we will venture to say, that after reading this notice there are few readers of Persian who will fail to perceive, on examining their copies of this poem, that the first diacritical point in the word is the distinguishing mark of Be and not of Jim. Besides the meaning of the word *Sabbat* (a rosary) is much  
more



more apposite than that of Sejyet, (manners) as the book consists of a string of forty separate prayers, or sermons. Should there still be a doubt on the subject, it must be done away by reading the author's preface, where, by scanning the lines in which the title of the book is introduced, it will be found that Sejyet would be a syllable too long for the metre. Jāmy, moreover, in recommending the perusal of his book to the virtuous, plays on the title by requesting they will wear his rosary round their necks.

We now take leave of Major Stewart, highly pleased with his interesting catalogue, but cannot pass by the few errata which, we presume, has escaped his notice.

In the word Hind, in Persian characters, the letter *Ye* should be omitted. Vide Indian History, No. 42, page 17.

The word Maarij should be spelt with an Ain instead of a Vaw. Vide Ecclesiastical History, No. 57, page 22.

For Joy Bussunt read Joy Bashisht. Vide Ethics, No. 21, page 53.

Corabidin, in Persian characters, has *Ye* instead of *Be*. Vide Phyc, No. 20, page 110.

Sherch, in Persian, has a Sin instead of a Shin. Vide Philosophy, No. 8, page 117.

The word Nahu has a Hamza instead of a He. Vide Turkish Books, No. 2, page 184, and Arabic Books, No. 5, page 188.

As specimens of Major Stewart's style, we subjoin a few extracts from his "Memoirs of Hyder Aly Khan," and of "Tippoo Sultan," and also a few passages from his translations in the appendix.

*From the Memoirs of Hyder Aly Khan.*

"Hyder Aly now perceived, with triumph, his ambitious views ripening to maturity, and, under pretence of securing his conquests, augmented his old corps, and took into his service an additional body of troops, on whose attachment he could depend."

"These circumstances being reported to the Delāwāy, he began to repent of the blind partiality which had induced him to raise Hyder Aly to so dangerous a height of power and authority, and proposed to the Rājā to inveigle him to Seringapatam, and to secure his person. In prosecution of this design, a letter, replete with thanks and flattery, was written by the Delāwāy to Hyder, inviting him to return to court, to receive some distinguished mark of honour, in reward for his brilliant services.

"Hyder, who was well versed in all the intrigues and politics of an Oriental court, constantly retained a private agent at Seringapatam,

gapatam, to whom he paid a liberal allowance for furnishing him with intelligence. From this person he learnt the insidious purport of the letter before it arrived. After considering the steps it became necessary to take, he marched from Batapore to Bangalore, and having collected all his forces, proceeded at their head to Seringapatam, where he encamped in the neighbourhood of the city. In the evening he went to pay his respects to the minister, attended by a few trusty followers; but, although every thing had previously been arranged for seizing or putting him to death, the opportunity was suffered to escape, and no attempt was made. The next visit was fixed for the perpetration of the act; but the attachment which some persons, acquainted with the intentions of the Delāwāy, bore to Hyder, induced them to apprize him of the plans in agitation against him. Although previously aware of the hostile designs of the minister, he affected much surprize and alarm at this intelligence; and, having consulted with his friends, resolved to depose the Delāwāy. To accomplish this object, he proceeded, a few days afterwards, under pretence of paying the promised visit, to the residence of the minister, and, stationing a party of soldiers at the door, entered the house with a select guard, and, without opposition, took him prisoner. A detachment was then sent to reduce the palace; but the Rājā submitted voluntarily, and, sending for Hyder Aly, received him most graciously, and declared, before the whole court, that the conduct of Jōsāchuri Nundōraj having for some time past given him great offence, it had been his serious intention to depose him from the office of Delāwāy, and to confer that honour on his general, Hyder Aly; but that measure being now happily effected without his interference, he had much pleasure in placing the reins of government in so able hands. Hyder, seeing the Rājā sufficiently intimidated, was profuse in his protestations of fidelity and attachment, and alledged the minister's design upon his life as the sole cause of the commotion which had taken place. Next day, however, he repaired to court, and demanded a patent or commission conferring on him and his posterity the perpetual office of Delāwāy. The Rājā, dreading the consequences of a refusal, acquiesced in this demand, and contented himself with requiring a written engagement, stipulating that he and his posterity should prove themselves loyal and obedient subjects. Thus Hyder Aly acquired the *real* sovereignty of Mysore, but for some time continued his respectful behaviour to the Rājā. All the public acts of government were made in the name of the prince; and, on occasion of any new conquests, congratulatory letters and presents were sent to him. This event happened in the year 1759.

“ The first act of Hyder Aly's authority was to get possession of the fort of Mysore. To this place he sent his prisoner, the late Delāwāy, with his two sons, Vīrajand and Tadarāj, but allowed them a comfortable pension. The father survived his disgrace

disgrace thirteen years ; and one of the sons lived long enough to witness the restoration of the royal family to the throne, and the destruction of the son of the usurper.

“Hyder, having thus disposed of his rival, usurped all the official powers of government, and seldom condescended even to consult the Rājā. Many of the distant Zemīndārs, however, refused to acknowledge his authority, and there was still a strong party against him about the court. The latter he appears to have held in too much contempt ; for in the month of May, of the year 1760, he suffered himself to be prevailed on, by the offers of M. Lally, governor of Pondicherry, to detach, to the assistance of the French, nearly the whole of his regular troops, amounting to 2000 cavalry and 3000 infantry, with some artillery, under the command of his wife's brother, Mukhdūm Sahib. Even after the departure of these troops, such was his confidence, that he continued to reside at Deriā Bagh, a garden distant about three miles from the fort of Seringapatam, attended only by a guard of 300 chosen horse.”

*From the Memoirs of Tippoo Sultan.*

“A. D. 1796. In the year 1796, the Mysore Rājā Chiam Rāj died, leaving an only son, then an infant of three years old, to inherit the dignity of his ancestors. But the haughty Sultan would not now condescend to acknowledge even a nominal superior ; and, far from exalting the boy to the throne of his forefathers, barely allowed him to exist in squalid poverty, and humiliating contempt.

“A. D. 1797. In the end of this year, or the commencement of 1797, an army of Afghāns crossed the river Attock, and attempted to proceed towards Dhely. They were, however, so warmly opposed by the Seik chiefs, that after losing a considerable number of men, they were obliged to retreat. This expedition was probably undertaken by Zemān Shāh, in compliance with the proposals made by Tippoo to that prince, in his first plan\* for attacking the English ; and it so far alarmed the British government, that a large force was assembled at Mindy Jhāt, on the western bank of the Ganges, avowedly for the purpose of opposing the invasion.

“The intrigues and military movements of Tippoo at this period, (although his correspondence with the Shāh was not then known) rendering it probable, that he meant to take advantage of these circumstances to invade the Carnatic, the Madras army was

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\* Vide Tippoo's Correspondence with Zemān Shāh, Nos. 22 and 26 ; Beatson's War in Mysore ; and Asiatic Register for 1789.

also ordered to take the field ; and an expedition, which was fitting out against the Spanish islands in the China seas, was in consequence relinquished.

“ The retreat of Zemān Shāh's army from Hindūstān, the premature discovery of the intrigues of Feridūn Jāh \*, and the menacing position of the English armies, combined to prevent Tippoo from engaging in any open scene of hostility, or any overt act of insult against the British nation ; although several months previous to this period, he had privately dispatched ambassadors to the Mauritius, to renew his connections with France, and to solicit the aid of 10,000 European and 30,000 negro troops. The discovery of this transaction, and the ineffectual assistance sent him by his friends, drew again on the Sultan the vengeance of the British arms, before he was properly prepared to resist them.

“ A. D. 1798. In the month of June, 1798, the Governor-General of India † received an authentic account of the arrival of Tippoo's ambassadors at the Mauritius, and of all their proceedings. This glaring proof of the Sultan's intentions leaving no room for doubt or hesitation, orders were immediately issued for assembling the armies ; and the most active preparations for war were made throughout British India. The Governor-General did not, however, confine his precautions to his own territories ; effectual measures were at the same time taken to annihilate the party of Tippoo and the French at the court of Hyderābād, and to enable the Nizām to co-operate against the common enemy ‡. An attempt was also made to unite the discordant parties at the court of Pūna, but the mutual jealousies of the Mahratta chiefs, some of whom were probably in the interest of the Sultan, rendered it impossible for the Pēshwā to fulfil his engagements, or to take any part in this war.

“ The Governor-General being thus prepared to punish the Sultan for his breach of faith, but averse to rush unnecessarily into an expensive and uncertain war, deemed it proper, first to admonish him, and to leave it in his power to terminate the differences between the two governments in an amicable manner, by proper apologies, and new stipulations. He, in consequence, addressed several letters to the Sultan, in which he carefully avoided every hostile expression, merely apprizing him that his intercourse with the French was perfectly known, and proposing that Major Dometon might be sent to him on the part of the allies, for the purpose

\* He was seized and confined by his father.

† Marquis Wellesley, then Lord Mornington.

‡ The corps under the command of Monsieur Raymond, and other French officers, were disarmed, and the battalions placed under the controul of English officers, in October, 1798.

of forming an amicable arrangement \*. The answers to the letters were replete with prevarication, and the proposal respecting Major Doveton entirely evaded.

“ During this period, intelligence reached the Governor-General of the operations of the French in Egypt, and of the embarkation of Monsieur Dubuc at Tranquebar, as ambassador from Tippoo Sultan to the French government †. A knowledge of these circumstances rendered any further delay inexpedient; and orders were in consequence issued, on the 3d of February, 1799, for the armies, and those of the allies, immediately to invade the Sultan's dominions. Ten days subsequent to these orders, a letter was received by the Governor-General from the Sultan; in which the latter stated, that, ‘ being frequently disposed to make excursions and hunt, he was accordingly proceeding upon a hunting excursion, and that his lordship might dispatch Major Doveton to him slightly attended.’

“ On the 11th of February, the grand army, under the command of General Harris, marched from Vellore, and, on the 28th of the same month, was joined at Karimungalum, by the Nizam's forces, with 6000 subsidiary British troops in his highness's pay.

“ On the 4th of March, the combined armies encamped near Ryacotta, on the frontier of Mysore; whence a letter from the Governor-General was dispatched to the Sultan, acknowledging the receipt of his last epistle, and referring him to General Harris for further explanation.”

*Extract of Major Stewart's Translation from the  
Tārīkh Tabbery.*

“ Omar, (on whom be the grace of God!) in the same year, being the fifteenth (of the Hejira) A. D. 636-7, sent Saād Ben Aby Waccās with an army to Gūfa, with orders to halt there. Afterwards he wrote to the General:—‘ As your troops have now recovered from their fatigues, and the Almighty God has spread the Mussulmāns all over the world, and the Persians continue inactive at Madāin, let not their inactivity prevent your exertions, but attack them; and if God give you the victory, inform me.’

“ Saād immediately marched with his army, which then only consisted of 20,000 men; but from every city numbers joined him, convinced there would not be any fighting, (because Yezdigerd had not any person remaining fit to be appointed commander

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\* Vide Appendix to the War in Mysore, No. 8, and following.

† Vide Appendix to the War in Mysore, No. 13.

of his army) and before Saâd arrived at Madâin, the Arabs were increased to 60,000.

“ When Saâd arrived at Ambâ, Yezdigerd, who had heard of his approach, collected all his troops, and consulted with his ministers whom he should appoint Generalissimo, in the room of Rustem; but as none of his officers would accept the post, they advised him to quit Madâin, and to retire to Khorâsân, Pârs, or Carmania, all which were under his authority; and added, that they also would abandon the city to the enemy, and accompany him. The king was much distressed at the idea of quitting his capital, but there being no other remedy, he was obliged to comply. During this time, the Arabian general advanced by easy marches, supposing that the Persians were coming to meet him. When he arrived at Sâhât, which is only distant one day's journey from Madâin, Yezdigerd (who was very undetermined) had only time to pack up and take with him a small portion of his treasure and valuable effects. The inhabitants of Madâin also, whether soldier or citizen, noble or mean, man or woman, all fled. No person paid any attention to their property, but abandoned the whole of their possessions.

“ As soon as Saâd was informed of this circumstance, he detached Câcââ Ben Amrû with a party in pursuit of the fugitives. This officer, having marched through Madâin without stopping, followed the king; but being unable to come up with him, he took and put to death a great number of the Persians who had fallen behind, and collected much plunder. At the same time that the Arabian general detached Câcââ, he proceeded with the remainder of the army to Madâin, and, on his arrival there, found it entirely evacuated. Saâd was much delighted at the sight of the palaces and beautiful gardens; but not wishing then to enter the city, he encamped at the porch or hall of Casrow, which is still to be seen at Madâin. The extent of it is, in breadth one hundred and twenty cubits, and in length six hundred cubits: instead of brick, it is built of hewn stone; and along the front are twelve columns, one hundred cubits in height, all built of hewn stone. This edifice was erected by Kesra Ben Cobad-Ben Firoy, who, when arrived at the pinnacle of his greatness, placed here the golden throne.

“ Saâd drew up the army around the porch: then he entered the building; and, in gratitude for the victory, repeated eight prayers; and, at the end of each prayer, prostrated himself on the ground. This he did in imitation of the prophet, (on whom, and his posterity, be the blessing of God!) who, on the day that he took Mecca, entered the Caâba, and repeated these eight prayers with their prostrations; to which he added, his benediction for the saints, the first and other chapters of the Korân at the end of each prayer, together with the creed four times. This is called the Service for Victory. Saâd, having performed this

act of religious duty, appointed Amrū Ben Mocurreb superintendent of the plunder, and directed a crier to proclaim, that whoever found any thing should bring it to Amrū, that the whole being collected might be equally divided. Some time after, the General mounted (his horse) went into the city, and took up his residence at the palace of Cosroes. There he saw tables (the number of which God only knows) covered with gold, silver, cloths, jewels, armour, carpets, and vessels of various kinds.

“ The troops, having dispersed themselves in different places, collected every thing that was valuable, and brought it to Amrū. Câcââ, who had pursued (the king) as far as the Nehruân bridge, brought back also many valuable articles. The quantity of plunder was so great, that after deducting one-fifth (for religious purposes) and many presents, each man of the sixty thousand received twelve thousand dirhems \*. Besides these, many things were gratuitously sent to the Khalif: of these, some could not be broken; others were so superb as to be useless to any other person †. Of this kind was the camel load of goods taken by Câcââ at the Nebrūan bridge, which consisted of a wardrobe and a vase, containing a dress of Cosroes, wrought with pearls, and between every two pearls there was a ruby, besides several other dresses of cloth wrought with gold. They also found the royal crown, and the king's rings, and ten other suits of clothes, all of 'gerbast) cloth wrought with gold; the whole of which was sent to Omar.

“ In the armoury they discovered a press, lined with cloth wrought with gold, containing the armour of Cosroes, inlaid with jewels. The helmet, coat of mail, cuisses, and cuirasses, were all of gold. There were likewise six suits of Dāūdy armour, and nine scymitars of great value, which were also sent to the Khalif. In addition to these, there were found in the treasury a horse made of gold, having on a silver saddle set with jewels, and a camel made of silver, with a gold saddle. Among the stores was found a carpet three hundred cubits long, and sixty cubits wide. This was called the Winter Carpet, because the kings of Persia used to have it spread to sit on in that season, when neither flowers nor any other verdure was to be seen; and its borders being wrought with emeralds, it appeared like a field of variegated crops, or of green corn, interspersed with numerous flowers and blossoms, composed of jewels, and other precious stones.

“ There were also found many bottles filled with camphire, amber, musk, and all kinds of perfumes, and various other articles, all of which Saād sent to the Khalif.

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\* A silver coin, eight of which weighed an ounce.

† This sentence may be translated differently.



"When these commodities arrived at Medīneh, Omar (upon whom be the grace of God!) ordered them to be deposited in the mosque; and when the people of Medīneh saw them, they were astonished. After some days, the Khalif ordered them to be divided, to each person according to his office. The Commander of the Faithful, Aly, the son of Aby Tālib, (upon whom be the favour of God!) received a small portion of the carpet, which he sold for eight thousand dirhems; and people came from all quarters, from India, from Africa, from Egypt, and Yemen, to Medīneh, to buy the gold, silver, jewels, and precious stuffs. The conquest of Madāin happened in the month Safer (second month) of the sixteenth year of the Hejira, A. D. 637."

Our readers cannot fail to see from these specimens, that this work is extremely valuable.

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ART. II. *The Letters of Mrs. Elizabeth Montagu, with some of the Letters of her Correspondents. Part the First containing her Letters from an early Age to the Age of Twenty-three. Published by Mathew Montagu, Esq, M. P. her Nephew and Executor. Two Volumes, Crown 8vo. 14s. Cadell and Davis. 1809.*

THESE volumes are to be considered as merely a specimen of Mrs. Montagu's correspondence, and they are such a specimen as will certainly give most readers a wish to see them continued. They are indeed of very singular excellence; particularly when the early age of the writer is considered; for they commence when she was only in her fourteenth and end in her twenty-fourth year. From the ease and fluency of her style, and the vivacity of her fancy, we are led to expect that, in the continuation of her correspondence, we shall at length have to boast of a letter writer nearly, if not entirely, equal to the famous Madam Sevigné. It is certainly a striking proof of the value set upon her letters, by her various correspondents, that they have been preserved for so many years, by their care and attention; since we are assured by the editor that on no occasion did she write foul copies, or preserve any transcript of her letters in her own hands.

We are to expect of course that the extreme vivacity of this elegant writer's style will decrease as she advances in years, and indeed a change in that respect may be perceived before these volumes conclude; but we are promised by the editor, who has certainly more judgment than even so well founded a partiality can mislead, that they will improve in higher qualities as they decline in vivacity: nor can it be feared

feared by those who knew what her conversation was, even in advanced age, that she could ever sink into insipidity.

Of the present collection a great part is so brilliant, that perhaps the best method of giving a general idea of it will be to collect short specimens of wit from various parts. At the age of fourteen she thus plays upon the circumstance of her learning to draw.

“ One common objection to the country is, one sees no faces but those of one's own family : but my papa thinks he has found a remedy for that, by teaching me to draw ; but then he husbands those faces in so cruel a manner, that he brings me sometimes a nose, sometimes an eye at a time ; but on the King's birth-day as it was a festival, he brought me out a whole face with its mouth wide open.” Vol. I. p. 15.

The lively summons which follows, enjoining an old bachelor to attend a ball cannot be attributed to so young a wit ; and indeed she introduces it by saying, “ to make room for *other* nonsense, I must conclude *my own*.” But it is too humorous to be passed over.

“ To J. B. Esq.

“ *Kent.*

“ WHEREAS, complaint has been made to us commissioners of her Majesty's balls, hops, assemblies, &c. for the county aforesaid, that several able and expert men, brought up and instructed in the art or mystery of dancing, have, and daily do refuse though often thereunto requested, to be retained and exercised in the aforesaid art or mystery, to the occasion of great scarcity of good dancers in these parts, and contrary to the laws of gallantry and good manners, in that case made and provided ; and whereas, we are likewise credibly informed that you, J. B. Esq. though educated in the said art by that celebrated master—Lalley, senior, are one of the most notorious offenders in this point, these are therefore, in the name of the Fair Sex, to require you, the said J. B. personally to be and to appear before us at our meeting holden this day at the sign of the Golden Ball \*, in the parish of Horton, in the county aforesaid, between the hours of twelve and one in the forenoon, to answer to such matters as shall be objected against you, concerning the aforesaid refusal, and contempt of our jurisdiction and authority ; and to bring with you your dancing shoes, laced waistcoat, and white gloves. And hereof fail not \*, under peril of our frown, and of being

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\* From the regularity of the form, it is likely that the outline of this citation was drawn by a justice, probably by Mr. Robinson himself.

henceforth deemed and accounted an old bachelor. Given under our hands and seals this eight day of October, 1734." "To which we all set our hands." Vol. i. p. 16.

At eighteen she already enlivens her wit with allusions to poets.—

"Most of our neighbours will be in town by the next moon, so we shall have no more balls this winter. In town the ladies talk of their stars, but here,

"If weak women go astray,  
The moon is more in fault than they.

Will-o'-wisp never led the bewildered traveller over hedge and ditch as a moon does us country gentlefolks; a squeaking fiddle is the occasion, and a moonlight night an opportunity to go ten miles in bad roads at any time." P. 44.

She then proceeds in a vein of inoffensive humour to speak of her father's dancing, and of the remarks occasioned by it. She was extremely fond of dancing, yet she could place it occasionally in a ridiculous light.

"The theory of dancing is extremely odd, though the practice is agreeable. Who could by force of reasoning find out the satisfaction of casting off, right hand and left, and the hayes? We often ignorantly laugh to see a kitten turning round in pursuit of its own tail, when the creature is only *turning single*." P. 53.

On a bad pen she is thus eloquent.

"If I did not always write ill I should make some excuse for this letter; my pen has been an ancient inhabitant of the standish; it has defaced much white paper, and been long the engine of industry, and the secretary of diligence. It has given flight to as much foolishness, as when it was in the wing of a goose, but it sings its last so melodiously one would imagine it was taken from a swan." P. 63.

As the writer was not vain, we may conclude that she was tempted to the last allusion merely by the wit of it. Speaking of the sameness of Bath, and the frequency of death in that scene of gaiety, she says; "indeed the only thing one can do to day (at Bath) we did not do the day before, is to die." (P. 77.) Of modern marriages she says, that "they are great infringers of the baptismal vow; for 'tis commonly the pomps and vanities of this wicked world, on one side, and the sinful lusts of the flesh on the other." On friendship, of which she had a very strong sense, she speaks in a more serious strain, but not without vivacity.

"Your

“ Your praises of my friend, and friendship pleased me extremely. I admire my friend above all people, and friendship above all things; it has the tenderness of love without its weaknesses, and its ecstasies without its jealousies; it is founded in reason and strengthened by time: a friend is the better for wearing, and I think the greatest happiness this world can bestow is to have a friend and be a friend.” P. 115.

With these sentiments, which are varied and extended in other places, it is no wonder that this lady, in her progress through life, lost no friends, but by death.—Of a young man whose father was very avaricious, Miss Robinson says, “ B. seems to hate money as a young prince hates the prime Minister, because it is his father’s favourite.” (125.) When such instances of wit can be collected from 125 pages of no great size, it will readily be granted, that a very singular talent was exhibited in the production of them; and we have not yet conducted the writer beyond the age of twenty. We must not, however, too unmercifully extract the marrow from the book; though we can safely say, that we have seen few things in it, whether jocular or serious, that are not well conceived and happily expressed. The tenderness of Miss R. for her sister, and her dearest friend the Dutchess of Portland, is displayed in a beautiful variety of elegant expressions; and her regard, united with love and esteem, for her cousin Mr. Freind\* and his wife, is not less honourable to her in its expressions than to them in its enthusiasm. We must however give one or two more substantial selections from these pleasing volumes, and then dismiss our readers, to the perusal of them. We lately had occasion to allude to Pope’s very humorous letter, which he thought worth sending to two correspondents, describing a curious, antiquated mansion†; which we conjectured to be that which Lord Bathurst had found on the estate at Cirencester, when he made the purchase. The following description, of the house of an ancient Yeoman of Kent, may very well stand as a companion to it.

“ I live here very easy, and have as much time to myself as I please; and I have got books and all the necessaries and comforts, though not the pomps and pleasures, of life. The fa-

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\* Son of Mr. Freind, afterwards Dean of Canterbury, and father of the Rev. John Freind Robinson, of Welford Park, Berks.

† See our last, page 440.

mily are civil and sensible people. As for the master of the house, he is indeed to a tittle Spencer's meagre personage called Care; his chief accomplishment, as to behaviour is silence. I never see him but at dinner and supper, and then he eats his pudding and holds his tongue. I believe his learning amounts to knowing that four pennies make a groat, and the sooner that groat becomes sixpence, he thinks, the better. To give your grace a notion of my way of life, I must inform you of the sort of persons who compose the drama, and their rank of life. They are above farmers considerably, have been possessed in the family, for aught I know, since the Conqueror, of about four hundred pounds a year; they have a good old house neatly furnished; but there is nothing of modern structure to be seen in it. I am now sitting in an old crimson velvet elbow chair, I should imagine to be elder brother to that which is shewn in Westminster Abby as Edward the Confessor's. There are long tables in the room that have more feet than the caterpillar you immured at Bullstode. Why so many legs are needful to stand still I cannot imagine, when I can fidget upon two. My toilette I fancy, was worked by one of Queen Maud's maids of honour. There is a goodly chest of drawers in the figure of a cathedral, and a looking glass which Rosamond or Jane Shore may have dressed their heads in. All things are very neat and clean, though not quite young or handsome. Amongst the old furniture, not to forget the clock, who has indeed been a time-server; it has struck the blessed minutes of the Reformation, Restoration and Accession, and by its relation to time seems too to have some to eternity. It is like its old master only good to point the hour to industry, to wake the slothful soul to labour, to mark the time by voice though not by action; it is the minister of old Care; it calls his servant to yoke the oxen, get ready the plough, wakes the dairy maid to milk and churn: the daughters hear in it the paternal voice chiding the waste of hours, and rise obedient to its early call; even me it governs, sends me to bed at ten, and makes me rise, oh barbarous! at eight. I go to bed awake, and rise asleep; but I have ever held conformity one of the best arts of life, and though I might choose my own hours, I think it proper to follow theirs. If age be honourable, why should I neglect the fane [vane] of antique structure, which shook with the wind that blew the Danes to Britain; turned with the blast that sent our hero Richard to the holy wars, and then stood fair for France with Edward, moved with the glorious gale that brought a conquered King from France, with our young victor the Black Prince; it pointed out the hour for gallant Henry to attempt a kingdom greater than his own; it obeyed the wind that brought over the chastiser of wicked Richard: then turned full to the happy wind that scattered the Armada, and moved as readily to the fair gale that wafted over our glorious William: but of late days it has seldom stirred; tired of bringing terror to nothing but a timorous valetudinarian, or in-  
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forming the spleen when the wind is in the east; and loath to have the idleness of some admiral imputed to its advice, it moves no more, but seems indeed to be founded upon steady and fixed principles, and I believe will turn no more except it be for Vernon. What will your grace say to this inventory? I am ashamed, but I observe people are apt to converse like the company they keep, and really I see hardly any thing but this poor fane [vane] planted on an aged oak just over against my window, and I hear nothing but the clock telling me how I kill time, while I unhappily reflect on the sad revenge it will take upon me; therefore what can I repeat but what I learn? I am spinning out a happy hour; such I account it when I write to you, and really I have not the art of abbreviation. However, to follow the order of Providence in my story, I will begin with the mother of the family, a venerable matron of grave deportment, who was well educated, and moves in the form of antique ceremonies, but is really a sensible woman: the daughters are very good housewives, and I like some other qualities in them, which I understand better than their œconomy. I only wish they could sleep in their beds in the morning, and wake in a chair in the evening; the youngest is very conversible, and the eldest for mature deliberation, I believe, incomparable; but, as I rather want conversation than advice, she is not so agreeable to me as her sister; but considering how well the youngest and I love talking, it is very happy the other does not, or we might want an audience, which she gives us at any time." Vol. I. p. 140.

Of a very different kind is the following letter, but in some respects much superior. It contains some excellent thoughts on the subject of Marriage, expressed with great felicity. It seems to have been occasioned by the mention of one of her admirers, for she was as yet unmarried.

“ TO THE REV. MR. FREIND.

“ SIR,

“ I am sorry fate is so much my enemy as to interpose her decrees against your writing to me with the same readiness of performance as of inclination. I was indeed a little surprized to hear a divine had seduced a captain; I fancy your engagement was over in less time than you imagined, if the conversation was to be only my panegyric; for upon making a favourable account of my good qualities, and all that partiality, compliment, and imagination could say upon them, I really think half an hour would amply take in all that could be devised and said upon the subject; I am very sorry if the poor man is really what you think, unhappy; if his case is uneasy, I am sure it is desperate. Complaint, I hope, is more the language, than misery the condition of overs. To speak ingenuously, you men use us oddly enough; you

you adore, the pride, flatter the vanity, gratify the ill-nature, and obey the tyranny that insults you; then slight the love, despise the affection, and enslave the obedience, that would make you happy. When frowning mistresses we are awful goddesses! when submissive wives, despicable mortals. There are two excellent lines, which have made me ever deaf to the voice of the charmer, charmed he ever so sweetly,

“ The humblest lover, when he lowest lies,  
Submits to conquer, and but kneels to rise.

Flattery has ever been the ladder to power, and I have detested its inverted effects of worshipping us into slavery, while it has pretended to adore us into deification. If ever I commit my happiness to the hands of any person, it must be to one whose indulgence I can trust, for flattery I cannot believe; I am sure I have faults, and am convinced a husband will find them, but wish he may forgive them. But vanity is apt to seek the admirer rather than the friend, not considering that the passion of love may, but the affection of esteem never can degenerate to dislike. I do not mean to exclude love, but I mean to guard against the fondness that arises from personal advantages. This may be distinguished from the consent of the mind to a joint admiration of the virtues and beauties of a mistress; for though they both pretend alike the admiration of the united qualifications, yet it is necessary to recollect whether the eyes did not choose for the mind. I have known many men see all the cardinal virtues in a good complexion, and every ornament of character in a pair of fine eyes, and they have married these perfections, which perhaps might shine and bloom a twelvemonth, and then alas! it appeared these fair characters were only written in white and red. A long and intimate acquaintance is the best presage of future agreement. I have strengthened this argument to myself by the example of you and Mrs. Freind. I hope in my long and tedious dissertation, I have said nothing disrespectful of love. As for your particular inducement to it, I cannot tell whether it was beauty or good qualities, they being united in her, in a degree of perfection not to be excelled; but though in degree equal, not being equal in kind, I am sure the qualities of the mind had preference as most worthy. Your description of your friend is very amiable, but indeed the qualities you commend are enough to render what you mention both improbable and unfit; ambition hardly can make concessions to love, and is ever subject to repent the purchase, even of content, at the expence of greatness. Its wishes are rather for pomp than happiness. For what you would effect, you should find one rather tired than desirous of greatness, who, having found seeming good dearly purchased at the rate of real enjoyments, would be willing to reverse the bargain, and buy happiness at the expence  
of



of shew. So to your worthy friend, according to his desert, I wish riches and alliance, to help his laudable ambition. For myself, I wish the same advantages with one of established fortune, and character so established, that one piece of generosity should not hurt his fortune, nor one act of indiscretion prejudice his character; for I would hardly be advanced to the detriment of an enemy, much less to the disadvantage of a friend." Vol. II, p. 27.

We have dealt with our readers as if we thought they were likely to doubt our judgment or our sincerity, which we have no reason to apprehend. We have not only declared our opinion, but furnished them with proofs of it. We can answer for it, that in a very short acquaintance with these letters, they will find many other proofs of the same tendency, and at least of equal force.

The letters written by the author's correspondents are very few; about two from Mrs. Donellan, and as many from the celebrated Dr. Middleton, who was her grandmother's second husband, and from whom she had received instructions in early life. The lady is clearly eclipsed by her young correspondent in freedom and elegance of style; and if Dr. M. bears the comparison better, it is apparently because his letters were more studied. This connection with Dr. Middleton gives occasion to many observations on his *Life of Cicero*, most of which are as judicious as they are agreeable. There are also some pleasing sketches of Dr. Young's character. From these instances we may readily conjecture how much more interesting, in a literary point of view, Mrs. Montagu's Letters must be found when her acquaintance with the learned and ingenious of her time had become much more extensive. For these parts of the correspondence we hope we shall not long wait\*; particularly since it seems, by the postscript to depend jointly on the good taste of the public and the health of the truly estimable editor.

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ART. III. *Philosophical Transactions, &c.*

(Concluded from our last, p. 459.)

WE proceed to notice the remaining articles in this publication, so interesting to the philosophical world.

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\* Since this was written, a second part has been advertised.

**XVII. *On the Changes produced in Atmospheric Air, and Oxygen Gas, by Respiration.* By W. Allen, Esq. F. R. S. and W. H. Pepys, Esq. F. R. S.**

After briefly mentioning the importance of the process of respiration, and the exertions of various able philosophers towards an investigation of its effects, the authors of the present paper give an accurate description of the apparatus with which they performed their experiments, and the description is illustrated by a plate which accompanies the paper. The account of those experiments principally forms the bulk of this rather extensive paper. The mechanism of this apparatus, though without a plate, may be sufficiently comprehended from the following description.

“ The apparatus consists of three gasometers, two of which are filled with mercury, and one with distilled water.

The water gasometer which belongs to the Royal Institution, is capable of holding four thousand two hundred cubic inches of gas, and each of the mercurial ones three hundred cubic inches; the apparatus was so arranged that the inspirations were all made from the water gasometer, and the expirations into the mercurial gasometers alternately. Each of the gasometers is furnished with a graduated scale, and they are all made to range with each other, so that the quantity of gas inspired and expired could be immediately and exactly ascertained; to each of the mercurial gasometers a glass tube is fixed, and made to enter a mercurial bath, from which portions of the expired air could at any time be taken for examination.” P. 250.

With this apparatus they were able to respire from 8000 to 4000 cubic inches of gas.

After the description of the apparatus, and of the mode of using it, the principal part of the paper is employed in describing eighteen experiments, wherein the products of each experiment, together with several necessary computations, are minutely stated. The paper then concludes with the following important inferences.

“ 1. It appears that the quantity of carbonic acid gas emitted is exactly equal, bulk for bulk, to the oxygen consumed, and therefore there is no reason to conjecture that any water is formed by a union of oxygen and hydrogen in the lungs.

“ 2. Atmospheric air once entering the lungs, returns charged with from 8 to 8.5 per cent. carbonic acid gas, and when the contacts are repeated almost as frequently as possible, only 10 per cent. is emitted.

“ The

“ The 12th and 13th experiments prove, that when the inspirations and expirations are more rapid than usual, a larger quantity of carbonic acid is emitted in a given time, but the proportion is nearly the same, or about 8 per cent. The proportions of carbonic acid gas, in the first and last portions of a deep inspiration, differ as widely as from 3.5 to 9.5 per cent.

“ 3. Considering the 11th as a standard experiment, it appears that a middle sized man, aged about thirty-eight years, and whose pulse is seventy on an average, gives off 302 cubic inches of carbonic acid gas from his lungs in eleven minutes, and supposing the production uniform for twenty-four hours, the total quantity in that period would be 39,534 cubic inches, weighing 18,683 grains; the carbon in which is 5363 grains, or rather more than 11 oz. troy, the oxygen consumed in the same time will be equal in volume to the carbonic acid gas, but it is evident, that the quantity of carbonic acid gas, emitted in a given time, must depend very much upon the circumstances under which respiration is performed; and here it may be proper to notice that all the experiments were made between breakfast and dinner.

“ 4. When respiration is attended with distressing circumstances, as in the 14th and 15th experiments, there is reason to conclude that a portion of oxygen gas is absorbed; and in the last of these experiments, we may remark, that as the oxygen decreases in quantity, perception gradually ceases, and we may suppose that life would be completely extinguished on the total abstraction of oxygen.

“ 5. A larger proportion of carbonic acid gas is formed by the human subject from oxygen, than from atmospheric air.

“ 6. An easy, natural inspiration, is from 16 to 17 cubic inches in the subject of these experiments, who makes about 19 in a minute; this, however, will vary in different individuals, and perhaps we ought to estimate the quantity of carbonic acid gas, given off in perfectly natural respiration, at somewhat less, and most likely at considerably less, than in the statement above, when we consider that in short inspirations the quantity of air which has reached no farther than the fauces, trachea, &c. bears a much larger proportion to the whole mass respired, than when the inspirations are deep.

“ 7. No hydrogen, nor any other gas, appears to be evolved during the process of respiration.

“ 8. The general average of the deficiency in the total amount of common air inspired, appears to be very small, amounting only to about 6 parts in 1000, and we are inclined to attribute it in great measure to the difficulty in exhausting the lungs as completely after an experiment as before it; the first expiration being made in the open air, the last into the apparatus.

“ 9. The experiments upon oxygen gas prove that the quantity of air remaining in the lungs and its appendages is very considerable, and that, without a reference to this circumstance,  
all

all experiments upon small quantities of gas are liable to inaccuracy." P. 179.

XVIII. *Description of an Apparatus for the Analysis of the compound Inflammable Gases by slow Combustion; with Experiments on the Gas from Coal, explaining its Application. By Wm. Henry, M. D. Vice-Pref. of the Lit. and Phil. Society, &c.*

Dr. Henry justly observes, that the compounds, of hydrogen and carbon, which were already entitled to accurate investigation as objects of scientific research, have derived additional claim to the attention of able chemists, from their application to an important economical purpose; meaning that of lighting apartments or other places by their combustion. He then points out the difficulty of analyzing those inflammable products of vegetable or mineral substances; and briefly mentions the principal opinions that have been entertained concerning their formation; after which he says,

"As neither opinion admits, at present, of demonstrative evidence, I may be permitted, in explaining the following experiments, to assume that theory which appears to me most probable, viz. that the æriform products of the distillation of vegetable substances are mixtures of carbonic acid, carbonic oxide, olefiant, carburated hydrogen, and simple hydrogen gases; or of two or more of these in various proportions."

The description of the apparatus is illustrated by a delineation of it on a plate which accompanies the paper, and for want of which it is not in our power to give our readers a distinct idea of its construction. The account of the experiments follows the description of the instrument with which they were made, and in the course of that account we find two tables, the first of which exhibits the composition of gas from various kinds of coal. The last column of this table contains, under the name of inflammable gas, that portion which is neither suddenly condensed by oxy-muriatic acid gas, nor absorbed by potash. This quantity of inflammable gas, mixed with the proportion of olefiant gas that is produced along with it, was submitted to combustion in another series of experiments; and the average results of a number of those experiments is exhibited in the second of the abovementioned tables.

From an attentive examination of the results contained in both the tables, this author was enabled to make the following general remarks.

"1. The

“ 1. The olefant gas,” he says, “ is a very sparing product of the distillation of pit-coal. It is found only in the first portions, and even of these it does not compose more than 5 per cent. Its quantity, however, is very much influenced by the temperature employed. This remark, indeed, may be extended to all the aëriform products of coal; insomuch that from equal weights of the same coal it is difficult to obtain, by different operations conducted on a small scale, products which are the same either in quantity or quality. The gas from *Colebrooke-dale* tar, and that from *Cautcheon*, have a larger proportion of olefant gas, which in them amounts to about one-sixth their bulk.

“ 2. Sulphurated hydrogen gas is, also, most abundantly produced at the early stages of the distillation. Its proportion then varies from 1 to 5 per cent.; and towards the close of the process it disappears entirely. It increases the illuminating power of the coal gas; but is by no means a desirable product; since it yields by combustion, a gas (the sulphurous acid) which is extremely offensive and irritating to the lungs. By the distillation of coal, more sulphurated hydrogen is produced, than is discovered among the aëriform products: for a part, uniting with the ammonia which is generated at the same moment, forms sulphuret of ammonia, a compound which I have found among the condensed products.

“ 3. Carbonic acid gas, like the two preceding ones, appears only at an early stage of the process, and in small proportion, never amounting to 5 per cent. A portion of this gas, also, unites with ammonia, and hence carbonate of ammonia is found in the condensed fluid.

“ 4. The gas from coal undergoes a gradual diminution of specific gravity and combustibility, from the commencement to the close of the process. This is best shown by inspecting the results of the experiments on the *Black-Mine* and *Merthyr* coal gas in Table II. because they were reserved in a greater number of separate portions than usual. The progression would, perhaps, have been more regular, in these as well as in the other instances, if much of the gas had not been allowed to escape, in consequence of the immense quantity which was produced. The specific gravity of the coal gas appears to afford a measure of its fitness for illumination, sufficiently accurate for practical uses; but does not bear an exact correspondence to the chemical properties of the gas, as ascertained by combustion. It may be remarked, also, by comparing the two last columns of the second table, that the carbonic acid produced does not always bear the same proportion to the oxygen expended. Thus the first product of gas from cannel coal combines with 234 measures of oxygen gas: and gives 139.7 of carbonic acid. But the gas from coal tar, with only an equal consumption of oxygen, yields 150 measures of carbonic acid.

“ 5. The

“ 5. The aëriform product of coal does not precisely answer to the characters of any one of the combustible gases, with which we are acquainted. The first product, however, of the distillation of common pit coal, after being washed with potash, approaches very nearly in its properties to carbureted hydrogen gas. The gases, which surpass this in specific gravity, are mixtures of carbureted hydrogen with olefiant gas, and perhaps a small proportion of carbonic oxide. The lighter gases, in addition to carbureted hydrogen, probably contain a variable proportion of hydrogen gas, and a small quantity of carbonic oxide. The extreme levity of some of the products, especially of the gas from *Merthyr* coal, cannot be explained on any other supposition.

“ 6. The products of the combustion of a cubic foot of coal-gas, of medium quality, viz. of the specific gravity 622, (such as the first products from *Newcastle on Tyne* coal) may be stated as follows :—

	Grains.
“ A cubic foot, at a mean of the barometer and thermometer	333.5
“ By combustion, it yields 817.3 grains of carbonic acid, the carbon in which may be estimated * at	233.7
“ Grains of hydrogen in a cubic foot of coal gas	99.8
“ But 99.8 grains of hydrogen are equivalent to the saturation of 554.9 grains of oxygen, with which they form 654.7 grains of water. Hence the oxygen consumed ought from calculation to be	
$817.3 - 233.7 = 583.6 + 554.9 = 1138.5$	
“ And the quantity actually consumed appears by experiment to be	1110.3
	Error 17.7

“ The difference, in this example, between experiment and calculation, is not greater than, in such delicate processes, may always be expected. A part of the deficiency in the oxygen actually consumed may be ascribed, also, to a small portion of the inflammable gas being already in the state of carbonic oxide.

“ Without repeating the particulars of a similar calculation made on gas of inferior quality, I shall annex a comparative statement of the specific gravities and composition of the good and inferior gases.

Source of the Gas.	Weight of a Cubic Foot.	A Cubic Foot consists of Carbon. Hydr.		Oxygen Gas consumed by a Cubic Ft.	Gives Carb. Acid Water.	
Newcastle coal	333.5 gr.	233.7	99.8	1110.3	817.3	621
Ditto, last product	169.3	111.5	57.8	560.	400	384.9

\* “ Assuming the carbon to be 28.6 grains in 100 grains of carbonic acid, as is satisfactorily proved by the experiments of Messrs. Allen and Pepys.”

“ The

“ The inferior gas, also, probably contains carbonic oxide ; for the quantity of oxygen gas, actually consumed, will be found, on calculation, less than it ought to be, if the carbon were not already combined with a portion of oxygen.

“ The quantity of water, which was generated by combustion, was not determined experimentally, but is merely estimated. It must be acknowledged, that the decomposition of the inflammable gases cannot lead to unquestionable results, until the proportion of water, produced by their combustion, be also accurately ascertained. With the view of effecting this, I have already spent much time, and employed many contrivances, none of which have satisfactorily answered the purpose for which they were intended.

“ 7. There appears to be a considerable difference in the specific gravity and combustibility of gas from various specimens of coal, even when taken at similar periods of the distillation. The coal from Merthyr, in South Wales, which burns without flame or smoke, yields a gas which contains, in an equal volume, scarcely half as much combustible matter as the gas from Wigan canal. This will probably be found to be the case with respect to all coal of similar quality, among which may be reckoned the Kilkenny coal. The most important difference among the varieties of this mineral, connected with their application as sources of light, consists in the quantity of sulphureted hydrogen gas, which is mixed with their aëriform products ; and it unfortunately happens that the coal, otherwise best adapted to this purpose, yields generally the largest proportion of this offensive gas. The only effectual method of purifying the coal gas from sulphureted hydrogen, on the large scale of manufacture, will probably be found to consist in agitation with quicklime and water ; composing a mixture of the consistence of cream. Simple washing with water by no means effects the complete separation.” P. 298.

*XIX. An Account of some Peculiarities in the anatomical Structure of the Wombat, with Observations on the female Organs of Generation. By Everard Home, Esq. F. R. S.*

An animal of that species which forms the subject of the present paper, was brought alive from the islands in Bassé's Straits by Mr. Brown, who trusted it to the care of the author of this account, in whose possession it lived in a domesticated state during two years, which offered opportunities of observing its habits, and such observations are described in the paper.

The Roala is another species of the wombat, and an account of the same, which, some years ago, was sent by Lieutenant-Colonel Paterson, also forms a part of this paper ; but the most interesting part of these contents seems



to be a description, by Mr. Bell, of the female organs of the wombat, which had never been described before. Immediately after this description Mr. Home says,

“ This account of Mr. Bell, which differs so materially from that of the female organs of the kangaroo, corresponds exactly with that of the American opossum, only the parts are upon a larger scale; and it is found that the male organs of the wombat and Roala are also similar to those of the American opossum. These animals, therefore, form the intermediate link between the opossum and the kangaroo.”

The rest of the paper contains several interesting remarks respecting the mode of propagation in this very curious tribe of animals, and the parts subservient thereto.

This paper is accompanied with a plate, exhibiting the stomach of the male wombat, in its natural size.

*XX. On the Origin and Office of the Alburnum of Trees.*  
*By T. A. Knight, Esq. F. R. S.*

In some former papers Mr. Knight endeavoured to prove, that the bark of trees is not transmuted into alburnum, but that the alburnum matter is deposited by a fluid which descends from the leaves, and subsequently secretes through the bark. Therefore taking this as an established fact, he now proceeds to inquire into the origin and office of the alburnous tubes, and for this purpose Mr. K. instituted certain experiments, which are described in the paper; after which he says,

“ Through the cellular substance I therefore venture to conclude that the sap ascends, and it is not, I think, difficult to conceive that this substance may give the impulse with which the sap is known to ascend in the spring. I have shewn that the bark more readily transmits the descending sap towards the roots than towards the points of the branches \*; and if the cellular substance of the alburnum expand and contract, and be so organised as to permit the sap to escape more easily upwards from one cell to another, than in any other direction, it will be readily impelled to the extremities of the branches: and I have shewn that the statement, so often repeated in the writings of naturalists, of a power in the alburnum to transmit the sap with equal facility in opposite directions, and as well through inverted cuttings as others, is totally erroneous †.

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\* Phil. Trans. 1804, p. 5.

† Ibid.

\* If the sap be raised in the manner I have suggested, much of it will probably accumulate in the alburnum in the spring; because the powers of vegetable life are, at that period, more active than at any other season; and the leaves are not then prepared to throw off any part of it by transpiration. And the cellular substance, being then filled, may discharge a part of its contents into the alburnous tubes, which again become reservoirs, and are filled to a greater or less height, in the proportion to the vigour of the tree, and the state of the soil and season: and if the tubes which are thus filled be divided, the sap will flow out of them, and the tree be said to bleed. But as soon as the leaves are unfolded, and begin to execute their office, the sap will be drawn from its reservoirs, and the tree will cease to bleed, if wounded.

“ The alburnous tubes appear to answer another purpose in trees, and to be analogous, in some degree, in their effects, to the cavities in the bones of animals; by which any degree of strength, that is necessary, is given with less expenditure of materials, or the incumbrance of unnecessary weight; and the wood of many different species of trees is thus made, at the same time, very light, and very strong, the rigid vegetable fibres being placed at greater distances from each other by the intervention of alburnous tubes, and consequently acting with greater mechanical advantage, than they would if placed immediately in contact with each other.” P. 318.

XXI. *Eclipses of the Satellites of Jupiter, observed by John Goldingham, Esq. F. R. S. and under his Superintendance, at Madras, in the East Indies.*

The eclipses of the satellites of Jupiter have been generally considered as capable of affording the best, or at least, the easiest, means of determining the longitudes of places on the surface of the earth; and in theory so they undoubtedly are; but when a variety of interfering circumstances are duly considered, the practical performance of the operation will be found subject to several fluctuating sources of inaccuracy; for each of which a proper allowance must be made, in order to render the result of the observation and calculation sufficiently accurate. The degree of influence with which every one of those causes operates, and the allowance which needs be made in consequence of it, by way of necessary correction, can only be determined from experience; and it is for this purpose that the author of the present paper states a considerable number of observations of the eclipses of the first, second, and third satellite of Jupiter, made with particular care and attention at Madras. Those observations are stated in three tables, wherein we find particularly specified

cified in adjoining columns, the day, the time of the satellites immersion or emersion, the time of the same eclipse at Greenwich as given by the Ephemeris, the longitude of Madras as deduced from each eclipse, and the cotemporary state of the weather.

Those tables are preceded by a few necessary explanations, wherein this author mentions, that the observations of the eclipses were made with Dollond's achromatic telescopes of  $3\frac{1}{2}$  feet focal length, and magnifying power between 70 and 80; and it is to be remarked, that though those telescopes had been constructed at the same time, and were in appearance exactly alike, yet, on repeated trials, one of them was found to have a decided superiority; for it would show the emersion of the satellites sooner, and the immersions later, by several seconds of time.

The longitude of the place of observation, this author says, by numerous observations of various descriptions, is  $5^h 21' 14''$ , or in space  $80^\circ 18' 30''$  east of Greenwich; so that by comparing this longitude with those which are given in the tables, as deduced from the observations of the eclipses, the deviations of the latter may be easily perceived; and hence one may be enabled to judge how much of that deviation may be attributed to the state of the weather, altitude of the object, &c.

This author then says, "Persons not much in the habit of observing these eclipses, but desirous of obtaining as much correct information from their observations as possible, may find the following general remarks of use.

"A correct difference of longitude, it would appear, is not to be expected, by comparing the time of observation with that in the tables; it therefore becomes necessary to have a correspondent observation to compare with, or some satisfactory observations taken under a known meridian, about the time; from which the errors of the tables may be found. Correspondent observations should, however, be obtained, if possible: but it must not be supposed, that even these will give a correct difference of longitude, unless observed at both places, under the like favourable circumstances, and with telescopes of the same powers.

"The air being clear; the planet so high as to be out of the thick atmosphere, and to make the position easy; the telescope sheltered from the wind, and steady; neither moonlight nor twilight, and the satellite not near the body of the planet: an eclipse observed under such circumstances, will, I apprehend, be as perfect as it well can be; and a correspondent observation taken under the like circumstances, will give a correct difference of longitude of the two places, provided the eclipse be observed with telescopes of the same powers." P. 343.

XXIII. *Electro-Chemical Researches, on the Decomposition of the Earths; with Observations on the Metals obtained from the alkaline Earths, and on the Amalgam procured from Ammonia.* By Humphry Davy, Esq. Sec. R. S. &c.

The very ingenious author of this paper having completely succeeded in the analysis of the fixed alkalies, and having in former papers satisfactorily proved their being true metallic oxides, was thereby induced, with similar expectations, to apply the like treatment, namely, the electro-chemical analysis, to the earths, which had long been suspected to be of a metallic nature by Beecher, Stahl, and various other chemists. Upon trial, however, it was found necessary to subject the earths to a process more refined and more complicated. In short, the only methods that proved successful were those of operating upon them by electricity, while they were in combination with other substances; or of combining them at the moment of their being decomposed by electricity, in metallic alloys, so as to obtain evidences of their nature and properties.

In the second division of the paper Mr. Davy describes the various methods by which he attempted to decompose the alkaline earths, viz. barytes, strontites, and lime. But of all those methods, that which succeeded was to electrify mixtures of those bodies and the oxides of other substances.

“ Whilst,” he says, “ I was engaged in these experiments, in the beginning of June, I received a letter from Professor Berzelius of Stockholm, in which he informed me that in conjunction with Dr. Pontin, he had succeeded in decomposing barytes and lime, by negatively electrifying mercury in contact with them, and that in this way he had obtained amalgams of the metals of these earths.

“ I immediately repeated these operations with perfect success; a globule of mercury, electrified by the power of the battery of 500, weakly charged, was made to act upon a surface of slightly moistened barytes, fixed upon a plate of platina. The mercury gradually became less fluid, and after a few minutes was found covered with a white film of barytes; and when the amalgam was thrown into water, hydrogen was disengaged, the mercury remained free, and a solution of barytes was formed.

“ The result, with lime, as these gentlemen had stated, was precisely analogous.

“ That the same happy methods must succeed with strontites and magnesia, it was not easy to doubt, and I quickly tried the experiment.

P p

“ From

“ From strontites I obtained a very rapid result ; but from magnesia, in the first trials, no amalgam could be procured. By continuing the process, however, for a longer time, and keeping the earth continually moist, at last a combination of the basis with mercury was obtained, which slowly produced magnesia by absorption of oxygene from air, or by the action of water.

“ All these amalgams I found might be preserved for a considerable period under naphtha. In a length of time, however, they became covered with a white crust under this fluid. When exposed to air, a very few minutes only were required for the oxygenation of the bases of the earths. In water the amalgam of barytes was most rapidly decomposed : that of strontites and that of lime next in order : but the amalgam from magnesia, as might be expected from the weak affinity of the earth for water, very slowly changed ; when a little sulphuric acid was added to the water, however, the evolution of hydrogen, and the production and solution of magnesia were exceedingly rapid, and the mercury soon remained free.

“ I was inclined to believe that one reason why magnesia was less easy to metallize than the other alkaline earths, was its insolubility in water, which would prevent it from being presented in the nascent state, detached from its solution at the negative surface. On this idea I tried the experiment, using moistened sulphate of magnesia, instead of the pure earth ; and I found that the amalgam was much sooner obtained. Here the magnesia was attracted from the sulphuric acid, and probably deoxygenated and combined with the quicksilver at the same instant.

“ The amalgams of the other bases of the alkaline earths, could, I found, be obtained in the same manner from their saline compounds.

“ I tried in this way very successfully, muriate and sulphate of lime, the muriate of strontites, and of barytes, and nitrate of barytes. The earths separated at the deoxygenating surface, there seemed instantly to undergo decomposition, and seized upon by the mercury, were in some measure defended from the action of air, and from the contact of water, and preserved by their strong attraction for this metal.” P. 339.

The third division of the paper describes the attempts that were made for procuring the metals of the alkaline earths, and for ascertaining their properties.

“ To procure,” this author says, “ quantities of amalgams sufficient for distillation, I combined the methods I had before employed, with those of M. M. Berzelius and Pontin.

“ The earths were slightly moistened, and mixed with one-third of red oxide of mercury, the mixture was placed on a plate of platina, a cavity was made in the upper part of it to receive a globule of mercury, of from fifty to sixty grains in weight, the whole

whole was covered by a film of naphtha, and the plate was made positive, and the mercury negative, by a proper communication with the battery of five hundred.

“ The amalgams obtained in this way, were distilled in tubes of plate glass, or in some cases in tubes of common glass. These tubes were bent in the middle, and the extremities were enlarged, and rendered globular by blowing, so as to serve the purposes of a retort and receiver.

“ The tube, after the amalgam had been introduced, was filled with naphtha; which was afterwards expelled by boiling, through a small orifice in the end corresponding to the receiver, which was hermetically sealed when the tube contained nothing but the vapour of naphtha, and the amalgam.

“ I found immediately that the mercury rose pure by distillation from the amalgam, and it was very easy to separate a part of it; but to obtain a complete decomposition was very difficult.

“ For this nearly a red heat was required, and at a red heat the bases of the earths instantly acted upon the glass, and became oxygenated. When the tube was large in proportion to the quantity of amalgam, the vapour of the naphtha furnished oxygen sufficient to destroy part of the bases; and when a small tube was employed, it was difficult to heat the part used as a retort sufficient to drive off the whole of the mercury from the basis, without raising too highly the temperature of the part serving for the receiver, so as to burst the tube\*.

“ In consequence of these difficulties, in a multitude of trials, I obtained only a very few successful results, and in no case could I be absolutely certain that there was not a minute portion of mercury still in combination with the metals of the earths.

“ In the best result that I obtained from the distillation of the amalgam of barytes, the residuum appeared as a white metal of the colour of silver. It was fixed at all common temperatures, but became fluid at a heat below redness, and did not rise in vapour when heated to redness, in a tube of plate glass, but acted violently upon the glass, producing a black mass, which seemed to contain barytes, and a fixed alkaline basis, in the first degree of oxygenation†.

“ When

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\* “ When the quantity of the amalgam was about fifty or sixty grains, I found that the tube could not be conveniently less than one-sixth of an inch in diameter, and of the capacity of about half a cubic inch.”

† “ From this fact, compared with other facts that have been stated, p. 336, it may be conjectured, that the basis of barytes has a higher affinity for oxygen than sodium; and hence, probably, the bases of the earths will be more powerful instruments for detecting oxygen, than the bases of the alkalies.

“ I have tried a number of experiments on the action of potassium on bodies supposed simple, and on the undecomposed acids.

“ When exposed to air, it rapidly tarnished, and fell into a white powder, which was barytes. When this process was conducted

acids. From the affinity of the metal for oxygene, and of the acid for the substance formed, I had entertained the greatest hopes of success. It would be inconsistent with the object of this paper to enter into a full detail of the methods of operation; I hope to be able to state them fully to the Society at a future time, when they shall be elucidated by further researches; I shall now merely mention the general results, to shew that I have not been tasy in employing the means which were in my power, towards effecting these important objects.

“ When potassium was heated in muriatic acid gas, as dry as it could be obtained by common chemical means, there was a violent chemical action with ignition; and when the potassium was in sufficient quantity, the muriatic acid gas wholly disappeared, and from one-third to one-fourth of its volume of hydrogen was evolved, and muriate of potash was formed.

“ On fluoric acid gas, which had been in contact with glass, the potassium produced a similar effect; but the quantity of hydrogen generated was only one-sixth or one-seventh of the volume of gas, and a white mass was formed, which principally consisted of fluuate of potash and silice, but which emitted fumes of fluoric acid when exposed to air.

“ When boracic acid, prepared in the usual manner, that had been ignited, was heated in a gold tube with potassium, a very minute quantity of gas only was liberated, which was hydrogen, mixed with nitrogen, (the last probably from the common air in the tube); borate of potash was formed, and a black substance, which became white by exposure to air.

“ In all these instances there is great reason to believe that the hydrogen was produced from the water adhering to the acids; and the different proportions of it in the different cases, are a strong proof of this opinion. Admitting this idea, it seems that muriatic acid gas must contain at least one-eighth or one-tenth of its weight of water; and that the water oxygenates in the experiment a quantity of potassium, sufficient to absorb the whole of the acid.

“ In the cases of fluoric and boracic acids, there is probably a decomposition of these bodies; the black substance produced from the boracic acid is similar to that which I had obtained from it by electricity. The quantities that I have operated upon, have been as yet too small to enable me to separate and examine the products, and till this is done, no ultimate conclusion can be drawn.

“ The action of potassium upon muriatic acid gas, indicates a much larger quantity of water in this substance, than the action of electricity in Dr. Henry's elaborate experiments; but in the one instance the acid enters into a solid salt, and in the other it remains aeriform; and the difficulty of decomposition by electricity



ducted in a small portion of air, the oxygen was found absorbed, and the nitrogen unaltered; when a portion of it was introduced into water, it acted upon it with great violence, and sunk to the bottom, producing in it barytes; and hydrogen was generated. The quantities in which I obtained it were too minute for me to be able to examine correctly either its physical or chemical properties. It sunk rapidly in water, and even in sulphuric acid, though surrounded by globules of hydrogen, equal to two or three times its volume; from which it seems probable, that it cannot be less than four or five times as heavy as water. It flattened by pressure, but required a considerable force for this effect.

“ The metal from strontites sunk in sulphuric acid, and exhibited the same characters as that from barytes, except in producing strontites by oxydation.

“ The metal from lime, I have never been able to examine exposed to air, or under naphtha. In the case in which I was able to distil the quicksilver from it to the greatest extent, the tube unfortunately broke, whilst warm, and at the moment that the air entered, the metal, which had the colour and lustre of silver, instantly took fire, and burnt with an intense white light into quicklime.

“ The metal from magnesia seemed to act upon the glass, even before the whole of the quicksilver was distilled from it.”  
P. 341.

The fourth section contains enquiries relative to the decomposition of alumina, flint, zircon, and glucina.

The experiments which are described in this section, and which were instituted with a view of examining the real nature of the above-mentioned earthy substances, were by no means attended with success equal to that of the alkaline earths; yet from the appearance of the whole, there seems to be very great reason to conclude, that alumina, zircon, glucine, and flint, are, like the alkaline earths, metallic oxides.

The fifth section, on the production of an amalgam from ammonia, and on its nature and properties, commences in the following manner:—

“ In the communication from Professor Berzelius and Dr. Pontin, which I have already referred to, a most curious and im-

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portant must increase in proportion as the quantity of water diminishes, so that at the apparent maximum of electrical effect, there is no reason to suppose the gas free from water.

“ Those persons who have supposed hydrogen to be the basis of muriatic acid, may, perhaps, give another solution of the phenomena, and consider the experiment I have detailed as a proof of this opinion.”

portant experiment on the deoxydation and amalgamation of the compound basis of ammonia is mentioned, which these ingenious gentlemen regard as a strict proof of the idea I had formed of its being an oxide with a binary basis.

“Mercury, negatively electrified in the Voltaic circuit, is placed in contact with solution of ammonia. Under this agency it gradually increases in volume, and when expanded to four or five times its former dimensions, becomes a soft solid,

“And that this substance is composed of the deoxygenated compound basis of ammonia and mercury, they think is proved ; 1. By the reproduction of quicksilver and ammonia, with the absorption of oxygene, when it is exposed to air ; and secondly, by its forming ammonia in water, whilst hydrogen is evolved, and the quicksilver gradually becomes free.

“An operation, in which hydrogen and nitrogen exhibit metallic properties, or in which a metallic substance is apparently composed from its elements, cannot fail to fix the attention of chemists ; and the peculiar interest which it offered in its relations to the general theory of electrochemical science, induced me to examine the circumstances connected with it minutely and extensively.

“In repeating the process of the Swedish chemists, I found that to form an amalgam from fifty or sixty grains of mercury, in contact with saturated solution of ammonia, required a considerable time, and that this amalgam greatly changed even in the short period required for removing it from the solution.

“I was however able, in this mode of operating, to witness all the results they have stated, and I soon found simple and more easy means of producing the effect, and circumstances under which it could be more distinctly analysed.

“The experiments which I have detailed in the Bakerian lecture for 1806, proved that ammonia is disengaged from the ammoniacal salts, at the negative surface in the Voltaic circuit ; and I concluded, that under this agency, it may be acted on in what is called the nascent state, when it was reasonable to conclude it would be more readily deoxygenated and combined with quicksilver.

“On this view of the subject, I made a cavity in a piece of muriate of ammonia ; into this a globule of mercury, weighing about fifty grains, was introduced. The muriate was slightly moistened, so as to be rendered a conductor, and placed on a plate of platina, which was made positive in the circuit of the large battery. The quicksilver was made negative by means of a platina wire. The action of the quicksilver on the salt was immediate : a strong effervescence with much heat took place. The globule in a few minutes had enlarged to five times its former dimensions, and had the appearance of an amalgam of zinc ; and metallic crystallizations shot from it, as a centre, round the body of the salt. They had an arborescent appearance, often became coloured

coloured at their points of contact with the muriate; and when the connection was broken, rapidly disappeared, emitting ammoniacal fumes, and reproducing quicksilver." P. 353.

In the sequel of the same section, this author relates the attempts he made with a view of separating the mercury from the above-mentioned base of ammonia, with which it had formed an amalgam; but his attempts were not attended with the desired effect.

The sixth section, which is the last of this valuable paper, contains several considerations of general theory, queries, &c. connected with the metallization of the alkalies, and of the earths; but as the nature of those particulars does not render them susceptible of much abridgment, we must, of course, refer our readers to the paper itself, for more circumstantial information.

This part of the Philosophical Transactions concludes with a list of the presents received by the Royal Society, from November, 1807, to July, 1808, and an index to the whole volume for the year 1808.

**ART. IV.** *Anonymiana; or, Ten Centuries of Observations on various Authors and Subjects. Compiled by a late very Learned and Reverend Divine; and faithfully published from the Original MS. With the Addition of a Copious Index.* 8vo. p. 536. 12s. J. Nichols and Son. 1809.

**T**HIS is a posthumous work of the very celebrated Antiquary Dr. Pegge, and on the whole creditable to his fame; and, if not of very great importance to learning, will be found to contain a considerable portion of amusement.

It is of the nature of the French *Anas*; some of which as for example the *Menegiana Casauboniana*, *Poggiana*, the *Mélanges d'Histoire*, and a few others are well deserving a place in every good collection. The volume contains a variety of remarks and observations, among which something must necessarily occur suitable to every taste and propensity. They are indeed so very various that no system is pursued, but every page exhibits subjects grave and gay, facetious and severe; consequently an extract from any part of the book will communicate an adequate idea of the whole.

**CENT. I.** "LXXXV. It is said we do not punish twice for one crime; but see the case of Empson and Dudley in *Parl. Hist.* II. p. 7; and of Edward Stafford Duke of Buckingham, p. 37.

" LXXXVI. Comparing the Parliamentary History, III. p. 68, with p. 72, one would think Cardinal Wolsey, had sat in the parliament 30 July 1530: but the case was not so; for in my edition of Cavendish's Life, p. 126, it is noted in the margin, at the words *here to relate*, as follows, ' V. MS. the reason why he yielded to the premunire; and a parchment-rolle, with many seals, brought to him at Southwell to seal.' This roll, no doubt, was the instrument signed by the lords, &c. p. 72. Wolsey therefore did not attend the parliament; but the instrument was sent down to him to his palace at Southwell to sign and seal.

" LXXXVII. The British Librarian, p. 312, speaking of certain improvements that might be made to Verstegan's Restitution of decayed Intelligence, in case that book should be recalled to the press, has these words: " More especially should be admitted the corrections of the learned Mr. Somner, he having left large marginal notes upon Verstegan's whole book, as we are informed by Bishop Kennett, the late accurate author of his life." Now I have consulted this copy of Mr. Somner's, in the library of Christ Church, Canterbury; and so far from finding, as expected, notes on the whole book, there are not above eight very short notes, excepting that, in the catalogue of English words from p. 207 to 239, he has added a great number of Saxon words from various authors, but without any regard to Verstegan; indeed that collection seems to have been the first rudiments of his dictionary.

" LXXXVIII. The Romans had so much concern with the vine and its fruit, that there are more terms belonging to it, and its parts, its culture, products, and other appurtenances, than to any other tree:

" *Vitis*, the tree; *palmes*, the branch; *pampinus*, the leaf; *racemus*, a bunch of grapes; *uva* the grape; *capreolus*, a tendril; *vindemia*, the vintage; *vinum*, wine; *acinus*, the grape-stone.

" LXXXIX. *Peäches* is undoubtedly a corruption of the Italian word *piazza*; but we have not only corrupted the original word, but also perverted the sense and meaning of it. What we express by *peäches* \* is a colonnade; but the word *piazza* signifies a square, as Grosvenor square, Hanover square, &c. It is no other than *placca*, a word of the lower ages of Latinity; of which the Italians, according to their method of forming, have made *piazza*; and we, as likewise the French, the word *place*; which, in both these languages, does, amongst its other significations, denote a square.

" xc. Joshua Barnes, the famous Greek Professor of Cambridge, was remarkable for a very extensive memory; but his judgment was not so exact: and when he died, one wrote for him,

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\* Surely none but the very lowest of the populace ever speak it so! Rev.

“ Hic jacet Joshua Barnes.  
felicissimæ memoriæ,  
expectans judicium.

“ xci. The child, when new-born, comes *out of the persley bud*, they will say in the North. This is an antonomasia introduced out of regard to decency ; for the Greek word *σίσυον* not only signifies persley, but has another (and a very different) meaning : from whence it should seem that the Greeks had amongst them such a saying as this. N. B. The English word *persley*, or *parsey*, comes from the French *persil* ; which is corrupted from the Latin *petroselinum*. See Menage, Origines de Langue Franc. who is so far mistaken as to say the English word came from the Latin ; whereas it came directly from the French, and mediately from the Latin.

XCII.

“ What play's to-night says angry Ned,  
As from the bed he rouzes ;  
Romeo again ! and scratched his head ;  
*A plague on both the houses.*

“ The play had run long at both the play-houses, between Mr. Garrick and Mr. Barry ; and the last line is the words of Mercutio in that play.” P. 53.

CENT. VI. “ LXXIX. *Manners maketh Man*. This, which was the motto of Bishop Kenn, has been thought false English, and therefore ought to be amended, *make the man* ; but in old English books and MSS. *eth* is often found to be a plural termination. Sir Degarè, MS Romance, ver. 769. Old church book at Wye in Kent, p. 11. Hence *sbroweth*, Percy's “ Reliques of Antient Poetry,” I. p. 171. *Deviseeth*, 198. *Sitteth* and *berkneeth*, II. p. 3. *Doeth*. I. c. *doeth*, III. p. 109. See also Skelton, pp. 93, 185, 205, 243, 261 *ter*, 263 *bis*. Ames, “ Typograph. Antiqq.” p. 4. Northumberland Book, p. 461. Churchyard, p. ix. Nash, p. 41. “ Mirrour of Magistrates,” p. 518.—Many other instances might be adduced ; but these are sufficient to shew how the matter went formerly ; and that, though we write not so now, the motto ought to stand as it is.

“ LXXX. In 1733, two swarms of Bees from different hives united, and were hived together ; how does this consist with swarms having always a Queen-bee at their head ?

“ LXXXI. *Worse* is undoubtedly a comparative, but has not always a relation to *bad*. Thus, when I say, ‘ Sir, I am sorry to see you look worse than ye did last week,’ the party might not look ill or bad the week before, but very well.

“ LXXXII. *Earnest money, earnest penny*, or *[bargain penny]*, are antient, for they occur respectively in the old Church Book of Wye in Kent, 4, 34. 37 Henry VIII. and 4 Edward VI.

“ LXXXIII.

“ LXXXIII. *Ring*ing, or *found*ing, money, to try if it be good, is not modern; indeed, the adulteration of coin is a very antient species of fraud; see Glossary in X Script. v. *Sonare Pecuniam*. But I cannot agree with the learned author there, in deducing the phrase from the Saxon *scunian*, *al. sycunian*, *i. e. vitare*; as to *found* comes so naturally and obviously from the Latin *sono*.

“ LXXXIV. From attending to what others say in company ye will reap many advantages; ye will never be absent; ye will please by the deference ye pay them; your replies and observations will always be pertinent; ye will have opportunities of noting the slips they make, or the inconsistencies they run into in argumentation, which few people talk without; and, what is very disagreeable in conversation, ye will not have occasion to be perpetually asking those troublesome questions who, where, when, and the like.” P. 265.

From the above extracts, quaint and odd as several of them are, it will sufficiently appear that literary diligence may here find some useful hints to work upon, and that Mr. Pegge's accomplishments were very various, and his reading very extensive. Some indeed of these English Anas are trite and insignificant, and appear to have been put down from the common place book without care, order, or selection. The book is divided into ten parts, and each part contains a hundred of these miscellaneous remarks. A very good and useful Index is subjoined, which gives an additional value to the book, and it would be unjust not to say that the perusal of it has afforded us very various amusement.

ART. V. *The Pastoral; or, Lyric Muse of Scotland; in three Cantos.* By Hector Macneill, Esq. 4to. 7s. 6d. Constable and Co. 1808.

THE title of this poem may tend a little to perplex some of our readers; and we do not think it by any means happily chosen. Pastoral and lyric poetry have been long distinguished as separate species of a common genus; and the distinction has a sufficient foundation in nature, and ought to be preserved. It is the object of pastoral poetry to describe the manners and occupations of rural life; and in particular every thing that can interest us respecting that state of society, in which such occupations make a prominent figure. There is no precise form or measure of versification allotted to this particular species of poetry. It may be dramatic,

matic. In the eclogue it usually takes the heroic measure, when it approaches most to the lyric form, it is in the style of ballad. Lyric poetry, on the contrary, or what is properly termed the *ode*, is tolerably definite in its form and extent. It is that kind of poetry which the ancient bards sung to the lyre, and which though indulging in every variety of stanza, has always been restricted to a very moderate length, and limited range of subjects. It celebrates in lofty strains the praises and actions of heroes, or even superior beings, and the powerful passions and affections of the human breast; or in gentler and more insinuating numbers sings of love, of friendship, and all the endearing charities of life. The Pastoral Muse and the Lyric Muse, therefore, appear to us to be two different personages; though doubtless nearly related: and Mr. Macneill may plead in favour of their complete identity so far at least, as relates to the subject of this poem, that whatever is *sung* may fairly be called an *ode*; and that the pastoral poetry of which he treats is nothing else than the rural lays and "woodnotes wild," which have from time immemorial been known in Scotland, as a beautiful and peculiar species of national music and song.

It is then the object of Mr. Macneill's poem, which we think would have been better named, "The Pastoral Muse of Scotland," to give a poetical account of the origin and progress of this characteristic species of music and song, which from its simplicity and natural pathos will always have admirers beyond the boundaries of Scotland. The subject, we think, is interesting, and in some measure curious, in a philosophical point of view; for the simple and aboriginal pastoral, both in music and poetry, is in a great degree peculiar to the Scottish nation. The pastoral poetry which has descended to us from antiquity, is altogether artificial, and does not belong to the age whose manners it describes. Theocritus, Bion, and Moschus, the three celebrated pastoral poets of Greece, all flourished in the age of Ptolemy Philadelphus, when the manners of the Greeks were exceedingly corrupt, and at the very opposite extreme from the innocence and simplicity of the pastoral ages. Among the Romans the most eminent pastoral poet was Virgil, the close imitator of Theocritus, who wrote when the Roman liberties and ancient purity of manners were no more. Of modern pastoral poets of any eminence, it is sufficient to say in general, that they have written their pastorals, not amidst woods and mountains, or in the view of shepherds and shepherdesses tending their flocks; but in their closets, amidst  
the



the smoke and noise of populous cities : from which it is an unavoidable consequence that their descriptions are far-fetched, affected, and unnatural ; and the manners which they delineate, not a faithful transcript of the simplicity of nature, but the fantastic offspring of their own imaginations.

We have, however, a remarkable exception in the case of the Scotch pastoral poets, who are generally true to nature, not only in the ruder lays of dark and unlettered times, but in the more finished productions of periods of comparative refinement. Ramsay, in some of his best performances, is a faithful describer of the manners of a pastoral people ; and infuses into his readers all the enthusiasm for the simple and innocent employments of rural life, which the encomiasts of the fabulous Arcadia vainly labour to excite. His " Gentle Shepherd " may, perhaps, be accounted the best pastoral poem in any language ; and is no less interesting in its fable than just in its delineation of the manners and employments of the people among whom the scene is laid. Fergusson was no unworthy successor of Ramsay in the list of Scotch pastoral poets ; and Burns has, in many particulars, surpassed all his predecessors and competitors in this peculiar department of poetry. We consider his " Cottager's Saturday night," his " Hallowéen," and some other of his minor poems, and almost all his exquisite ballads as genuine pastorals ; since they entirely relate to the manners and pursuits of simple swains, whose sole occupation, if not the tending of a flock, is at least the ruder employments of agriculture, and what is strictly called a country life. The pastorals of Burns are, perhaps still more than those of Ramsay, faithful and lively transcripts of actual life ; and they have the very peculiar charm of being the production of a man, the best years of whose life were spent among those very swains whose manners he describes ; and who was by birth the very clown in whose pursuits he so warmly interests us.

Whence then arises this remarkable peculiarity in the Scottish poetry ? Is it to be traced to the soil and climate of the country, which are more favourable to pastoral life than to a highly improved agriculture : or to the character and peculiar situation of the people, which are favourable to a certain degree of intellectual improvement and simplicity of manners ? Have similar effects been observed in other countries which are more favourable to pasture than to agriculture ; as in Switzerland and the mountainous parts of Spain ? These are questions of which the solution promises a fair field for

for ingenious speculation ; and which might naturally have offered themselves to the consideration of Mr. Macneill, either in his poem, or in the notes which he has annexed to it ; and of which he says, in his advertisement, that they are intended as an excuse for avoiding a formal preliminary treatise on Scottish pastoral music and poetry. On these subjects, however, he is altogether silent ; although he takes various opportunities of stating his opinion, that the theory of the Scottish pastoral is a curious and interesting object of enquiry. He has, however, one peculiar doctrine of his own on this subject to support, which is, that a number of the most popular songs and melodies, of the Southern or Arcadian district of Scotland, were produced in consequence of a material change in the situation or condition of the inhabitants ; and were subsequent to the border ballads which treat of nothing but rapine and pillage, and breathe all the fierceness of the sanguinary tribes among whom they were popular. This doctrine, and the enquiries to which it gives rise, we shall allow him to state in his own words.

“ Of the origin, continuance, or decline of the Pastoral State in the southern districts of Scotland, we are as ignorant as of the origin of its Poetry and Music. That it *partially* existed in various spots during the turbulence of the feudal times in that quarter, cannot, we think, be doubted ; but that it attained the importance and prevalence which we have good reason to suppose must have occurred at some particular period, may certainly be questioned. We can hardly conceive, that when every freebooter seized on whatever supplied his necessities, or gratified his revenge, and when the plunder of herds and flocks was one of the principal objects of nightly rapine, the Pastoral state could have been either general or alluring. Without security, it is next to impossible that any thing approaching to *pleasure* or *serenity* can influence the mind ; for neither the occasional sweets of domestic peace, nor the raptures of love, can remain long to illumine the countenances of those, who are fearfully looking forward to impending danger. Amidst the obscurity that hangs over this interesting subject, there are, however, fortunately some gleams of light, which break through it, and enable us, at least, to discover faintly, what otherwise we should search for in vain. National song has this advantage, that while it speaks the language of the times, it describes the manners of the people. It is indeed impossible it should do otherwise ; for, as the only source from whence it flows is *Passion* and *Emotion*, so must these be awakened by the existing circumstances and occurrences, which are immediately connected with the situation of the inhabitants.

We

We may, therefore, safely turn to this guiding ray when all other lights are extinct; and, on the present occasion, it will perhaps be found sufficient to illuminate what otherwise must have remained in total darkness.

“What naturally occurs on considering the present subject, is first, the peculiar quality or distinguishing feature of our national Poetry and Music: 2dly, Has this poetry and music undergone any material change at some particular period? 3dly, What marks and distinguishes this change? And lastly, What were the causes which produced it?” Note A, P. 53.

On the first of these heads of enquiry we are merely informed that the distinguishing qualities of the Scotch pastoral are *passion* and *simplicity*; with the exception of the minstrelsy of the border to which Mr. Macneill professes a very strong repugnance; and which surely ought not to be called pastoral. Respecting the other heads of enquiry which are here so methodically laid down, we have vainly looked for any information in this note. Instead of any speculation concerning the changes which the Scotch poetry has undergone, and the causes which produced it, we find nothing but some common-place quotation, concerning the mighty influence of poetry and music among the Greeks, and among our Gothic ancestors in the days of the bards; together with the peculiar tenet of Mr. Macneill, distinctly enunciated, but by no means proved, that the border minstrelsy, and the genuine Scottish pastoral are productions of different ages; and that the feuds and animosities of those who dwelt near the Scotch and English boundary, had greatly subsided, or entirely ceased, before those tender ditties were heard, in which “every thing breathes peace, tranquillity, and love: nothing indicates warfare, tumult, or alarm; on the contrary, every description, sentiment and passion, incline us to conclude, that general safety, combined with rural happiness and content, were the genuine excitements of poetry.”

This leading tenet or hypothesis of Mr. Macneill we cannot help considering as altogether erroneous. The border feuds were not entirely the consequence of a rude age or peculiarly ferocious state of manners; they resulted principally, if not entirely, from a peculiarity of local situation. As long as England and Scotland were rival kingdoms, and frequently at war with each other, it was a necessary consequence, that the borderers in both countries would be in the habit of robbing and murdering each other; especially as the line of demarkation of the two kingdoms was not then very accurately traced; and there was always a *debateable*

*deceivable ground* to which, as the claim was doubtful, the pretensions would naturally be strenuous on both sides. In fact, the feuds of the borderers were equally prevalent during an age of comparative refinement, as in the darkest periods of our history; and never "subsided," far less "entirely ceased," till Scotland and England were united under one monarch by the accession of James I; a period long subsequent to the era at which we must date the origin of Mr. Macneill's Arcadian strains, in which "every thing breathes peace, tranquillity, and love."

There appears to us no difficulty whatever in the supposition that while the borderers were a fierce marauding tribe, and thought of celebrating nothing in their popular ditties but midnight plundering expeditions; and the intrepidity and skill of their favourite mous-troopers, in defeating and outwitting the common enemy; there should be, at no great distance from them, a set of people whose secluded situation encouraged the pursuits of rural life, and who were more disposed to sing of flocks and herds, and green hills and clear streams, than of plundering rencountres and midnight affrays. We are likewise disposed to think that the "peace, tranquillity, and love," which are breathed in the ancient Arcadian strains, have been considerably over-rated. The Scottish airs, which are of undoubted antiquity, are rather simple and rude, than in any degree elegant and refined. Some of them, which are of more modern date, are extremely beautiful; and while they adhere as much as possible to the ancient simplicity, have engrafted upon it many of the graces of the refined melody of our own age. But, in the genuine ancient strains, there seems nothing beyond the genius of the rudest minstrel that ever piped an oaten reed. Precisely the same thing may be said of the words which are generally sung to these national lays: and of which there are usually three or four sets for every tune. The most ancient set is in general exceedingly rude, and totally devoid of delicacy, and even of decency; the next in order of time is commonly somewhat better; but we must reach a comparatively modern period, before we find any thing that will stand the test of severe criticism; or that can be said, with any degree of truth, to correspond to the notions which, in this age of refinement, we annex to "peace, tranquillity, and love." If all this be true, the history and progress of the Scotch pastoral ballad, involve in them nothing that is not perfectly natural and intelligible. Some rude minstrel, or musical shepherd of the early age composed the simple, artless, original air and words; these were picked up by a better

better poet or more learned musician, from whom they took the more improved form in which they have descended to modern times. It is mentioned by Burns, in his *Strictures on Scottish Songs and Ballads*, lately published by Mr. Cromek, in his volume of *Reliques*, that the original of the favourite ditty of "Lochaber no more" is very current in Ayrshire in a ruder form; and under the name of "Lord Ronald my son," and the like is true in other cases.

We must now say something of the poem, the introduction and annotations to which have led us, imperceptibly, into these, perhaps over-dilated, prefatory remarks. It consists of three cantos, in which a variety of measure is introduced, in order, as the author informs us, to give corresponding effect to the different subjects of the poem. The groundwork, or proper narrative part, is in the stanza of Spenser, though for what reason does not exactly appear. The poem is, indeed, in some measure allegorical, as it treats largely of those figurative personages the Muses, and the Genius of Music. The allegory, however, is by no means carried to any great length; and the interest of the piece rests upon a shepherd swain, who is feigned in a secluded retreat, to which the rapine and cruelty of the borderers had driven him, or rather his sire, to have imbibed from these patronesses of music and song, (who from a like cause had been induced to take up their abode in the same spot,) the genuine spirit of the pastoral lay, which he afterwards imparted to his ferocious countrymen. "Smit with the love of song," this adopted child of the Muses tuned his lyre, or his pipe, with so much success, that

"Lur'd by the sounds, sad floating on the gale,  
 Accordant to the breast of plaintive woe,  
 The neighb'ring shepherds sought the tuneful vale,  
 And melting heard compassion's numbers flow;  
 And as they felt the charm, and wept the blow  
 Of adverse fate, they loved the lay that shed  
 Th' embalming dew of praise on those laid low;  
 For sorrow loves to hear the favourite dead  
 Receive the look'd for meed that cheers death's gloomy bed;

Listening they caught the *melody* of song,  
 While mem'ry held the moral of the lay;  
 And circling wide the pastoral haunts among,  
 Love nightly heard what passion fram'd by day:  
 For as each songster, safe from war's dismay  
 By secret bank and streamlet mused alone,  
 Flowing the numbers came;—now sad—now gay,

As

As warm emotions burst in varied tone  
To love's enchanting joys, or grief's lamenting moan,

Spreading, at length they reach'd the banner'd hall  
Of plundering chief, and haughty baron bold,

Dead'ning the pangs of guilt in festive brawl

As round in savage mirth intemperance roll'd ;

More savage still, the *minstrel strains* extoll'd

The crimes of midnight deeds and horrors fell !

When thrilling warm through breasts insensate cold,

The moral Muse transfused her magic spell,

Waked the lost mind to thought, and struck the Pastoral shell !"

P. 21.

In this manner, according to the present author, sprung up the Scottish pastoral or lyric poetry. We by no means think the fiction happy, nor handled in such a manner as to interest or gratify the reader. It would have been better we think to have made the whole an allegory, as there is no foundation, even in vague tradition, for supposing that such a personage as the shepherd swain, who here plays so conspicuous a part, ever existed. We should have been better pleased had the Muses themselves, or the Genius of music, or any other genius that the author might have pleased to create, been sent round among the savage barons, to civilize their ferocity by the charms of melody and verse; rather than this supposed tribe of wandering minstrels, taught at second-hand by the immediate pupil of the Parnassian ladies. With a little ingenuity, an allegory of this kind might have been rendered interesting; and would have proved a sufficient apology for adopting the Spenserian stanza, which long custom has allotted to allegorical poetry; but which is rather an unwieldy instrument on common occasions. From its very complicated structure it requires an unusual facility in versification to render it smooth and natural; and on account of the Alexandrine with which it terminates, there must be a swell of sentiment gradually increasing to the termination, otherwise the impression will be completely feeble, and partaking much of the effect of the bathos. Mr. Macneill seems by no means at home with this stanza; and is sometimes obliged to have recourse to expletives and unmeaning epithets to eke out his lines; while in seeking to be energetic, he becomes inflated and verbose. Thus we have "Lull'd are the tempests that upheave, and storm the labouring breast," &c.—"And all the woes of feud that ruin and destroy;"—"Yet while he sung the carnage of the slain !!" "The power of thought,

Q q

impassion'd,

*impassion'd, moral, strong.*" Together with many other examples of a multiplication of words without an increase of meaning. "To *skulk* the dell" for to *skulk in* the dell," is not elegant English.

Not contented with ascribing to his band of Minstrel shepherds the merit of all the ancient popular lays of Scotland, the poet attributes to them, or to the Scottish Muse by whom they were inspired, a prophetic foretaste of the glories of the modern bards and heroes of his country: by which means he has an opportunity of paying some high but just compliments to his contemporaries.

" Yet, while in forrow's tone the numbers roll'd,  
 Plaining and wild to faithless Fortune's frown,  
 Prophetic struck, the Scottish Muse foretold  
 Succeeding days of glory and renown.  
 When link'd in *Union*, laurell'd wreaths should crown  
 Her valiant sons, and minstrels of the dale,  
 And future bards in powerful accents drown  
 Desponding murmurs, and lamenting wail,  
 And weave on Flodden-Field a Marmion's pictured tale.

" Rapt in successive visions as they rose,  
 She sung of deeds conceal'd from mortal eye,  
 Of heroes, doom'd oppression to oppose,  
 Bounding o'er waves, to conquer or to die!  
 " On Egypt's shore," she cried, " shall valour, high  
 Upborne by freedom, guard what freemen prize,  
 With phalanx firm, and dauntless look defy  
 Outnumber'd legions, and inclement skies,  
 Till awed on Maida's plain proud Gallia shrinks and—flies.

" A time will come, when roused by treachery's guile,  
 An injured land, determined to be free,  
 Shall turn for aid to Britain's guardian isle,  
 The fostering home of long-nursed Liberty!  
 Swift at the call, Iberia-arm'd shall see  
 Congenial hands, by valour waved o'er,  
 Rush onward as the shout of victory  
 Rings from Vimeira's heights to Tagus' shore,  
 While distant vales repeat—Braganza reigns once more!

" Fame to the brave! (she sung in ardent tone!)  
 Who for their country's safety nobly fall;  
 Revered tho' lost; 'graved on no mouldering stone,  
 Their names still live! adored and loved by all:  
 Unwarp'd by interest, deaf to party brawl,  
 Aroused by danger, warm'd by valour's flame,  
 Pure honour glowing, lifts but to the call  
 Of Duty's sacred, never-ceasing claim,  
 Till virtue rears the tomb, and 'graves—a Patriot's name!  
 " And



"And fame," she cried, "shall sound her clarion long  
 For those, who, warm'd by truth, the lyre shall string  
 To peace and concord, wove in deathless song,  
 As love and friendship fail on downy wing :—  
 And such shall come !—I see by bank and spring  
 Deckt in their rosy wreaths, the tuneful train !  
 My Ednam bard \*, by Nature woo'd to sing  
 Her unmark'd beauties in unrivall'd strain  
 My moral minstrel bold † ; my heav'n-taught rustic swain ‡ !

"And thee ! my pastoral warbler §, in whose lays  
 My airs, reviv'd, shall ring round burn and knowe,  
 Blithe as the "Gentle Shepherd" piping strays  
 O'er Pentland's height, or sings in "Habbie's How,"  
 But chief my songstress ¶ ! on whose modest brow  
 I see the tragic muse the chaplet bind,  
 Fresh as when cull'd from Avon's mulberry bough  
 And meads bright varied as her Shakespeare's mind,  
 Th' unfading wreath she wove, and round his temples twin'd !"

More had she sung ;—but mindful of the lot  
 Of measured life, she droopt, and heaved a sigh,  
 Condemn'd her pride, and turning to each spot  
 Where mute one day each tuneful bard would lie,  
 Her sorrows flow'd !—yet while they dimm'd her eye,  
 Re-cher'd she saw, bright thro' the gathering gloom,  
 A favourite's blossom'd grave in vernal dye,  
 Where new-blown roses, fresh in annual bloom,  
 Bedeck'd the wintry turf that wrapt her aged Home ¶ !"

P. 25.

In the lyrical or lighter passages of the poem, the author appears considerably more happy than when he employs the Spenserian stanza. The verses at p. 10, in which the subject of the Muses song, and its effects upon the untaught shepherd boy are described, would afford no unfavourable specimen, had we not already extended this article to a considerable length.

The third canto of the poem consists of an imitation of the ancient Scottish ballad, entitled *Dornock ha'*; supposed to be sung by one of the tribe of wandering minstrels, or of "the band that softened rage," to his brother musicians. It is interesting and well told; and, in general, sufficiently faithful to the manner of its prototypes. We would recommend it to Mr. Macneill, in his future poetical labours, to confine

\* Thomson.

† Beattie.

‡ Burns.

§ Ramsay.

¶ Joanna Baillie.

¶ John Home, the celebrated author of *Douglas*, who seems to have dropt in the grave unnoticed and forgot !

himself to the ballad style rather than to aim at the higher praise of the didactic or complicated species of poetry. His "Will and Jean," and some other pieces have proved that he has powers well suited to this lighter kind of composition, although they may not enable him equally to sustain a continued flight in the loftier regions of Parnassus.

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ART. VI. *The Architectural Antiquities of Great Britain, represented and Illustrated in a Series of Views, Elevations, Plans, Sections, and Details of various Ancient English Edifices; with Historical, and Descriptive Accounts of each.* By John Britton, F. S. A. Vol I. and II. 4to. Common Paper. 9l. 9s. Longman, &c. 1806—1809.

THIS elegant and well executed work, which we briefly noticed soon after its commencement \*, has now proceeded to two complete volumes, and comprises, besides many engravings of uncommon beauty and effect, a considerable quantity of antiquarian knowledge. Nor is it yet completed: in the introduction to the second volume, we see the subject for a third sketched out, consisting of very valuable materials. Mr. Britton has been happy in selecting his patrons, as well as his subjects. His first volume is dedicated to the Marquis of Stafford, the second to Mr. Thomas Hope †: both names endeared on many accounts, to the arts and to artists.

The first of these volumes had a fault, (and we observed no other) which we see entirely removed in the second. The printed accounts were given as detached essays, unconnected by paging, or even by numbers prefixed to each. The second volume has the letter press regularly paged throughout, which gives it more the form of a book, and is much more convenient for reference. We cannot better give our readers an idea of the matter here presented for their amusement and

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\* In our XXVth volume. P. 657. The two first parts only had then appeared.

† We should mention that a half volume is also dedicated to Sir H. Englefield. Many of the plates are also dedicated to friends or patrons of the author.

information, than by drawing up a list of the subjects, with the number of the plates annexed to each.

Vol. I. 1. St. Bottolph's Priory, at Colchester. Three plates.

2. Dunstable Priory, Bedfordshire. Three plates.

3. Layer Marney House, Essex. One plate.

4. St. Nicholas's Church, Abingdon. One plate.

5. King's College Chapel, Cambridge. Seven plates.

6. An Essay towards a History of Round Churches, with delineations of four principal Churches of that Construction, namely, St. Sepulchre's Cambridge, St. Sepulchre's at Northampton, the Temple Church London (anterior part of) and little Maplestead in Essex, illustrated altogether by twelve plates.

7. An Essay towards a History and description of Stone Crosses; of which no less than nineteen are delineated, on seventeen plates. The crosses described are Cricklade, Corwen, Carraton Down, Carew, White Cross and Blackfriars at Hereford, Malmesbury, Gloucester, Coventry, Cheddar, Chichester, Stourhead, Winchester, Leighton-Buzzard, Glastonbury, Geddington, Queen's Cross at Northampton, and Waltham.

8. A History and description of Malmesbury Abbey, Wilts, illustrated by ten plates.

9. Essay towards a History and description of Colchester Castle. Three plates.

10. South Ockendon Church, Essex. Two plates.

These, with two beautifully engraved title plates, one representing part of Edward the Confessor's Chapel, in Westminster Abbey, and the other the door-way to St. Mary's Church at Marlborough, complete the first volume.

Vol. II. 1. An account of Stewkley Church, Bucks, with two plates.

2. St. John's Church Devizes. Three plates. P. 8.

3. St. Peter's Church Northampton. Three plates. P. 7.

4. An Essay towards the History and description of Henry the VIIIth's Chapel, Westminster. Nineteen plates. P. 9.

5. An Essay towards a History and description of the Rise, Progress, and Characteristics of Domestic or civil Architecture in England. P. 53. Illustrated by forty-four plates; among which are four Views of Windsor Castle, four of Audley End, three of Wollaton Hall Nottinghamshire; and three of Hengrave Hall, in Suffolk.

Such are the contents of eighteen parts, or numbers of this work, forming two very handsome volumes; containing in proportion no great quantity of letter-press; yet enough to prove that attention has not been wanting to elucidate the subjects of the work. We shall introduce, as a specimen, a part of what is said on the subject, of round churches, in the first volume.

“ The origin of round churches in England has been generally attributed to the Jews. This opinion was very prevalent in Cambridge, till Mr. Essex corrected it by his historical observations; which were published in the sixth volume of the *Archæologia*. ‘ Their temple at Jerusalem’, he observes, ‘ was not of the circular form, neither was the tabernacle of Moses; nor do we find the modern Jews affect that figure in building their synagogues. It has, however, been generally supposed, that the round church at Cambridge, that at Northampton, and some others were built for synagogues by the Jews, when they were permitted to dwell in those places; but as no probable reason can be assigned for this supposition, and I think it very certain that the Jews who were settled in Cambridge, had their synagogue, and probably dwelled together in a part of the town now called the Jewry; so we may reasonably conclude the round churches we find in other parts of this kingdom were not built by the Jews, for synagogues, whatever the places may be called, in which they stand.’ As these churches are evidently not of Roman architecture, and as they were not erected by the Jews, we are naturally curious to ascertain when and by whom they were built. There appear to be four perfect examples of these buildings in England. St. Sepulchre’s Church at Cambridge, St. Sepulchre’s Church at Northampton, the Temple Church, London; and a small church at Little Maplestead in Essex. All these, with one that was at Temple Bruer, and one at Ailackby, Lincolnshire, are generally attributed to the Knights Templars\*, during their power and prosperity in England. This singular religious order of knights-errant obtained their organization and form in the vicinity of the Church of the Holy Sepulchre at Jerusalem.

“ It is the general opinion of writers, that this sacred structure was built by Helena, the mother of Constantine the Great; but, unfortunately, none of these writers have identified the part then built, or described its size, character, or style of architecture.

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\* “ The Templars had numerous other places of residence in England, where they established Preceptories &c. In Strype’s edition of *Stow*, 1720, Vol. I. p. 270, it is said that they had temples at London, Cambridge, Bristol, Canterbury, Dover, Warwick, &c.”

Besides, we are informed, that Charlemagne (A. D. 813) rebuilt this venerated edifice. 'The east end,' observes Mr. Essex, 'I take to be of his building, containing the semicircular tribune; but the intermediate part, between it and the sepulchre, is more modern, and might be rebuilt when the church was restored, in the year 1049, after it was defaced by the Saracens towards the end of the tenth century.' Bede, speaking of this structure, describes it as a large round church, with *three walls* and twelve pillars; but the precise disposition of these walls and pillars is not specified. The round part of the present building materially differs from this description. It consists of a semicircular wall, which attaches to a large mass of buildings on the east, and a little within the wall is a circular colonnade, consisting of sixteen columns and piers, with an open space for four others, towards the east. The circular part of the building is of Roman architecture, and its roof, which is mostly of cedar, gradually diminishes from its base upwards, and terminates with a round aperture. This shape is rather singular, as it differs from the usual form and construction of domes or cupolas. The other parts of the building consist of several chapels, oratories, passages, towers, &c. and on the south side is [are] displayed several examples of *pointed arched* doors and windows, with corresponding *clustered columns*. Sandys, Le Bruyn, and Maundrell, who have all visited this place, are so extremely vague and unsatisfactory in their respective accounts, (I cannot apply the term of *history* or *description*) that they prove more tantalizing than gratifying to our curiosity.

"This sacred structure was revered, by the holy knights, above all earthly objects; their enthusiasm had endowed its every stone with marvellous qualities; and they foolishly fancied it a secure passport to heaven, if they lost their lives in defence of the building. As it was their province to protect Christian pilgrims against the Saracens, and as they were originally instituted and stationed at the Church of the Holy Sepulchre, it seems extremely probable that they would imitate that structure, when they were afterwards distributed in companies over Europe, and when they had occasion to erect a new church. This appears actually to have been the case with those that settled in England; for we have already seen that they had circular churches at several places, and some of these were dedicated to the Holy Sepulchre, or Sanctum Sepulchrum." Part III. p. 8.

This account is rational and satisfactory, and the ignorant, but very natural corruption of *Sanctum Sepulchrum*, into Saint Sepulchre, provokes a smile. The note on this passage speaks of a church of this denomination, at Brindisi, which is also round. We believe, however, that there are churches so dedicated, in London, and elsewhere, that have not any circular part. This, however, forms no objection

to the opinion of Mr. Britton, and may have happened in various ways; as, for instance, by persons who were not Templars, and consequently not so attached to the original church, choosing to dedicate to this famous *Saint Sepulchre*.

The fourth part, or number, of the first volume, commences with the Essay on ancient stone crosses, which contains many proofs of diligent research. Crosses, according to Mr. B. were sometimes placed as *marks for the boundaries* of districts, of church property, and of sanctuaries, of which he gives several instances. They were also *monumental*; or commemorative of important events, as battles, &c. There were some raised as *pulpits* for public preaching, but of these the instances appear to have been few in this country; the most famous was that called Paul's Cross in London; and there was another in Spital Fields. There were also *Market Crosses*, some of which inclose spaces for shelter to the persons who met there. *Funeral Crosses*, were memorials where the bodies of eminent persons halted in their way to interment; such as those well known structures erected by Edward I in honour of his Queen Eleanor, three of which, out of fifteen, still remain; namely at Geddinton, Northampton and Waltham. The number of crosses mentioned, as well as those delineated, under these several heads, renders the essay very interesting.

But the subject most abundant in materials and least pre-occupied, in any systematic form, is the "history of domestic or civil architecture in England," which is taken up at p. 53, of the second volume; and illustrated by an abundance of fine engravings, which will remain as valuable memorials of many curious and magnificent structures, when the mansions themselves shall long have ceased to exist. The author takes up the subject from the earliest period, and continues it to the end of the seventeenth century. In his introductory remarks, he touches, but not perhaps, with sufficient clearness, on the utility of such researches; but of the multitudes who delight in them there are few probably who require to be convinced that their curiosity is rational as well as pleasing. Nor can any reason be assigned why we should not as eagerly enquire concerning the habitations of our Ancestors, as concerning their language, habits, customs and opinions. The permanent remains of those habitations offer a fair field of enquiry for the Antiquary; while those which yet remain entire may be delineated in all their parts.

Of the *Anglo-Roman Villas* or houses, it cannot be expected that much can be said, yet what Mr. Britton has offered on the subject appears to us to deserve attention. He dissents  
entirely

entirely, and we think with good reason, from the opinion maintained by Mr. Carter, that the architectural works of the Romans in this country, "rivalled Rome itself in magnificence." On the contrary Mr. B. says;

"The ancient remains in the capital of the Roman empire are numerous, magnificent in scale, and much enriched in ornament: but very few of this description have hitherto been found in England. Columns, capitals, and other large members of buildings, when executed in *stone*, are not subject to speedy decay, are not calculated to be consumed, or likely to be converted to uses very dissimilar to their original destination. Whence we shall be inclined to believe that the Romans did not erect many stone edifices in this country; but that they chiefly employed factitious bricks or tiles. Immense quantities of these are remaining at most of the principal stations; and fragments of walls, composed almost entirely of them, are standing at Leicester, Lincoln, &c. All the Roman pavements, and sudatories which have been uncovered, consist mostly of a species of baked tile: hence we are warranted to infer that the Anglo-Roman buildings were very generally constructed of that material." P. 62.

The grand Villa, or mansion at Woodchester, in Gloucestershire, of which Mr. Lysons has given a full account, and ample illustrations\*, was probably, according to Mr. B. the largest and most magnificent in Britain. It appears he says, from the plan, that the foundations of this villa extended at least 450 feet in one direction, and about 275 in another. From these Roman remains Mr. B. proceeds to the *Anglo-Saxon*, and *Norman* periods, and thence, by regular steps, to the final point of his enquiry. This sketch, for the slightness of which the author modestly apologizes, is followed by separate accounts of those edifices which are actually delineated in the work, many of which are extremely curious in their form and construction.

We remark with satisfaction that, in the introduction to the second volume, this author speaks strongly of the increasing patronage by which his work has been supported. We cannot indeed conceive a work on the same scale, more entitled to encouragement, for elegance of design, and beauty of execution; nor one which, under the present circumstances of publication, can offer more at so moderate an expence as half a guinea for seven plates and sometimes more. He has therefore our cordial wishes for the continuance of his success; which we shall be happy to record at some future period.

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\* See that work reviewed, *Brit. Crit.* Vol. XI. p. 1.



ART. VII. *Modern Medicine; containing a brief Exposition of the principal Discoveries and Doctrines that have occasioned the recent Advancement of Medical Philosophy, with Strictures on the present State of Medical Practice, and an Inquiry how far the Principles of the healing Art may become the Subjects of unprofessional Research.* By David Uwins, M. D. Member of the Royal College of Physicians, London, and Author of the Medical Articles in Dr. Gregory's *Encyclopædia*. 8vo. 199 pp. 6s. Tipper. 1808.

**A** WORK which professes to explain the complicated systems of medicine, enquire into the imperfect notions of the ancients, and expose the means which have chiefly effected the present improved state of medical science, has strong claims on our attention. The enquiring mind is always solicitous to unravel the web of science, and trace the distinct threads to their simple origin. But from the complicated nature of medical science, the darkness which involves its early history, and the difficulty of divesting it from the hypothetical opinions, which some of the most ingenious of its professors have interwoven with it, we must deem the attempt of Dr. Uwins a bold undertaking, one indeed in which he could not expect to succeed, without being gifted with more than ordinary powers. Of late years, writers on medicine, deterred by the frequent failures of their predecessors, have abandoned the alluring exercise of theorizing, and have contented themselves with simply detailing the facts which they have observed. This, though the safest course, is not altogether calculated to improve the profession, or call forth the talents of those who practise it. Unless the numerous facts which are recorded by industrious observers, are systematically arranged, and adduced to illustrate and render the science of medicine more sure, we profit little by accumulating volumes of cases. We are disposed to regret that so few physicians of the present age devote their attention to rational theory, and generalizing the various observations, facts, and experiments, which are richly scattered through every department of the medical art, and its collateral sciences. The most extravagant opinions have sometimes tended to elicit truth; and discovery has flashed upon the enquirer, on removing the rubbish of ignorant enthusiasts. With these sentiments we welcomed the appearance of the present work, but on perusing the introduction, began to doubt lest the author had undertaken a task too mighty for his strength. In a philosophical enquiry, we naturally expect

to find a chaste and simple style; that Dr. Uwins is of a different opinion, will appear from the first sentence of the first chapter.

“ A prominent characteristic of the present times is a species of intellectual democracy, constituted by that spirit of universal investigation, that indifference to prescription, and defiance of authority, which we find conspicuously prevalent, not only in respect to the cultivation of literature and general science, but which has extended its influence over the professions, and has perhaps more especially operated upon the profession of medicine.”

We made several attempts to comprehend the meaning of this intellectual democracy; but not succeeding, passed on to the next page, when we were arrested by the following admirable passages:—

“ Man is proverbially prone to extremes, and to error! it is, moreover, a singular fact, that the same constitution of mind which favours implicit belief, facilitates also the influence of doubt. Those optics which are most easily dazzled by exterior splendour, and artificial colouring, are by this process blinded to the interior and essential, when the exterior and adventitious are removed. The curtain is drawn, and all behind it is a blank. The awfully obscure of medicine is abrogated, and therefore ‘ medicine itself is a mere trick.’ P. 3.

In another *wordy* period, which we shall quote for the benefit of the *uninitiated*, the author states his object in writing the present work.

“ To appeal then from the misconception of the ignorant, and misrepresentation of the inimical, to the good sense and candour of the public, was my principal object in the execution of the present treatise, which is intended to convey such information respecting the science and practice of medicine, as, while it instructs the professional student, shall interest the man of general intelligence; while it endeavours to collect and fashion into one body the various members of which modern medicine is composed, will, at the same time, attempt to mould this mass into such form as not to terrify the uninitiated beholder..’ P. 4.

We think the remark which Phocion made when regarding a vain and empty orator, not inapplicable to this author:—

“ I now fix my eyes upon a cypress tree: it has all the pomp imaginable in its branches, leaves, and height; but it bears no fruit.”

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The second chapter contains a history of medicine, of which the chief merit is its brevity; the author has not even the affectation of being erudite, and we can readily pardon him for not being original.

The next chapter, however, is entirely his own composition, and is introduced, he says,

“ For the purpose of rendering intelligible the following remarks on the much agitated and still contested question concerning system and experience. There is, and always has been, a class of men who indiscriminately decry the one, and laud the other; who condemn reasoning, and commend empiricism; not perhaps aware that experience and empiricism, the gods of their idolatry, are themselves system. To experience, is to know; to know, is to infer; to infer, is to reason; and to reason, is to systematize.”  
P. 25.

The absurdity of these propositions is remarkable. A writer upon the philosophy of medicine gravely informs us, that experience and empiricism are themselves system, and attempts to support his argument by a sort of logical inference, which would destroy all distinction of terms, and confound the simple acquisition of facts with the application of them. The distinction between experience and system, and between experience and reason, is so obvious and practical, that it is almost idle to dwell on the subject. In our apprehension, experience is nothing more than an acquaintance with facts; to systematize is to collect, combine, and arrange them in order; whilst the faculty of reasoning enables us to compare and apply them, and draw deductions, &c. That the mere matter of fact man, the empiric, the man of experience, is incapable of this higher effort of mind, is daily illustrated in the author's own profession; wherein we find so many men wholly innocent of all pretensions to reason, but who nevertheless vaunt their experience.

The author next proceeds to class “ the numerous causes of error to which a system is obnoxious,” under four general heads, which he denominates Empirical, Hypothetical, Metaphysical, and Physical.

“ The first may be defined that system which makes wrong inferences, or faulty deductions, either from an omission or erroneous arrangement of some of the materials out of which it is formed.” “ An hypothetically erroneous system is that which draws conclusions from a supposed, but not justly, conceived similarity between phenomena that are not so immediately obvious to our senses.” “ A system which is metaphysically erroneous,

is formed upon our supposed capacity of penetrating into the arcana of nature in a manner that is denied to human intellect, or, as it has been well expressed, from 'the groundless belief that we are acquainted with the nature of causation;' a belief which led the ancients into all their mistakes; and engendered that barbarous abuse of human powers, which goes under the name of scholastic philosophy." "The physical errors of systematizing are constituted by endeavours to adapt the terms, and apply the doctrines of one department of science to that of another, the phenomena and laws of which are widely different, and of using words to express facts, without having previously attached a precise signification to the words themselves." P. 29.

We have quoted these empty definitions to demonstrate the folly "of using words to express facts, without having previously attached a precise signification to the words themselves;" a vice to which this author is singularly addicted. It would seem as if he had inserted these definitions to prove that the same meaning may be conveyed by different terms; and while he has exercised his ingenuity in arranging sentences, which mean nothing more than that a system is erroneous because it is wrong, he has totally omitted to investigate the nature of error, or attempt to explain the causes why almost every human system is false, is encumbered with absurdity, and perishes in no great lapse of time.

In the fourth chapter, the system of the celebrated Dr. Brown is discussed at some length; and though Dr. Uwins is evidently an admirer of the doctrine, he does not hesitate to expose some of the errors with which it abounds. As the Brunonian hypothesis, in spite of the great ability of its author, is now abandoned by both friends and enemies, we see little utility in renewing the controversy on the present occasion. Dr. Uwins attributes the superior treatment of infantile ailments to "the advantages which have resulted from the speculations of Brown."

"Thank heaven, the necessity is daily declining of severe :censure, both in regard to medical and dietetical mismanagement of the infant economy; and, unless I am much mistaken, the reformation which has decidedly and recently obtained in the treatment of those for whose welfare we are doubly responsible, owes its rise, in a very great measure, to the bold and generalizing good sense which the Brunonian tenets have brought into play." P. 75.

This conclusion is most unwarrantable, and indicates a mind very unfit for scientific investigation. The improve-  
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ment in the treatment of infants has been slow, but progressive, during the course of the last century. It has not depended more on the state of the medical art, than on the superior education and information of mothers. Medicine forms a very insignificant part of the treatment; and we do not imagine that the doctrines of Brown have yet penetrated the nursery. They have been promulgated little more than thirty years; and it is remarkable, that although they were received with enthusiasm by the medical students of Edinburgh, scarcely two men of eminence in the kingdom can be selected who now uphold them. That strict attention to the operations of nature, and close induction from facts, which have chiefly tended to effect improvement both in the treatment of children, and of disease in general, have been fatal to the system of Brown; which might indeed be compared to a stately edifice, erected with great labour and exquisite skill, beautiful in its order and proportions, but perishable because destitute of a foundation.

The three succeeding chapters treat of the "Progress of Chemistry from the first dawn of the Antiphlogistic Doctrines," of the "General Physiology of Animal Functions," and of the "Application of the new Chemistry to Medicine." But neither the author's extent of information, nor mode of discussing these subjects, claims much attention. He acquaints us with no new facts, we meet with nothing which we might not have heard in a lecture-room; and his explanation and application of the phenomena of chemistry and physiology are trifling and unsatisfactory.

The enquiry in the 8th chapter, "how far ought the medical learning of the unprofessional to extend," will prove interesting and useful: indeed we deem Dr. Uwins's exertions in the detection and exposure of quackery very successful; and were rejoiced to find, at last, something which we might venture to praise. In concluding, we ought to point out some of the numerous unlawful phrases, and inflated sentences, which disfigure this little volume; but we think the author's time will be better occupied in writing the whole over again, than in correcting detached portions.

**ART. VIII.** *Sermons, altered, and adapted to the English Pulpit, from French Writers. To which are added, Forms of, and Observations upon, Parish-Registers. By the Rev. Samuel Partridge, M. A. F. S. A. Vicar of Boston, and of Wigtoft with Quadring; Chaplain to the Right Hon. Lord Gwydir; and late Fellow of Magdalen College, Oxford. The second Volume. 8s. Boards. Boston, printed; London, Lackington and Co. 1809.*

**T**HE first volume of these Sermons was so very favourably received, that a second edition in a short time succeeded, and is by this time probably exhausted. For an account of it see our 25th Vol. p. 251, and 26th Vol. p. 81. We rejoice that the author has been induced to undertake the useful labour of compiling an additional portion; to which he has added, what has not perhaps engaged so much and such serious attention as the subject deserves, Observations upon Parish Registers.

With respect to the Sermons, the plan pursued in the preceding volume has been observed also in this second part. The subjects chosen are peculiarly interesting, the more striking passages of the original French writers have been selected, and the name of the writer, to whom the present author is indebted, is subjoined at the end of each discourse.

The Sermons are twenty in number. The subjects are, Advent, Christmas Day, Ash Wednesday, and the greater festivals; to which are added a few Sermons on miscellaneous occasions, such as a Funeral, the intermediate State between Death and the Resurrection, discourse before a Corps of Volunteers, and before Charity Children, to inculcate reverence to Old Age, &c. The French writers made use of on this occasion are, Du Bosc, Bertheau, Samuel Werenfels, Gasper Caillard, Durand, Daillé, Superville, Laget, Courtonne, Le Cointe, Formey, Lorient. The three last discourses, perhaps the best of the whole, are principally altered from Sermons by J. M. de Roux, Pasteur de l'Eglise Wallonne de Maestricht. From one of these we take an extract, as a matter due to the author, and to justify the commendation which we most heartily bestow upon the author's literary labours:

“ What becomes of the soul, at its separation from the body; This question seems to admit of only one, among *three* answers:—Either, the soul loses entirely its subsistence: or if it subsist, it is in a state of inactivity and insensibility: or lastly, it is active  
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and sensible. retaining the exercise of its faculties. We must choose, I apprehend, one of these three solutions of the difficulty; there seems to be no other choice.

“ With regard to the *first* answer: there have been Christians who imagined that, when the body is dissolved by death, the soul ceases to exist; that it is *extinguished*, until the great and last day; when it will be restored to, and re-animate the body.

“ Such a supposition seems to be done away by the express declarations of scripture: among which are that of the text: and another saying of our Lord, ‘ Fear not them which kill the body, but are not able to kill the soul.’ Remember also the words of Christ, in his last moment: far from supposing that his soul was about to become extinct; he instructs us, that it will still exist, and be in the hands of God: ‘ Father, into thy hands I commend my spirit.’ And we cannot imagine this to be a *privilege*, belonging only to the *Son of God*; when we reflect that *Saint Stephen*, dying, emphatically prays, ‘ Lord Jesus, receive my spirit.’ But it is needless to multiply proofs against this *first* supposition; since it will necessarily be removed by those which overthrow the *second*. For, if it shall be proved that the soul, after death, enjoys a degree of *activity*; then, of consequence, it *subsists*.

“ They, who have adopted the *second* supposition, imagine that the soul subsists indeed, but in a state of inaction, insensibility, and sleep; neither exercising, nor being conscious of possessing, any of its faculties: that it is, as though it were not; till the last day shall awaken the man, and restore him to himself. Into this state (they say) the soul falls, at death; and remains in it till the moment of resurrection: and as man, coming out of a profound sleep, perceives not the time which has intervened; so the moment of our waking, in the great day, will seem closely connected with the last moment of our life.

“ I do not presume to censure those who have maintained this notion; nor to question their sincere piety: but I mean to show, that, however it may seem to be countenanced by some expressions in scripture, accommodated to our present weak conceptions; yet it is opposed by *reason* and *sound philosophy*, and also by clear declarations of the *Gospel*.

“ Does not this notion present to the eye of *reason* and *philosophy* a striking *contradiction*? Without presuming to know the nature of the soul; we may assure ourselves of the present existence of some of its distinguishing qualities; of the faculties of *thinking*, *feeling*, *willing*. Now to say, that these active faculties will no longer have action nor effect, is to reduce them to nothing, it is to annihilate the soul; it is saying that a thing exists, without that which constitutes it what it is. If the soul becomes void of sensation, then it has lost what made it such; it is as though it were not; it no longer is.

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“ I am aware, that to unreflecting persons the soul does sometimes appear to lose its activity, and to have ceased to think, feel, and act: for example, at the time of a deep sleep, or a long continued fainting. Now, what is proved by this superficial observation? Only this: that we do not always *recollect* what we have thought or felt. But, do we recollect what we thought or felt, on any day several years ago? Yet we do not conclude, that on that day our soul did neither think nor feel.

“ I may advance a step farther: and say, that the seeming inaction of the soul—in such cases—can only prove that, so long as it is united with the body and the senses,—which are the organs of thought, of feeling, and activity—the state of the body has an influence upon the present state of the soul; but such seeming inaction by no means proves that the soul, when separated from this gross body, does not retain its essential qualities.

“ And to what end, in the creation, would these souls be; stripped of those noble faculties, with which the divine breath has animated them? The Creator does nothing in vain. But this immense, innumerable multitude of intelligent beings, can they be plunged into a state of stupefaction, a profound lethargy; be rendered incapable of thought and consciousness; become useless to themselves and others; more insignificant in the creation, than the smallest particle of *matter*? Or can we imagine that the father of spirits, that God—who made them intelligent—should himself take from them his own most precious gifts, and cast them into a state of *insensibility*; which state is to be *instantly succeeded* by a *fulfillment* of light, and a *perfection* of happiness and glory?

“ But here I confess that we must pause. We are looking into an abyss, which no mortal can fathom: we must not presume to explore the ways of the Deity, and the nature of his creatures: Reason is no longer Reason, when she ceases to be diffident, and to be afraid of error. Her resource and independence must be, *the Word* of Him, ‘ who is the first, and the last;’ who holdeth the keys of life and of death. Let us consult that word; and may we be enlightened by it!

“ I am the God of Abraham, of Isaac, and of Jacob.’ They are dead, to us; but they live, unto God: ‘ for all live unto him.’ They are not, therefore, in a state of insensibility.

“ Verily I say unto thee, to day shalt thou be with me in paradise.” Thus did Christ assure, to a humble penitent, far more than he had asked or hoped for. What place, then, is this *paradise*? Christ was speaking (as I observed in my last discourse) to a *Jew*; and certainly intended to be understood by him. From the Jews, therefore, we must learn what was understood by this place. Originally, it signified *the Garden of Eden*; the abode of innocence and happiness: by an easy transition, the word was

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610 *The Dean of Peterborough on Popish Accusations.*

afterwards used to express the invisible abode of righteous spirits after death. Can we suppose then, that the promise, and the actual state of Christ himself, was a promise of insensibility, and the privation of all happiness?" P. 265.

With respect to the forms of the parish registers, and observations upon them, Mr. Partridge is well aware, as every faithful parish minister ought to be, of their great use and importance. Let it not be forgotten, that after the lapse of a very few years no *viva voce* evidence of an eye-witness is to be obtained, and that due care and attention to parish registers become essentially requisite to all individuals of property, the bonds of family connection, the security of genuine and lineal descent.

For this, and indeed for the whole of his work, the excellent author, who has a thousand claims as well upon our private esteem as upon public gratitude, has our best thanks, as well as our most sincere wishes, that he may be duly encouraged still to prosecute these pursuits, so amiable in themselves, and so useful to the community.

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ART. IX. *Certain Accusations brought recently by Irish Papists against British and Irish Protestants of every Denomination examined by Thomas Kipling, D. D. Dean of Peterborough.* 8vo. 74 pp. Longman and Co. 1809.

THE object of this pamphlet is two-fold; first, to show that the accusations lately brought by Irish Papists against British and Irish Protestants are such an ungrateful return for the favours which these Papists have received from our Protestant King and Parliament as evinces the danger of granting to the said Papists any further indulgence; and secondly, to prove that the accusations thus brought against us are scandalous falsehoods. The learned author enters on his task with this just observation, that though the subscribers to the *first edition* of any work cannot be justly charged with the guilt of any thing libellous which that work may contain, the case is very different with respect to a *second* or *third edition*. No stranger can know, and no candid stranger will suspect, that an unpublished work on a serious and important subject, by an author of honest fame, contains any thing pernicious to good morals or to the peace of society; and therefore strangers subscribing for such a work are blameless

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blameless of the mischief which after publication it may actually produce. But when an old book, on a subject which has been discussed by modern authors, is republished by subscription, we must necessarily suppose that the subscribers are at least so far acquainted with its contents, as to be able to form a judgment of its tendency and the ability with which it is written; that they adopt indeed the principles of its author; and that the blame which he alone incurred by the original publication is equally incurred by every individual of those who subscribe for the second.

This reasoning the author applies to those who have lately subscribed for the republication of Ward's ERRATA OF THE PROTESTANT BIBLE, a pamphlet which was first published in 1688, and which could have given no just offence to any man, had the author merely pointed out what he deemed errors in our version of the Holy Scriptures, and modestly proposed different readings as expressing more exactly the sense of the original. But Ward's pamphlet contains many things of a very different tendency from candid criticism. He boldly affirms, not that our translators sometimes mistook the sense of the original, which, as our Church lays no claim to infallibility, could have given no offence, but

“ 1. That we Protestant Divines do obstinately teach *contrary to our own consciences*, and handle the scriptures *impiously* \*.

“ 2. That bishops, priests, and deacons, being Protestants, are without consecration, ordination, mission, succession, and pastoral jurisdiction †. And

“ 3. That all these and their flocks are guilty of sacrilege †.”

Of the first of these accusations Dr. Kipling truly observes, that it not only is not supported even by a single witness even to a single fact, but that from its very nature it is incapable of proof, God alone discerning the secrets of all hearts.

“ How then are we to class this imputation? among acts of loyalty? or among tokens of disaffection? The King of this united kingdom is by an act of the legislature supreme head of the Church *established* in it. Therefore the ministers of this Church are servants of the Crown; and they are all Protestants. If this accusation then is groundless, the accusers have slandered their Sovereign.”

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\* Errata, p. 21

† Ibid. 97.

In the catalogue of these accusers then are many members, both students and teachers, of the college at Maynooth, for the erection and support of which the legislature has at different times decreed large sums of money. Was this done that youth may be taught to revile their benefactors and slander their Sovereign?

“ Much has been lately said about certain concessions made at various times by the King and Parliament to the Papists in Ireland. Is a privilege to traduce Protestants without cause and with impunity among those *parliamentary boons*? Or is the recent practice of traducing us in this manner one of the *pernicious effects* only of those concessions? No declaration of this nature, that the ministers of the established Church obstinately violate their consciences, are impious interpreters of scripture, and guilty of sacrilege, had ever been openly made by a multitude of Irish Papists previous to the year 1780. It must be therefore, either that such a privilege, as has been just now described, has since that period been granted by Parliament, or that some other parliamentary concessions have emboldened those Papists to attempt, by calumnious untruths and abusive language, to discredit the Protestant Clergy, and render them abominable in the eyes of their congregations. Until the Pope’s authority (shall) have been abolished in Ireland, the manners and understandings of the Papists there been considerably meliorated, and their sentiments and dispositions respecting us Protestants totally changed, let the legislature beware what other privileges it confers upon them.” P. 16.

The ground-work on which the truth of every article of the second accusation depends, says Dr. Kipling, is, *mutatis mutandis*, the following *serites*.

“ The Bishop of Rome was chief patriarch of the western church, and consequently of this nation, when Dr. Parker was appointed Archbishop of Canterbury.

“ The chief patriarch of the western church, or some one authorized by him, can alone give pastoral jurisdiction to the primate of England, or to the primate of Ireland.

“ The primate of a nation, or some one authorized by him, or his superior, can alone give pastoral jurisdiction to the metropolitan of a province.

“ The metropolitan of a province, or some one authorized by him or his superior, can alone give pastoral jurisdiction to the bishop of a diocese within that province.

“ The bishop of a diocese, or some bishop commissioned from him, or his superior, can alone institute a pastor to a parish church within that diocese.

“ Dr.

“ Dr. Parker, the first Protestant primate in England \*, did not receive pastoral jurisdiction from the Bishop of Rome.

“ Consequently neither this primate, nor any metropolitan consecrated by him, nor any bishop consecrated by such metropolitan, nor any pastor of a parish church instituted by such bishop, nor any succeeding primate, metropolitan, bishop, or parish priest, of the church established in England, from the time of Archbishop Parker’s consecration to the present moment, ever had, or now hath, pastoral jurisdiction †.” P. 19.

By the rules of logic, if the premises of a *series* be refuted, the conclusion must fall to the ground. Dr. Kipling therefore sets himself to prove, and proves very completely, that the Bishop of Rome never was invested, by a *divine* ordinance, with those ecclesiastical and spiritual powers which are implied in the first of these *theses*; and that when, in 1684, he was bereft of his English patriarchy, he was only deprived of what he had acquired by usurpation. In the course of his reasoning he examines the arguments lately urged by Dr. Troy and others for the supremacy of the Pope, and shows every one of them to be inconclusive, and some of them to be absolutely ridiculous; but when he attempts to prove that St. Peter *never was Bishop of Rome*, and that Linus and Clement succeeded to him, not as a bishop, but as an apostle, we cannot say that his success appears to us so complete. If St. Peter resided in Rome before the appointment of Linus and Clement to the see, we think that during his residence he must have been Bishop of the Church there, though he was not known by that title. Is not a bishop a clergyman invested with authority to ordain other clergymen, and to superintend and direct their conduct? Such surely was St. Paul, for he says expressly that “ on him came daily the care of all the churches;” (2 Cor. xi. 28.) and if St. Peter resided for any time in Rome, on him likewise must necessarily have come the care of that church, at least till the appointment of Linus, or whoever was his immediate successor. It was indeed only to that part of his office which was properly episcopal, over a particular church, that Linus could succeed; for it appears, from the election of Matthias into the place of Judas, and from St. Paul’s proofs (1 Cor. ix. 1.) of his own apostleship, that to the plenitude of the apostolical

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\* Cranmer was surely the *first* Protestant primate in England, although the clergy of the present age derive their orders from Parker. *Rev.*

† Errata, p. 97.

character it was essential to "have seen the Lord," which there is no reason to suppose that either Linus or Clement ever did. From the circumstance, however, of succeeding to St. Peter as the Bishop of Rome, or overseer of the Roman clergy, Linus could derive no authority, which had not been already conferred on the first Bishop of Antioch, where we are much more certain that St. Peter founded a church, than we are that he ever was in Rome. If the bishops who were ordained by St. Peter to churches, in which he had himself resided for some time as supreme ecclesiastical governor, had any superiority over those who were ordained by the other apostles to other churches, surely those privileged prelates were all equal to one another, unless it can be clearly shown from the word of God that the Bishop of ROME was preferred over the rest. This, however, has not been shown, nor, we believe, attempted to be shown; and therefore, upon the principles of the Papists themselves, the Bishop of Antioch, and indeed of every other church of which St. Peter was the founder, must possess all the spiritual and ecclesiastical powers, which by *divine* ordinance were ever possessed by the Bishop of Rome.

Much has been written on the supremacy of St. Peter in the college of the apostles;—much nonsense indeed, as well by Protestants as by Papists. The reader who wishes to see the question candidly and ably discussed, may have recourse to Bishop Horsley's admirable sermon \* preached before the Incorporated Society for the Propagation of the Gospel, on the 20th of February, 1795. He will there find it proved with the force of demonstration, that "to be the carrier of the keys of the kingdom of heaven," in any sense which the passage of St. Matthew, xvi. 18, 19, will bear, was a personal distinction "of the venerable primate of the apostolic college, appropriated to him in positive and absolute exclusion of all other persons: in exclusion of the apostles his contemporaries, and of the Bishops of Rome his successors;" that it

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\* We announced some time ago that two volumes of Sermons by that learned prelate and truly Christian preacher are soon to be published by subscription. We have access to know that they are now advanced in the press, and will be given to the public early in the ensuing season; and we hope either that the sermon to which we have referred will be in the number, or, which would perhaps be more eligible, that all the Sermons which his Lordship published himself, together with his Charges, will be republished in a third volume.

relates solely to the opening of the kingdom of heaven or the Church to the Gentiles, who were formerly excluded from it by the rites of the Mosaic law; and that the keys there promised were actually given for this purpose to St. Peter, by that vision, which taught him that all distinctions of one nation from another were then at an end.

It being proved, by whatever arguments (and it may be proved by a variety) that the Bishop of Rome, whether successor to St. Peter or not, has by divine ordinance no jurisdiction—spiritual or temporal—over other bishops, Ward's third accusation also falls at once to the ground.

“ The third accusation preferred against the Protestant Church of England and Ireland, by the subscribers for the republication of Ward's pamphlet, is, that bishops, priests, and deacons, being Protestants, and all their flocks, are guilty of sacrilege. This charge is the substance of the two following corollaries to the conclusion of Ward's *forites*.

“ Do they not commit a most heinous sacrilege, who, having neither valid ordination nor pastoral jurisdiction, do notwithstanding take upon them to administer sacraments, and exercise all other acts of episcopal and priestly functions?

“ Are not the people also involved with them in the same sin, so often as they communicate with them in, or co-operate to, those sacrilegious presumptions?”

“ There are two species of sacrilege, one of which is a forcible and unjust appropriation of the church's revenues; the other, a profanation of sacred things. Now, if it were true that bishops, priests, and deacons, being Protestants, are without consecration, ordination, and pastoral jurisdiction, it would also be true, that all of them who claim and receive tythes, or any other ecclesiastical property, do rob the church; and moreover, that all of them who administer the sacraments, seeing that they administer them with unhallowed hands, do profane things sacred. But the conclusion of Ward's *forites*, that bishops, priests, and deacons, being Protestants, are without consecration, ordination, and pastoral jurisdiction, has been disproved: consequently this last charge, which is wholly founded upon that conclusion, is a gross calumny.”

Yet that calumny has lately been circulated by a multitude of Irish Papists, against the Protestant Clergy of the British Empire, in return for greater favours than the said Irish Papists had ever before received from a Protestant King, a Protestant Legislature, and a Protestant Clergy!



ART. X. *A Tour through Cornwall in the Autumn of 1808.*  
*By the Rev. Richard Warner of Bath.* 8vo. pp. 363.  
 9s. Wilkie. 1809.

THIS author is already well known to the public as an amusing tourist: but the public has been amused more frequently, perhaps, by laughing at him, than with him. There is an affectation of sagacity, and an ostentatious display of erudition in Mr. Warner's writings, which are extremely ridiculous, and rendered more so, by a negligence which he deems ease, and a pertness which he regards as promptness; and in no performance are these features of the author more conspicuous, than in the present. In this tour there is little novelty. He, who has read Borlase, Polwhele and Britton, may accompany Warner from Looe to the Lands-end, without gaining the slightest accession of knowledge. The character of the more western females has, however, something striking, if not new. On his way to the Lands-end "the few people employed in the fields were pursuing their avocations with undisturbed industry."

"We could not, however, help observing (says this author) that of these few, by far the larger proportion were women, to whom in these parts, the agricultural work seems to be chiefly committed. Nor did we fail to remark, that notwithstanding the nature of the employment, the female sex exhibited more of that softness and roundness of external form which characterize it throughout the world, than can be discovered in the lower class of women in more inland parts of the kingdom. We had, indeed, been frequently struck by the beauty and freshness of the Cornish fair before, but their figure seemed to improve as we approached the western boundaries of their county. *A peculiar smoothness in the texture of their skin, its delicacy and healthy colour,* were too obvious not to attract our attention; nor could we at all account for such appearances in women exposed to external air, so much, and condemned to such homely fare as this hardy race are, till we understood from an intelligent friend that they *arose from the oily nature of their common diet; which consists chiefly of pilchards.* He confirmed his remark by assuring us, that he had seen the same effects produced by the same mode of living in different parts of the world; and that on the peninsula of India in particular they were strikingly observable in the people who inhabited the sea coast of Malabar, where similar fish diet occasioned the like plumpness of form, and delicacy of the external cuticle. Rank as the pilchard may be esteemed by those who are unaccustomed

customed to eat it, yet throughout Corwall it is considered as the greatest delicacy ; and happy is it that taste goes hand in hand with necessity in this instance, for I know not what would become of the lower classes of the people here, if they turned with disgust from an article which constitutes their chief support. It is gratifying to observe how they enjoy the only dish on which they can depend, with any certainty, for a sufficient meal ; and though the fastidious epicure might shrink back with some abhorrence from a Cornish peasant's table, which rarely exhibits more than a dish of pilchards chopt up with raw onions and salt, and diluted with cold water, eaten with the fingers, and accompanied with barley or *eaten* cakes ; yet I confess we never contemplated these honest people round their beard, blest with a good appetite, and contented with what they had, without catching the infection of hunger, and being willing to partake of their humble fare." P. 151.

The parade with which Mr. W. has introduced the woodcock to our observation, raised in us the hope of something new on the subject of its migration : but here, as in many other places, we confess our disappointment. [See pp. 167, 168, 169.] Respecting the logan-stone, [pp. 170, 171, 172,], we are treated with much of what the French call *badinage*.

The pilchard-fishery of course occupies some space in a history of Cornish commodities : but compared with other accounts, Mr. Warner's is very imperfect. Could there indeed, (we are repeatedly tempted to enquire) be any thing more daring, than after Maton and Britton, to meddle with the fish, tin and copper of Cornwall ? They have completely exhausted these, and almost every other subject that may arise to the observation of a traveller through that county. Not that Dr. Maton is always accurate. In a few places, he has stumbled. Where he has stepped out of his way, he has frequently fallen into error ; as a man of science, as a geologist and mineralogist he is excellent : but, like Warner, in his descriptions he is sometimes incorrect ; and in his delineation of manners, fanciful. Mr. Britton is a more miscellaneous writer : and, introduced as he was to persons of the first distinction in rank and literature, to men of ability and urbanity, he had no difficulty in collecting materials truly valuable—pearls of the first water, and from "the lucid order" in which he has arranged them, he has produced an admirable work : his command of language every where flowing, and often brilliant, must recommend it to every reader of taste and intelligence. In short Mr. Britton's provincial histories seem to hold a middle course between the tours of hasty travellers, and the more voluminous productions

ductions of county-historians; and cannot, therefore, but afford gratification to all who have a wish to be informed and amused: whilst the summer tour may please, and may attract to its glitter, the light and superficial, and the ponderous folio is confined almost to the county of which it treats, Mr. Britton has had the peculiar felicity of planning and executing such works as must necessarily meet with universal acceptance. We flatter ourselves we shall be pardoned in this digression; and whoever shall look into Warner, where he now lies open before us, will allow it to be more in point, than might at first appear. Among the good things of Warner (for there are certainly some) is his description of the Helston Floralia, at p. 216.

“ It is only in places distant from the metropolis that one can hope to find any vestiges of ancient customs, or original manners. At Helston we were gratified by finding the traces of a superstition which the abrasion of fourteen centuries had not obliterated. We were told, that on the eighth of May, an annual holiday was kept at Helston, evidently the remains of the Roman Floralia, a festival observed by that people, in honour of the goddess Flora, on the fourth of the calends of May, which answered to our 28th of April. Its present name, the Furry, would discover its original, were it not sufficiently pointed out by the time of its celebration and the rites observed on the occasion. In one particular indeed, it happily bears no resemblance to the Roman festival, as none of the indecencies are practised at Helston which characterized the ancient Floralia; but in all its innocent, gay, and unexceptionable features, it continues the same as in the earliest times of its observance. On the 8th of May, before the dawn of day, the cheerful sound of various instruments echoes through the town of Helston, accompanied with the roar of a chorus song, vociferated by a large party of men, women, and children, announcing the arrival of a festival, which is to give a temporary repose to every sort of labour, and to be dedicated entirely to sport and jollity. In a short time the streets are thronged with spectators, or assistants in the mysteries. Should any industrious young man be found inattentive to the summons to universal relaxation, he is instantly seized by the joyous band, mounted upon a pole, borne on the shoulders of some of the party, and hurried to the river, into which, if he do not commute his punishment by a fine, he is plunged sans ceremonie. At nine o'clock the revellers appear before the Grammar School, and make their demand of a prescriptive holiday; and then proceed through the town, making a collection from house to house of money to be expended in the sports of the day. After having levied this general contribution, the troop *sadis*, as it is called (or in the modern English goes) into the country, where they gather oak branches

branches-and flowers, and with these, like the Florians of old, having adorned their heads, they return into the town, through which they dance and gambol till it is dusk, preceded by a fiddle playing an ancient traditional tune, passing without ceremony (in the mean time), through any house they think proper, a right assumed by the party, and granted by the inhabitants from time immemorial."

He then quotes Mr. Polwhele's Furry-day songs of 1796, [pp. 219—222], referring his readers to the History of Cornwall, Vol. I. p. 46. From such playful observation, he passes to natural history, and describes the steatites from Borlase [from p. 225 to p. 229]. From natural history, he leads us, with happy versatility into the temples of Druidism, and calls Borlase, Whitaker, Polwhele and others to his assistance [at pp. 231—240.]

We have now the pleasure of attending him on his return to Truro.

"It was a relief (says he) to the eye, and to the mind, to exchange the wild and dismal scenery of a great part of the country between Redruth and Truro, for the gay, and I may add, elegant appearance of the latter town; which for extent, regularity, and beauty, may properly be denominated the metropolis of Cornwall. Here all the modes of polished life are visible, in genteel houses, elegant hospitality, fashionable apparel, and courteous manners; and what adds still more to the respectability of the place, a taste for reading is pretty general diffused through itself and its neighbourhood, and the 'march of mind' accelerated, by a good public library, at the easy subscription of one guinea per annum." P. 242.

What follows (if our recollection do not fail us) is scarcely more correct than the author's observations on the Emporium and the borough of St. Erme near Truro.

"The market of Truro, though last not the least of its attractions, is plentiful and cheap; its meat fine, and its fish various and exquisite. The average price of red mullet is about a penny per pound. The John Dory too, when in season, (for he is a cannibal, devours the tenants of his own element, and gormandizes on pilchards, which spoil his flavour), may be purchased for a trifle. A friend of ours assured us that he had lately seen two fine ones about three pounds each, exposed in the market for sale. 'What is the the price of these fish?' said he to the market-woman; 'I cannot, sir, sell the two under 5d?' 'Well,' returned he, 'if you will carry them to my home, you shall have your price, and a penny for your trouble.' The offer was accepted,

cepted, and he had six pounds of John Dory for as many pence." P. 244.

We venture to assert, that this was a mere accidental circumstance. The fish-market at Truro, is not cheaper probably, than other Cornish markets. Travellers are too apt to draw general conclusions from solitary facts. But Mr. Warner has done worse. His views of Cornwall are not drawn with accuracy or fidelity. From our recollection of that distant county, (through a great part of which we travelled a few years since) we scruple not to say, that where Mr. Warner has trusted to himself, he is often mistaken. The manners of the Cornish have, long ago, been assimilating to those of other inhabitants of the island. There is now, indeed, so easy a communication through the country from London to the Land's-end, and by means of our mail coaches and other carriages, the conveyance of intelligence or fashions or commodities is so rapid and regular, that those discriminating features of character which mark a remote or a secluded people, are in Cornwall almost entirely done away: and we really did not expect from Mr. Warner, a repetition of the old hackneyed stories of his predecessors either equestrian or pedestrian. We shall make one extract more.

"From its being nearly surrounded by the sea, the atmosphere of Cornwall is moist; but the mildness occasioned by the same circumstance balances this inconvenience; and though the hills of the inland parts, and the lofty cliffs which breast its oceans, intercept the mists and clouds, and bring them down in frequent rains, yet the constant variation and violence of the winds which assault it from every quarter, prevent all pernicious stagnation of the air, and render it, possibly, the most healthy county in England. The only disadvantage resulting from these peculiarities of the atmosphere in Cornwall is, that the degree, and *continuance of the summer and autumnal heat* appear to be insufficient to *bring any grain, except barley, to complete maturity*. The inhabitants of Cornwall, like their climate, are marked by peculiar features of character. Its men are sturdy and bold, honest and sagacious; its women lovely, modest, courteous and unaffected. Their hospitality was a subject of encomium as far back as the time of Diodorus Siculus; nor had we reason to think the lapse of eighteen centuries has diminished this virtue amongst them in the slightest degree. The fair complexion and light hair of a large proportion of the population proved their Celtic extraction!!! though we observed towards the western extremity of the county so many instances of so remarkable a deviation from this general personal appearance, as convinced us, there must have been, at sometime or other, an importation of a breed in-

to the county very different from its original inhabitants. The persons I allude to are not indeed very numerous ; but of features sufficiently marked to be readily distinguished from the genuine Cornish. They are characterized by large black eyes, hair of the same colour, and swarthy complexions. A contrast so decided as this, evidently points at some peculiar cause, and requires an explanation. But where shall we obtain it ? I am too much prejudiced in favour of the county to consider these people as descendants of *the Jews*, who settled in some numbers in Cornwall in the twelfth century. I would fain give these a more ancient and honourable origin ; and I shall not perhaps, find much difficulty in effecting this to your satisfaction. I have before remarked, it is extremely probable, from the intimate intercourse which so long subsisted between the Cornish and Cadizians, that the latter people would form settlements in various parts of the western coasts of the county. I would now, however, go farther, and aver, that this is nearly demonstrable from the names of several places, towards this point which are genuine Hebrew, and could only have been imposed by people to whom that language was familiar. The Cadizians, we have seen, were a colony from Carthage ; and Carthage, we know, was peopled from Tyre. It is needless to observe that the features and complexion of the people of Palestine were similar to those which I have just mentioned as characterizing some of the inhabitants of Cornwall, and it would be equally unnecessary to remark, that if they settled there, they must leave descendants who would inherit the same personal peculiarities." P. 346.

Leaving these extracts to the judgment of our readers, we have only to remark, that for the solid part of his work, Mr. Warner is chiefly obliged to his predecessors ; and that he owes much of the other component parts to prejudice, conjecture, and misinformation.

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ART. XI. *Radical Reform. Its Effects in the Abolition of Sinicures and Pensions, in the moderating of Party Violence, and in the Restoration of a secure and lasting Peace to Europe.* By Phileleutheros Philalethes. 8vo. pp. 40. 1s. Booker. 1809.

**FRONTI NULLA FIDES.**—The advocates for the general confusion, which they hope to produce by violent Reform, will not find any thing favourable to their wild projects in the present work. Neither will the advocates for or opposers of government be entirely satisfied with an author who exposes, with truth and impartiality, the vehement contests between the ins and outs, and displays in strong colours the

the injury thereby done to the country. He begins with the following reflections.

“ The present situation of this country presents such extraordinary and irreconcilable contradictions as baffle the ablest politicians. A ruinous and ferocious war, with the symptoms of continued and prosperous peace; myriads of men and millions of money sacrificed in every quarter of the globe, with a flourishing state of finance, and an increasing population; and the Members of both Houses occupied in perpetual contests, day and night, the one to preserve, and the other to obtain places; and, at the same time, the public offices kept open, just as if there were existing persons to fulfil their duties.”

He goes on to state more particularly the inconveniences to which he alludes, and the remedy which he proposes for this party violence; a remedy, for the particular account of which we must refer the reader to the work itself, agreeing with the author, that we do not “ anticipate any objections to it, except such as are of a *personal* nature,” but not concurring with him in the opinion, that they “ therefore ought to be intirely disregarded.”

Of the extreme vehemence with which the political contest for power and place is now carried on in the two Houses we speak with regret:

“ *Pudet hæc opprobria nobis  
Et dici potuisse, et non potuisse refelli.*”

The advantages of his plan the author has detailed under the following twenty heads:—The Ministry; the Opposition; Court of Appeals; the Law; the Navy; the Army; Abolition of Sinécures and Pensions; the Crown; Country Gentlemen; Genuine Patriotism; Europe; Our Allies; Moderation of Parties; Parliamentary Attendance; Health of Ministers; Morality and Loyalty; Population; National Gratitude; Family Estates; and Internal Police. He concludes with some striking observations upon the public encouragement of *science, literature, and the fine arts* in the United Kingdom. We subjoin his observations on the first of these three subjects, which we agree with him have not been properly attended to.

“ In speaking of science, I avoid entering into topics of former ages; or making invidious comparisons with those periods of the world when philosophy received public support and respect,—for its own sake,—for the sake of mankind,—for the improvement of the intellect,—and for the advancement of natural and moral truth.

“ I shall



“ I shall take a more popular ground.—But first let me, by permission, ask our statesmen, which of them, either in or out of power, can claim one atom of merit, for the promotion of science in this country? Who has ever thought of applying a tithe of our *cheese-parings and candle-ends* (words which a late Secretary of State contemptuously applied to *savings on millions*) in the reward of the labours and exertions of those scientific men who confer the highest honour and benefit to this country?

“ Waiting their answer, I shall endeavour first to avail myself of their sentiments of hostility; and I shall respectfully inquire, why, when they enter into competition with Bonaparte on other objects, a rivalry in the promotion of science was never thought of? and why, when he enjoys the honour of founding and supporting the National Institute of Paris at a great expence, the Royal Institution in our own metropolis should have been entirely forgotten? While their rival has appropriated thousands to his scientific establishment, I should humbly solicit an explanation, why *ours* has been *taxed* to the uttermost; and left to struggle with financial difficulties, in the prosecution of discoveries, important in the highest degree to the manufactures and agriculture of this country? It may be, that our statesmen do not value the researches of their own countrymen; and that they do not know that the annual prize of the Paris Institute, for useful and important discovery, has been recently adjudged to our English Professor of Chemistry.

“ So much for *political hostility*:—now for *pecuniary interest*.—Are our statesmen aware, that extended manufactures, commercial enterprises, colonial speculations, and agricultural improvements, depend on the aid and direction of science; and that science has not yet done for them *all* that she can do? There is hardly a week passes in the laboratory of the Royal Institution, in which the learned Professor of Chemistry does not produce some scientific truth, or develop some hidden property of matter, which may contribute to our national resources. To retain the market of the world, a continued succession of these researches will be indispensably necessary. Whenever we lose our pre-eminence in useful and practical science, we shall lose our superiority in manufactures, and with it (what perhaps ministers may think of some importance) our sources of taxation.”

Having said thus much, we leave this pamphlet in the reader's hands, thinking that if he has an idle hour he may employ it worse than in its perusal.

## BRITISH CATALOGUE.

## POETRY.

ART. 12. *The Rural Enthusiast, and other Poems.* By Mrs. M. H. Hay. 12mo. 168 pp. 10s. 6d. Longman, &c. 1808.

This is one of those pretty volumes of mediocrity, which the English press at present so abundantly produces. The paper is very white, the ink very black, the engravings very tolerably good, the verses very pretty, with little to find fault with, and still less to admire. Time only can prove whether the continual production of such volumes will ultimately prove beneficial to any body. We have a load of them still on our shelves, each of which might be described in the very same terms, without injustice to any living creature.

To be more particular, Mrs. Hay's "Rural Enthusiast" is said to be in six cantos. That is, it is divided into six parts, but why one part ends, or another begins, it is not easy to say. Its sentiments are very pleasing, but the thread of tale that connects the whole is so slight, that whether it were preserved or broken, could make very little difference. Sometimes it is satirical, but without force, and sometimes panegyrical, but without beauty. The composition is of a lyrical kind, in a stanza invented by the author. It consists of seven short lines, the four first rhyming alternately, the two next as a couplet, and the seventh rhyming to nothing, either in that stanza or the following. The invention is not very happy, and will not assuredly be copied. The effect is feeble, and would be so in much more abler hands than those of Mrs. H. One stanza may be given by way of specimen; and we may say truly that it is one of the best.

" In mood peculiar which conveys  
A pleasing sort of pain,  
His mind departed joys surveys,  
Till music's distant strain  
Pours o'er his soul such sweet relief,  
Some spirit seems to soothe his grief,  
So plaintive is the charm." P. 60.

That poor last line, which belongs to nothing, is peculiarly unhappy. This poem occupies ninety-four pages. This is followed by a number of short poems, so much of the same stamp, that they who admire the above specimen, will do very well to buy the book.

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ART. 13. *The Church-Yard, and other Poems, by George Woodley.* 12mo. 5s. Tipper. 1808.

We like these poems so well, that we looked through the volume with the wish to find one, that might alike do credit to ourselves and the author, by its entire insertion. As none occurred of this character, we insert an extract from the Ode to Sleep.

“ O come thou much lov'd power, refreshing Sleep,  
 Whilst all the world thy grateful visits share,  
 Let not these orbs alone expand to weep.  
 In silent Majesty, soft nymph, arise,  
 In gentle pace thro' all my senses creep,  
 Teach me to lose my load of cank'ring care,  
 And close in peace my sorrow smarting eyes.  
 Time was, O Sleep, when young and gay,  
 I courted not thy dull embrace,  
 But joyous through the live-long day,  
 Strove to avoid thy gloomy face.  
 A stranger to each anxious thought,  
 Unknown to care, unus'd to pain,  
 When tir'd of sport my bed I sought,  
 With Fancy's gayest visions fraught,  
 And on'y rose restored, refreshed to sport and play again.  
 But all these joys invite no more,  
 Clouded are the changing skies;  
 Gathering tempests round me roar,  
 And rattling thunders rise.  
 My bark essays in vain to stem the tide, &c. &c.”

We much like also the introductory poem, called the Church-Yard, but we strongly object to the epithet “fullen” applied to the house of God. Why not solemn grandeur?

ART. 14. *A Poetical Picture of America, being Observations made during a Residence of several Years at Alexandria, and Norfolk, in Virginia, illustrative of the Manners and Customs of the Inhabitants, and interspersed with Anecdotes arising from a general Intercourse with Society in that Country, from the Year 1799 to 1807. By a Lady.* 12mo. 5s. Verner and Hood. 1809.

We cannot indeed very highly commend the poetical spirit of this volume, but it communicates, in tolerable verse, a pleasant account of certain parts of America, and some anecdotes which are exceedingly amusing. A very respectable, indeed honourable, list of subscribers is prefixed; and we sincerely hope, if this effort shall not obtain for the fair authoress a crown of laurel, it will procure other crowns, in common estimation of not very inferior importance.

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ART.

ART. 15. *Sir Frantic, the Reformer; or, The Humours of the Crown and Anchor: a Poem in Two Cantos. By G. G. Esq. Author of "Nothing."* 8vo. 3s. 6d. Stockdale. 1809.

This is a very good specimen of Hudibrastic verse, and possesses considerable humour. The object is to ridicule the overweening zeal of some modern patriots, and to point out the mischiefs of misleading the popular mind, by representing all persons in power, without distinction, as vile and vicious, who

" Strive to throw aspersions black  
Upon each ministerial back;  
Just as when children try for fun,  
To pelt with dirt the glorious sun,  
Tho' always failing like these elves,  
They find it fall upon themselves."

This is kept up to the extent of almost a hundred pages, with a great deal of spirit and facetiousness.

#### LAW.

ART. 16. *A Discourse on the real Principles of the Revolution, the Bill of Rights, Act of Settlement, &c. in which the Representations of Sir Francis Burdett, Mr. Maddox, and others, are considered, their Ignorance and Falshood exposed, and their real Views detected; being the Substance of three Lectures, delivered in Trinity Term, 1809, by the Gresham Lecturer in Civil Law.* 8vo. 72 pp. 2s. 6d. Hatchard. 1809.

The real grounds of the revolution of 1688, and of the statutes passed, in consequence of that event, for securing the Protestant succession to the crown, and preserving the liberties of the subject, have been explained by Mr. Justice Blackstone, with a perspicuity that seemed to remove all doubt, and a precision which (one would have thought) precluded all future cavil. Yet there were not wanting, even on the publication of his commentaries, enthusiasts who deemed his explanations too narrow and restrictive, and pretended patriots who represented them as hostile to public freedom. By these politicians, the revolution of 1688 was considered as affording a proof that the British monarchy is not properly hereditary, but elective; that our king is not (what the law emphatically terms him) "our sovereign lord," but the creature of an undefined body, which they call "the people;" and, in short, that he holds his crown and dignity "*arbitrio popularis aura*."

Never perhaps were such pernicious doctrines more frequently insinuated, if not more openly maintained, than by the self-denominated patriots of the present day; never were they blended with  
more

more popular topics, or more specious objects, such as reforms of government, of parliament, and of public expenditure; objects indeed of flattering promise, but which, we have no doubt, in the hands of the present reformers, would (instead of the benefits predicted by them) produce anarchy and revolution.

Under these circumstances, the public lectures on law, appointed by particular institutions, cannot, we think, be better employed than in refuting doctrines which tend to such pernicious effects; the Gresham lecturer would, therefore, have deserved our praise for his intention, had he not shown (as he certainly has) considerable ability in the execution of it.

He begins with a remark on the Restoration of Charles the Second, and on the Revolution of 1688, which must have great weight in determining the character of both those memorable events. "The times," he observes, "seem to have afforded no unfavourable opportunity of declaring it to be of the right and power of the people to elect their king." "But (he adds) matters were conducted on the surer and the safer ground; surer, in respect of argument; safer, in respect of experience."

Maintaining the great principle that the throne of England is hereditary, the author admits, and indeed asserts, the competency of Parliament to limit the succession, as asserted by the House of Commons in the bill for excluding the Duke of York, and afterwards carried into effect by the Revolution, and the act of settlement. The author's opinion of that revolution is so just, and so well expressed, that, as a specimen of the work, we will give it in his own words.

"Yet the Revolution is a subject of too great importance to be passed over without further comment; especially in these times, when its true principles are so grossly perverted and misrepresented, and when under colour of its authority the main assertion of, I know not what, opinions, by fraud, or force, to the perversion of the minds of the people, the confusion of their present peaceful and happy state, and the overthrow of good order and regular government, is held forth as just and glorious. Glorious indeed was the revolution, which placed the Protestant line upon the throne of these kingdoms: glorious, not merely as a revolution, and an assertion of the people's rights, as some seem to think; but rather glorious, as a great public measure involving a nation's weal, undertaken for a just cause, and pursued with temper and moderation; and although by arms, yet with peaceful intent;—a measure indeed of the last moment, fraught with extreme peril, and blessed by Providence with complete success. These are the glories of the revolution. Let those, who have been ever since the advocates, as it were, of revolution upon revolution, who seem to wish reformation itself reformed, and in the greatness of their zeal, and magnanimity of their patriotism, step forth—to enfranchise even the free;—let them consider what they have in  
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common with the promoters of that great event. Let them consult history, if they can, with an unprejudiced mind, and perceive the folly and absurdity of their attempt. Or, if they apprehend no danger in loosening the restraints of government, from a people too far advanced in profligacy of manners and corruption of sentiment, but abounding in wealth and means, let them but cast their eyes beyond the circle of this favoured land, and behold to what results a revolution, though softened under the name of radical reform, in such a state of things must lead ;—a senate for the houses of Lords and Commons ;—a code de la conscription for a standing army and a militia ;—a man worshipped as a God ;—and a people at his word, spreading violence, subjection, and desolation through the earth." P. 7.

The remainder of this spirited and constitutional tract consists of clear and able comments on the Bill of Rights, and the Act of Settlement, (the latter of which the author shows to have been, in some respects, grossly misrepresented) together with an exposure of the false reasonings, and a detection of the mischievous views of Sir Francis Burdett, and his associates, at the Crown and Anchor tavern ; from which it is inferred, that "*no reform would satisfy that faction. A change, a radical change, in the constitution is their object ; which is not reform, but revolution.*"

## POLITICS.

ART. 17. *A Letter to the Viscount Folkestone on the Unlawfulness of the Votes of Thanks to Mr. Wardle and the late Minority.* By John Pern Tinney, Esq. 8vo. 26 pp. 1s. 6d. Baldwin. 1809.

We have already noticed, with deserved approbation, a very sensible tract \* by this writer. In the Letter before us, he addresses the noble representative of Salisbury, as one of his constituents, on the subject of his Parliamentary conduct, and particularly on that part of it which related to Mr. Wardle's accusation of the Duke of York.

With respect to Mr. Wardle, the author justly (in our opinion) condemns the means by which he acquired the private and confidential correspondence of the Royal Personage accused, as not being "those which any one of very correct notions would be anxious to avow ;" and he thinks that Mr. Wardle's "very equivocal testimony, when examined before the House, was calculated to leave upon the mind no very certain conviction of his correctness of recollection, or veracity."

He then pays a candid tribute to the worth and independence of

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\* Reflections on some Questions relative to the present State of the Nation, in a Letter to the Rev. Dr. Randolph. See Brit. Crit. Vol. xxxi. p. 663.

Mr. Hussey, the other member for Salisbury, and to the private character of the noble lord addressed, but states the ground of his dissent from the vote of thanks passed by the Corporation for his conduct on Mr. Wardle's charges ; to which vote of thanks he objected, as " impolitic, unjust, cruel, unconstitutional, and dangerous."

Without professing here to discuss the merits of the case, the author remarks, that " the House of Commons, which was the only tribunal competent to decide the important question, acquitted the Duke of York of corruption, or connivance at corruption ;" that " in respect to all those who might have dissented to [from] that judgment, the Duke voluntarily bore the utmost punishment to which the severest justice could subject him, and retired from his high office in the state." That " we have all a common interest in the character of the great ;" and that, " at a time when the stability of government, and the safety of society, render that character peculiarly important, it were better to withdraw from the public consideration whatever might tend to their dishonour and reproach." After these and similar reflections on the *policy* of the late proceedings (with which we, in the main, agree) he argues in the following manner on their *justice*.

" In any common case, a measure similar to that which so large a portion of the nation pursues, with regard to the Duke of York, would be considered an intolerable violation of equity, and a breach of a fundamental rule of criminal justice. If the individual members of a grand jury, which had liberated a prisoner, and recorded in their court, after an examination of the accuser's case, that it afforded no ground of inculpation, should afterwards declare their conviction of the truth of the accusation, and subject the criminal to a severer punishment than would have resulted from their charging him with guilt ; in as much as the infamy of reproach, which cannot be obviated, is more to be dreaded than that penalty, which would be an atonement for transgression, is there an honest heart which would not reprobate such proceeding as palpable and insufferable injustice ? If the accused person having sustained the process of criminal inquiry, and obtained, after mature investigation, a conclusive acquittal, should still be stigmatized by his jurors, and by others, as a culprit acquitted but not exculpated, might we not complain of the unavailing authority of the judicial law, or reprobate such stigma as slanderous and illegal ? After the acquittal of the persons charged with treason in 1794, did not the persons, then liberated by the judgment of their peers, manfully assert their recorded innocence, and was not the reproach cast upon them as " acquitted felons," considered as unlawfully severe ? The Duke of York must be entitled, at least, to equal privilege with persons accused as traitors, and acquitted or liberated by due course of law. The English nation, by its representatives in Parliament, has heard the accusation and the

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evidence.



evidence of his enemies, and has recorded its judgment of acquittal. Can any part of the nation yet maintain the accusation, and justly cast upon him the penalty of guilt? He has patiently awaited the judgment of the country, and is exculpated by its voice, WHERE ONLY ITS VOICE CAN BE CONSTITUTIONALLY HEARD. Is it the fate of his royal dignity to be excluded from the common benefit of the process of judicial inquiry, and to bear a heavier punishment than that of convicted crime, when our highest national tribunal has adjudged that he is not subject to suspicion? Such a proceeding is, at least, unjust." P. 8.

He next adverts to the cruelty of still pursuing the Royal Duke, and aggravating every unfavourable circumstance, after he had "yielded to the vengeance of his enemies, though fortified by a lawful adjudication of innocence."

The author then contends, that the votes of applause conferred upon the minority, and of censure expressed or implied upon the majority, of the House of Commons, are unconstitutional; and this opinion is maintained upon arguments drawn from the nature of the case, and from the tumultuary manner in which such questions are usually decided at public meetings. He objects also to "the right assumed at those meetings of distinguishing individual Members of Parliament by their approbation or censure." Without taking upon ourselves to deny, which surely we might, the existence of such a right, we can clearly assert this author to have shown, that in the present instance, it has been greatly abused.

Upon the whole, Mr. Tinney deserves much attention and praise for the candour and good sense of his remarks, and their beneficial tendency.

**ART. 18.** *A few plain Observations upon the End and Means of Political Reform, and the Measures adopted by the present Supporters of that Cause. In a Letter to a Member of Parliament.* 8vo. 48 pp. 2s. 6d. Cawthorn. 1809.

The advocates for what is called Parliamentary Reform may, generally speaking, be divided into three classes; namely, enthusiasts, who consider it as the panacea for all political maladies, and would deem such an event the commencement of a millennium in government; party-men, who use the popular cry for reform as a mere instrument for the advancement of their own faction; and disaffected or democratic men, who justly consider such a measure as the prelude to a republican revolution.

In neither of the two latter divisions (perhaps not even in the first) are we inclined to place the author before us. His opinion, indeed, of the necessity of such a reform, and of the vast benefits likely to accrue from it, appears to us by far too sanguine, and neither warranted by reason nor experience; but the means by which he proposes to effect it are more constitutional, and his plan more temperate,

temperate, than any (except, perhaps, that of Mr. Pitt) which has yet come within our observation.

After apologizing to his friend (who appears, by the statement, to be a most violent zealot in the cause) for having refused to attend the well-known Crown and Anchor dinner, condemning the plan of that friend, (which, it seems, extends to almost universal suffrage) and anticipating very high advantages from his own, he decidedly objects to such meetings as that at the Crown and Anchor, as "neither proper nor competent to give the first shape and impression" to what he terms a "political renovation." His description of that meeting (which will apply to all of a similar kind) is too emphatic and too just to be omitted, or given in any words but his own.

"It is not," says the author, "amidst the confusion, and tumult, and uproar of so many hundreds, assembled without previous intimation of the nature of those measures, which are to be brought forward by the self-constituted representatives of counties and boroughs.—It is not amidst the yellings and factious vociferations of those, who are equally ready to clamour for a question of which they have neither considered the true foundation, nor calculated the several bearings and various effects, or to rush forward at the nod of their demagogues to insult the magistracy, and mock at the very semblance of justice, by refusing to hear the statement of principles, or the defence of conduct inconsistent with their own crude and vague opinions.—It is not from men who, whether as speakers, or hearers eager to speak, flushed with wine, with acclamation, with applause, are precisely in that state in which they may with equal facility be impelled or moulded to good or evil, that I would look for the true springs of that salutary fountain, which is to restore and invigorate the purity and energy of the British constitution.

"And here let me ask most seriously, is there a man who would have possessed sufficient hardihood, in such an assembly, and under such circumstances, to venture on proposing an amendment, an abridgment, or an alteration of those resolutions, which it had pleased these self-elected leaders to frame as the substance of their political creed?" P. 11.

That the resolutions actually passed at that meeting "contain a series of incontrovertible facts, and just and logical deductions," is, we think, much too readily admitted by this writer. The 5th, in particular, has been justly objected to, as containing a gross misrepresentation, in another publication\*, of which we shall next give an account; and others, if our recollection does not deceive us, might be shown to be highly exceptionable. But this author's remarks on the spirit and conduct of that meeting are

quite sufficient, in our opinion, (whatever might be the speciousness of its resolves) to prove the evil intentions of its leaders, and certainly to evince its pernicious tendency. Having shown the impossibility of a general concurrence in any determinate plan, and thence proved that the work cannot begin from the people, this author proposes, that the independent members of the House of Commons should unite in framing and bringing in a bill "to establish and insure the purity and freedom of the representation, &c.;" and that this bill should be supported by petitions from the people in their *legitimate, provincial, and local* assemblies. Such a mode, he thinks, would be ultimately successful, and that a temperate reform would be the consequence. This plan (of which we can only give the outline) is undoubtedly one of the most moderate, and, in our opinion, most rational, that has yet appeared. It is, not to increase the number of voters who claim by the accidental qualifications of birth, servitude, or trifling property, but to add other voters, possessing freehold or leasehold property to a certain amount, and also to admit copyholders and leaseholders to vote at county elections, under the condition of residence, and in all cases a previous registry of their names and qualifications. The professed object of these regulations is to give a greater preponderancy to what he deems the natural interest of the country. Other suggestions on different subjects are added, some of which (especially those respecting diplomatic agents) seem not unworthy of attention.

ART. 19. *Cobbett Convicted, and the Revolutionist Exposed; in an Answer to the Letters which have lately appeared in the Political Register, on the Subject of Parliamentary Reform. Addressed to Mr. William Cobbett, by Detector.* 8vo, 26 pp. 2s. Chapple. 1809.

The author before us, in professing to convict the person addressed, of malignity and falsehood, (to which he might have added gross inconsistency and tergiversation) has undertaken a task of no great difficulty. It has indeed been frequently, and in some instances ably, performed by others. Yet perhaps the fallacy of that writer's reasonings, and the mischievous tendency of his conduct, cannot be too often exposed. After some preliminary observations, this author takes up an assertion in the *Political Register*, that the resolutions entered into by the Crown and Anchor patriots (as they are there termed) "are nothing more or less than a chain of undeniable and notorious truths," and he singles out the 5th of those resolutions as containing a gross falsehood, (or perhaps it might be rather termed a misrepresentation) asserting that the act of settlement asserted and recognised, as a constitutional principle, that no person who has an office or place of profit under the king, shall be capable of sitting as a member of the House of Commons; whereas that clause in the act was felt to be

to improper, that it was repealed within four years from its enactment. In answer to what had been asserted respecting Parliamentary Reform, the author observes, that there has not been any change in the representation since the days of Charles the Second ; “ yet, without Parliamentary Reform, the Habeas Corpus Act was passed ; without a Parliamentary Reform, the Bill of Rights was passed ; without a Parliamentary Reform, England has been able to preserve her constitution for ages amidst foreign wars and domestic tumults.” He also instances our deliverance from the threatened mischiefs of the French revolution, and our unparalleled exertions in the national defence. From all which circumstances he infers it to be a libel on the people of England, to assert (as Cobbett does) that they would not defend their country without a Parliamentary Reform.

The apprehension of danger to the constitution, from the proceedings of the reformists, this author considers as by no means a delusion, (as represented by Cobbett) and instances the conduct of the chief rebels in Ireland, whose attempts to subvert the constitution were (as confessed by O'Connor, the friend of Sir Francis Burdett) carried on under the mask of reform ; and the same pretext was made use of to effect the French revolution.

Many other observations in the Political Register are replied to by this writer, and, in general, with good sense and truth. The following answers to a set of queries, in one of the letters alluded to, will afford a fair specimen of the work :—

“ Question.—Have all men of property (except the peers) a voice in parliament, either personally, or by their representatives ?

“ Answer.—All men of property may have a voice in the House of Commons, by their representatives, if they choose to purchase a freehold of the value of forty shillings.

“ Q. Is there a branch of the legislative power which resides wholly in the people ?

“ A. There is ; viz. the House of Commons. If the people will suffer themselves to be influenced by the treasury, or by peers of the realm, Parliamentary reform cannot alter minds.

“ Q. Are the county members elected by the proprietors of land ?

“ A. The members for counties are chosen by the proprietors of land. If copyholders of property are desirous of voting at elections, they never can find any difficulty in procuring freeholds.

“ Q. Are the borough members elected by the mercantile, or the trading interests of the nation ?

“ A. As completely as they were at any former period of our history.

“ Q. Are the members of the House of Commons most eminent for their probity, their fortitude, or their knowledge ?

“ A. The House of Commons is composed of gentlemen of the greatest landed interest, of the first merchants, of the most eminent,

ment barristers, and of the most distinguished naval and military officers.

“ Q. Has there never, by any means, a misgovernment fallen upon that House ?

“ A. Every human institution is subject to error.

“ Q. Do the people really, by their representatives, tax themselves ?

“ A. The people have the same power, in this respect, that they have uniformly enjoyed.

“ Q. Is the qualification for voters such as to exclude persons in so mean a situation that they are esteemed to have no will of their own, and are liable to be tempted to dispose of their votes under some undue influence or other ?

“ A. You seldom, if ever, meet with a freeholder of forty shillings a-year, who does not possess some greater property ; and I consider that it would be an act of cruelty to deprive the honest (though perhaps poor) cottager of a privilege which he has been accustomed to enjoy, during his life, and which gives him some degree of consequence in the humble sphere he moves in.

“ Q. Is the income of forty shillings a-year now sufficient to render the freeholder an independent man ?

“ A. The above reply may be applied to this question.

“ Q. Are placemen and pensioners excluded from seats in the House of Commons ; or do the people really acquire the right of choosing them anew, after they have accepted of places ?

“ A. Placemen and pensioners, forbid by the laws to sit in the House of Commons, are excluded from seats in that assembly. Members accepting places under government are obliged to vacate their seats, and the people therefore acquire the right of re-choosing, or rejecting them, as they think proper.

“ Q. Are elections absolutely free, which Blackstone avers to be essential to the very being of Parliament ?

“ A. Elections are absolutely free ; and if a petition is presented to Parliament against the return of a member elected through the force of treasure, &c. that member must lose his seat.”

P. 20.

To some of the foregoing questions more explicit answers might perhaps have been given ; but, upon the whole, the misrepresentations of Cobbett are well exposed ; though a still more satisfactory detection of his views, and those of his reforming brethren, with a confutation of their doctrines, has been drawn from his earlier and (we scarcely need to add) better works. He has often been successfully combated by others, but is most effectually defeated by himself.

“ Nec quisquam Ajacem possit superare, nisi Ajax.”

**ART. 20.** *Reasons for Reformation.* By John Cartwright, Esq.  
8vo. 30 pp. m Bone and Hone. 1809.

With the opinions and writings of Major Cartwright, on the subject of parliamentary representation, the public has been long acquainted. In this publication we see no great novelty of argument or illustration, except that which arises from the late parliamentary enquiry into the conduct of the Commander in Chief. From the result of this enquiry, and its effects on the minds of men in different parts of the kingdom, the Major anticipates the early and complete accomplishment of all his projects, and the establishment of that Utopian scheme, which is not only to eradicate all corruption in the state, but to operate a total change in human nature. Uninstructed by the abortive and mischievous attempt of France, or (what is well pointed out by the Earl of Selkirk) the standing example of America, the Major is more than ever persuaded that, if the influence of the crown and the aristocracy were wholly removed from the House of Commons, no other improper motive of conduct would prevail, that electors, voting according to his scheme, would, without prejudice, faction, or interest of any kind, elect their representatives; that such representation would thus be purged from all the faults incident to humanity, and the House of Commons become a constellation of abilities and information, of virtue and patriotism. It is useless to argue with a man who cherishes these persuasions as incontrovertible truths, and who gravely tells us, that "to remove the blindness of the public mind, to revive the national patriotism, and to recal the hope of our country, it pleased Providence to raise up—a Wardle !!!"

**ART. 21.** *A Letter addressed to John Cartwright, Esq. Chairman of the Committee at the Crown and Anchor; on the Subject of Parliamentary Reform.* By the Earl of Selkirk. 8vo. 22 pp. 1s. 2d Edition. Constable and Co. London and Edinburgh. 1809.

The impracticability, or more properly the mischievous tendency of Major Cartwright's plan of parliamentary representation is here shown, by an appeal to the most incontrovertible test, that of experience. In this letter to Major Cartwright the noble writer (who had, it seems, been himself a warm partizan of parliamentary reform) declares to him that he has had an opportunity of seeing the practical application of principles, from which consequences so beneficial were expected, in the United States of America, where a system of representation is established, approaching as nearly as perhaps is practicable, to the theoretical perfection aimed at, and when that system is combined with a general diffusion of property, of itself calculated to check in a great degree the force of corruption. Yet the noble Earl assures us, that  
"universal

"universal suffrage, and frequency of election prove (in that country) no bars to the misconduct of representatives, and that a political adventurer, raised to power by popular favour, is fully as likely to abuse that power as is the purchaser of a rotten borough."

"There is no ground," he adds, "for the idea, that in that country public affairs are managed with a higher regard to the public welfare, than in our own. The Parliament of England with all its corruptions, cannot be accused of proceedings approaching, in degree, to the infamous and bare-faced jobs, which have been transacted in many of the legislatures of America. It is evident to the most careless observation, that the state of public morals is there worse than in England—that political integrity is less respected—that corrupt motives have not the same degree of check from feelings of honour, as they have among Englishmen. To sum up all, there is no room for comparison between the two countries in that great test of a good government, the administration of justice."

"When I consider that a country thus deficient in the most essential points of practical good government, has a Constitution framed upon the very principles, to which the advocates of Parliamentary Reform look, as the foundation of every prospect of amendment in our own, I cannot avoid the conclusion, that these principles are fallacious. The reasonings which have occurred to me, as to the source of the fallacy, would lead me into too great length; but I think the observations, to which I have already referred, sufficiently justify the opinion, that Parliamentary Reform in England would not have the effects, which its most sincere and zealous friends anticipate."

The noble Lord, however, subjoins, that he is far from thinking that there is nothing which requires reform in our government. He admits there are corruptions, but recommends great caution in the measures that may be taken to eradicate them, lest we should endanger benefits of still greater importance. He justly asserts, that we have a government in which "there is much essentially good," and that "it would not be easy to find either in the past or present state of the world, a parallel to the great mass of public happiness, which has grown up in England under those institutions of which we complain."

The conduct of the French reformers is also adverted to, as affording an instance of the mischievous effects of a radical change, instead of a temperate reform; and the noble author, recurring to America, appeals to Cobbett himself, and pointedly asks him, "whether, in the popular elections of that country, the preference is more generally given to the man of solid judgment and tried integrity, or to the artful knave, who exerts all his dexterity in the arts of deception?" Many excellent remarks are added;



added; and, upon the whole, we have seldom, if ever, met with a better antidote to the poison of modern reformers.

ART. 22. *Letters on the Affairs of Spain and Spanish America: with Observations on the Revolution of the Continent. By Sidney.* 8vo. 34 pp. 1s. 6d. Baldwin. 1809.

The object of these Letters is to persuade the public that the attempt to assist the Spaniards, in rescuing themselves and their government from the atrocious usurpation of Buonaparte, was ill-judged and absurd, and that we should have dispatched our forces to Spanish America, for the purpose of enabling the colonies of Spain; not only to resist all the measures of France for their subjugation, but to throw off their allegiance to their legitimate sovereign, and dissolve all connexion with their parent country.

That, after having pledged ourselves to co-operate with the people of Spain in the assertion of their independence, and to support the right which they claim of being governed by their hereditary sovereign, we should, *pendente lite*, endeavour to deprive that sovereign of a considerable portion of his dominions, under the pretext that they have been ill-governed, is a doctrine so truly Machiavelian, and indeed so palpably Jacobinical, as to require only to be stated in order to show its dishonesty, and mischievous tendency.

But, our support of the Spanish patriots was, in the opinion of this author, from the first, impolitic; because, forsooth, the restoration of King Ferdinand necessarily implied a continuation of all the abuses and oppressions of the ancient government. Honest Partridge would cry, "*Non sequitur*" to such a conclusion; which (in the language of a college punster) must be *drawn*, for it will not *follow*. Will it never be understood by certain persons in this country, that by employing the name of their legitimate King, as a rallying point for the people, nothing more was intended by the Spaniards than to assert their national independence, and vindicate their freedom against a foreign oppressor; and that, when that oppressor should be driven out, then (and not till then) they would have both the power and the leisure to reform their internal constitution? This, we are assured, would have been done long ago, had the king of their choice been permitted to reign.

"The great error (says this author) we commit in reasoning on the affairs of the continent, is, that we view them with the eye of English liberty." Now this appears to us to be exactly the error into which he himself has fallen. He estimates the feelings of the Spaniards, with regard to their government, by those he would himself entertain in a similar situation. The late Spanish government, though weak (and possibly in some respects corrupt) was, we believe, by no means deliberately oppressive or cruel, and subjects bred under, and accustomed to obey it, would not,  
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like Britons, pant for civil liberty, of which they had scarcely heard the name; nor would rigid catholics much dread the Inquisition, even if it had not, in modern times, been divested of its principal terrors. Other abuses of the Spanish government, are, we are convinced, greatly exaggerated by this author; who, on the other hand, holds up to admiration, the pretended reforms of Buonaparte, which, if executed, would still leave the country under a military despotism, and (which would more than balance all the supposed oppressions of the former government) subject to a military conscription.

Nor is the writer of these Letters more just in his representation of facts, than he is accurate in his speculations. He considers the exertions which drove the remains of the French armies (originally upwards of 100,000 men) after some signal defeats, to the extremity of Spain, as made by a small part of the people, and late in Feb. 1809, he represents the kingdom as totally conquered. Even now we do not despair of the Spanish cause: and at all events, the colonies (whom we can protect in a much better manner than this writer suggests) and the naval strength of Spain, are probably lost to the tyrant for ever.

**ART. 23.** *Substance of the Speech of J. C. Curwen, Esq. in the House of Commons, on the 4th of May, 1809, on moving that Leave be given to bring in a Bill for better securing the Independence and Parity of Parliament, by preventing the procuring or obtaining Seats in Parliament by corrupt Practices; and likewise more effectually to prevent Bribery. To which is added, A Copy of the Bill. 8vo. 29 pp. 1s. 6d. J. Bell. 1809.*

The purport and object of the Speech before us is to show that the people, in their late public meetings called for reform spontaneously, not instigated by party men or party motives, that the Bill proposed was calculated to renovate, not to alter any thing in the existing establishment, and that it would tend greatly to secure one of the first reforms, by guarding the purity of election.

The Speech itself (though not distinguished by eloquence) is perspicuous, and, in *general*, temperate. But, on some of the subjects adverted to, we must enter our protest against the opinion of the honorable Member. The total change of circumstances that have taken place since the propositions of Mr. Pitt for a reform in the representation, and more especially the recent events of the French Revolution, completely vindicate him from the charge of inconsistency, in the abandonment of that measure; which no prudent friend to his country would have continued to urge, after such a proof of the dangers of innovation.

Nor can we at all agree with the author of this Speech as to the feelings or the motives which dictated the applause said to be given at the Royal Exchange, at the rupture of the negotiation

sion in 1806. We deem it extremely uncandid to suppose that the whole body of merchants of the city of London (or so considerable a part as was then assembled) were actuated by the private interest which some few might have in that important event. They, we conceive, felt as every judicious and spirited Briton would feel, that the ministers of that day (whose wishes for peace no man could doubt) had acted a wise and patriotic part in rejecting that blessing, unless it could be obtained on terms compatible with the honour and interests of their country. That there never was a probability of obtaining such terms, under the circumstances of that negotiation, was, we believe, the opinion of almost every man not blinded by party prejudice. The merchants, therefore, justly rejoiced at the rupture of negotiations, which, if successful, might have proved fatal to the kingdom.

We have, however, stronger objections to other passages in the Speech before us. The speaker, or writer, in unqualified terms, adopts the hacknied and often refuted accusations of the enemy against his own countrymen, whom he stigmatizes as "wanting moderation in their conduct towards other nations," and as "imitating on the ocean those strides of power which we deprecate on the continent." He also broadly asserts, that we are "the objects of hatred and jealousy to every power in Europe." Surely it cannot be necessary, at this time, to answer such accusations, or go through in detail, all the misrepresentations on which they are founded. But we challenge the author of this Speech to point out one nation in Europe (with the exception of Denmark, which may, in part, have been actuated by resentment) that has become our enemy from any other motive than the fear of Buonaparte, or the compulsion of his power.

These passages, and still more that (in page 25) which contains a most malignant and unfounded insinuation against the character of our beloved Monarch, we deem it our duty to mark with strong censure. The rest of the Speech, though not intitled to much praise for elegance of composition, may be deemed a clear and sensible exposition of an important bill; which, we understand, has since passed, though with considerable modifications.

## MEDICAL.

ART. 24. *A Treatise on local Inflammation, more particularly applied to Diseases of the Eye.* By J. P. Serny, M. D. Oculist. 8vo. pp. 128. 3s. 6d. Bickerstaff. 1809.

Notwithstanding the excellent type with which this pamphlet is printed, and the abundant assistance which is afforded by marks, letters, and figures of reference throughout the whole of the 128 pages which it contains, we find ourselves very much puzzled to understand them, at least such parts as are intended, we presume, to

to elucidate the peculiar opinions which Mr. Serny has adopted for the foundation of his practice. We have very little knowledge of J. B. Serny, Oculist, and therefore cannot precisely determine what countryman he may be; but most certainly, whether he be native or foreign, we should advise him by no means to attempt again to write English till he had studied its grammar, nor indeed to write at all till he be able to clothe his notions in a somewhat more intelligible garb. The following passages are given as a specimen of the jumble of time and sense which occurs throughout the book in a manner that admits of no selection.

To illustrate his favourite hypothesis, namely, that the proximate cause of inflammation is a diminished action and circulation in the part affected, he bids you "suppose, for instance, a moderate bruise by means of a blow upon any muscular part, so as to produce a *conspicuous discolouration* of the skin, then *will* follow redness, throbbing, heat, swelling, and pain in the part affected. In this instance, the redness *is* accounted as a proof of the *increased circulation* in the part, and the increased heat *from* the *increased circulation*; the pain *from* the conjoint irritation produced by these two causes; and the swelling is supposed to take place from the increased action of the arteries; but the throbbing pain and pulsation remain unexplained. But by supposing the proximate cause to be a diminished action and *circulation* in the part affected, arising from the immediate laceration of minute vessels receiving still further obstruction from the effused fluid accumulating in minute cavities; thereby occasioning a diminished action and *circulation* in the part affected, and with a tendency to produce an increased *circulation* in neighbouring sound parts, in consequence of the arterial *circulating* equilibrium being deranged and diminished in the diseased part. The whole of the symptoms on the above hypothesis can be accounted for through the several stages of acute and chronic inflammation." P. 4.

He then proceeds to enumerate the symptoms that would occur upon such a supposition.

"Redness will take place in a little time after the injury. This kind of redness cannot come on suddenly, *because* it requires some time for the neighbouring anastomosing sound vessels to be enlarged to admit the blood *which* belonged to the injured minute vessels, *which* no longer receive or give passage to the arterial blood as formerly through their anastomosing veins, *therefore* the arterial *circulating* fluids which used to *circulate* through the part injured when sound, must now find their new passage, and be propelled into some other vessels, and many small arteries will become enlarged, which were not before conspicuous, which will now appear very red, and this has given rise to the opinion of an increased *circulation* in the injured part, but it is only in the most adjacent or proximate to the parts affected that this takes place." P. 5.

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The sense *circulating* through the above quotations cannot, we confess, find *passage* to our comprehension; we might therefore be excused from entering further upon the merits of a book which is written throughout in the same singularly confused style.

By the extracts we have given it will be perceived, that Mr. Serny has some opinions with respect to inflammation in general which are peculiar to himself, but which, from the very confused manner in which he has stated them, we do not find ourselves able to unravel. To his manner of applying them to practice in his treatment of the diseases of the eye, we have no great objection, as they have not in any degree led him to deviate from that line of practice, which has been laid down by the most experienced oculists; and indeed upon the whole, his description of such diseases and their methods of treatment are unobjectionable; excepting that they are insufficient for the student, and uninteresting to the more experienced. Anxious, however, at all times to praise where it is in our power, we shall conclude by bestowing our approbation of the hint contained in the following passage.

“ Let this remark once for all be remembered, that whoever has his eye or eyes covered up day and night, for a short time only, may have the transparent cornea destroyed, by the matter confined between the eyelids, and corroding it, so as to form a thick speck. This observation alone, I am confident, if duly attended to, will prevent the blindness of thousands.”

ART. 25. *Observations on the Egyptian Ophthalmia, and Ophthalmia Purulenta, as it has appeared in England. By William Thomas, Member of the Royal College of Surgeons, and Assistant Surgeon in the Eleventh Royal Veteran Battalion. 8vo. 59 pp. 2s. Robinson. 1808.*

This little pamphlet displays much activity and a most laudable zeal upon the part of the author, in the discharge of the duties expected from medical officers. Mr. Thomas with great quickness discovered the seat of the disorder in the eyes, with which his men were affected, and appears to have applied his remedies with no inconsiderable judgment. In the species of Ophthalmia of which he has treated, a purulent discharge seems to have been an early, and the most marked symptom; whence he is disposed to give it the name of *Ophthalmia purulenta*, to distinguish it from what he considers to be the true Egyptian Ophthalmia, or as he has termed it the *Ophthalmia vera*. He is certainly right in considering the disease which has fallen under his observation as very different in its nature from this latter; but is greatly mistaken if he conceive it similar, in any one circumstance (excepting that of the purulent discharge) to the contagious affection, which a short time back prevailed, with such destruc-

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tive virulence, among our soldiers. The one appears to have been an endemic, the other a strictly contagious disorder: and while the former was mild in its termination, as well as in its appearance, and progress, the latter, from all accounts, was as melancholy in its consequences, as obstinate in its career.

Mr. Thomas did not find extensive bleeding of such important necessity, as has been pointed out by other practitioners, in the treatment of Ophthalmia; repeated ablution, with cold water, having apparently been principally instrumental in effecting the happy result, with which his practice was attended. The following is the method of treatment he adopted upon the first appearance of the complaint, and which, from its universal success, he was inclined to follow through the whole of the numerous cases which occurred in his regiment.

“ Having carefully wiped and washed his (the patient's) eyes, from any impurity around *it*, (them); he was stripped, and ordered to wash his hands and face perfectly clean; which done, cold water from a pump was for some minutes thrown on his eyes, and face. He then went to bed, and cold water was placed by him, to wash his eyes as often as they became troublesome. The next day the eye-lids had stuck together during the night. They now appeared swelled and puffed. On drawing them asunder matter was formed on the surface of the eye; and the appearance of the *conjunctiva* and *adnata* altogether was cooler, the watery secretion was less troublesome, and he still had neither head-ache nor fever. As he certainly was not worse, I was encouraged to continue the same process; and with an armed probe wetted, having carefully drawn down the lower eye-lid, the internal part of the eye was thoroughly cleared all around from the matter, which at the bottom of the eye was detained in some quantity; the doing which, inflamed as the internal surface of the eye was, gave him little or no pain; neither did he express any disagreeable sensation from the light to which he was exposed at the time.— He was again taken to the pump, and the water diffused from it over his eyes as before; after which with the end of a feather, a small portion of the following ointment was introduced into the great canthus of the eye, and by gently drawing the lower eye-lid was applied fully to the bottom of it.—(R. Ungt. Sperm. Ceti. ʒi. Kali'ppt. ʒi. m. Ungt. Molle.) He was then placed on his back on the bedstead, with his head raised, that the Ointment might diffuse itself over the whole eye.” P. 20.

A similar plan of treatment was prosecuted from the 12th to the 18th July, “when he was declared convalescent,” “and shortly after suffered to join his company.” P. 23.

## CHEMISTRY.

ART. 26. *A Chemical Catechism, with copious Notes, a Vocabulary of Chemical Terms, useful Tables, and a Chapter of instructive and amusing Experiments. By Samuel Parkes, Manufacturing Chemist. The second Edition, with considerable Additions.* 8vo. pp. 631. 12s. Lackington and Co. 1807.

The first edition of this useful work was reviewed in the *British Critic* for January, 1808; and we merely announce this second edition, because it contains much additional matter; though the faults which we then noticed still remain. As a favourable specimen, we quote the author's account of Mr. Davy's experiments on Electricity and Galvanism, which cannot be made too public.

“ First. In opposition to the assertions of Pacchiani and others, he has demonstrated that muriatic acid is not produced in water by the agency of Galvanism, but that ‘ water chemically pure is decomposed into gaseous matter alone, into oxygen and hydrogen.’—Secondly. By the agency of Galvanism he decomposed sulphate of lime, sulphate of strontian, fluuate of lime, and other solid bodies, insoluble, or difficultly soluble in water. In each case the earth was found in one vessel and the pure acid in the other. Even glass was decomposed, and part of its alkali exhibited entire. Sulphuric, muriatic, nitric, and phosphoric salts were decomposed with more rapidity; the acids in a certain time collected in the tube containing the positive wire, and the alkalies and earths in that containing the negative.

“ Thirdly. He connected a small cup, made with sulphate of lime, with a cup of agate, by a piece of asbestos; and filled both with purified water, made a platina wire in the cup of sulphate of lime transmit the electricity from a power of 100 plates; a wire in the agate cup received it. In about four hours a strong solution of lime was found in the agate cup, and sulphuric acid in the cup of sulphate of lime. By reversing the order, and carrying on the process for a similar time, the sulphuric acid appeared in the agate cup, and the solution of lime on the opposite side.—Fourthly. Acid and alkaline substances passed through water containing vegetable colours without affecting them; and the usual chemical affinities were so far destroyed or suspended by the agency of Galvanism, that sulphuric acid was passed through a solution of ammonia without combining with it. In like manner the alkalies and earths were transmitted through acids without combination.—From these and similar results it appears, that hydrogen, the alkaline substances, the metals, and certain metallic oxydes, are *attracted* by negatively electrified metallic surfaces, and *repelled* by positively



positively electrified metallic surfaces ; and contrariwise, that oxygen and acid substances are attracted by positively electrified metallic surface, and repelled by negatively electrified metallic surfaces ; and these attractive and repulsive forces are sufficiently energetic to destroy or suspend the usual operation of electric affinity. Mr. Davy concludes this most important paper by suggesting, that this new method of decomposition may, probably, be introduced with advantage into manufactures ; and imagines that he shall be able to refer several natural phenomena to this source, which have been hitherto inexplicable."

ART. 27. *Chemical Philosophy; or, the established Bases of Modern Chemistry. Intended to serve as an Elementary Work for the Study of that Science. By A. F. Fourcroy. Third Edition, considerably enlarged and amended. Translated from the French by W. Desmond, Esq. 8vo. 291 pp. 7s. Symonds. 1807.*

The first edition of this work appeared about sixteen years ago, and was well received. Since that period chemistry has made great advances towards a more perfect arrangement, and numerous important facts have claimed the attention of chemical philosophers. The present edition though considerably enlarged and improved, is still far behind the present state of the science in this country. The sources of instruction from the labours of our contemporaries in France, have long been closed to us ; but in the mean time, the successful exertions and splendid discoveries of some of our own countrymen, cause this to be less regretted. Notwithstanding the authority of Fourcroy, we do not deem this production of much utility. It aspires indeed to no higher rank than that of an elementary work, and on this account we think it is defective. For the unlearned it is neither sufficiently explanatory nor comprehensive, and those who have made further advances in the art will merely find the heads of what they have already attained. The chief merit of the volume consists in giving a general outline of chemistry, and offering, perhaps, a better arrangement than a student would have obtained, at least without great labour. The translation is executed with neatness and fidelity.

## PHYSIOLOGY.

ART. 28. *A Treatise of the Nutriforous System in Men, Quadrupeds, and Birds: and in all other Creatures which have Livers. By James Rymer, Surgeon, R. N. 8vo. 45 pp 2s. 6d. C & R Baldwin. 1808.*

This is a feeble attempt to revive the long exploded doctrine of venous absorption, and of the liver being the organ of sanguification;

tion; "I purpose to make it appear," says the author, "that the lacteals are the lymphatics of the guts and mesentery; and that the chyle is taken up from the intestines by the absorbing branches of the *vena porta*, and carried with the remainder of the blood sent to the guts and mesentery by the *cœliac* and *mesenteric* arteries, to the liver, where it is made fit to be mixed with the general mass of blood, in the course of the circulation." This hypothesis was entertained by the ancients without facts to support it, when their knowledge of anatomy was scanty, and before the discovery of the circulation of the blood, threw light upon the hitherto confused notions of physiology; and we find no arguments adduced by the present author, sufficiently plausible or interesting, to render the discussion of his opinions amusing or profitable.

### DIVINITY.

**ART. 29.** *Scripture made Easy, in familiar Answers to Catechetical Questions of a learned Divine. For the Use of Schools. By Mrs. Eves. Birmingham.*

This is an extremely useful book for young persons who are beginning to read the Bible, and may with the strictest propriety be recommended for the purposes for which it was intended. A portion of it regularly got by heart will have the useful and important effect of impressing upon the memory of catechumens the leading incidents, characters, and historical facts of the Bible. The books of the Old Testament are taken in their respective order, and the principal matters contained in them proposed and resolved in the plainest manner, and almost always in the language of the sacred writers; in the form of question and answer. The book, with peculiar propriety, is dedicated to the Bishop of St. David's, whose pious endeavours to circulate religious knowledge in the principality of Wales have been so extensively beneficial.

**ART. 30.** *Serious Attention to Personal Holiness and Soundness of Doctrine considered, in a Sermon preached June 1, 1809, at the Visitation of the Rev. Andrew Burnaby, D. D. Archdeacon, in the Parish Church of St. Martin, Leicester. Published at the Request of the Clergy. By the Rev. Thomas Robinson, A. M. Vicar of St. Mary's, Leicester. 8vo. 2s. Rivington. 1809.*

The preacher, from 1 Tim. iv. 16, takes occasion to impress upon his auditors a serious attention to personal religion, and as preachers and ministers, to the matter of their doctrine, as the only means of accomplishing their own salvation and that of others. The laxity and false candour of the times is reprobated with the honest firmness of a true Christian minister, and the

maxim, that where ministerial success is wanting in a parish, something must be wrong, is pointed out to the serious contemplation of ministers with becoming energy. The want of success is not indeed a certain and infallible test of the negligence or want of due zeal in the minister, but it ought always to operate as a stimulus to increase that zeal, and direct it to the discovery of the causes of failure, and application, if possible, to the necessary remedies.

ART. 31. *Practical and familiar Sermons, designed for parochial and domestic Instruction. By the Rev. Edward Cooper, Rector of Hamstall-Ridware, &c. 12mo. 323 pp. 5s. Cadell and Davies. 1809.*

It cannot be necessary for us again to characterize the style of Mr. Cooper's Sermons, having already reviewed two volumes of his production\*. The present are indeed particularly intended to be plain and practical, yet we cannot perceive any material difference, in point of composition, between these and the discourses in the former volumes. They are clear, scriptural, and convincing, and so were the others.

As we particularly took upon us to defend the author from a violent charge of Calvinism†, we thought it necessary to examine the present volume very strictly with that view; and we find with satisfaction, that he gives us no reason to retract a syllable that we have said. The peculiar doctrines of the Calvinists are not indeed brought into view. But the most horrible of them, the absolute rejection of all but a limited number of elect, is most strongly opposed in various passages. Thus he says expressly, "The salvation offered in the Gospel is offered to all. Jesus Christ came to save sinners; all sinners who are willing to be saved by him. He shuts out none, but those who by unbelief shut out themselves. He commanded his Gospel to be preached to every creature. He invites all who labour and are heavy laden to come to him for rest; and he promises that those who come to him he will in no wise cast out." P. 122. So again: "It is in the power of every one of us to become such a person as I have here described. We may all be real Christians. We may all have Jesus Christ for our friend and saviour in the day of judgment. He is now waiting to be gracious. He is now inviting every sinner of every description to turn unto him, and to accept his offers of free forgiveness." P. 321.

Mr. Cooper, does not inveigh against any particular sins; but against sin in general. The danger of sin, the necessity of re-

\* See vol. xxiv. p. 430, and xxxi. p. 648.

† Vol. xxxiii. p. 156.

pentance, the power of faith, and the efficacy of grace. These, and like to these, are the subjects of all his Sermons; but all in conformity with the doctrines of our Church.

ART. 32. *A Treatise on the Conduct of God to the Human Species, and on the divine Mission of Jesus Christ. By the late Rev. J. Hare, A. M. Author of an Essay on Scepticism. The second Edition. 8vo. pp. 393. Rivingtons. 1809.*

Though we have to announce this as a second edition, yet we have reason to know that it is the first that has been regularly published; the former impression having been disposed of by subscription. Mr. Hare's talents and reputation deserved such an encouragement, but sorry are we to find, not for his own sake, but that of the public, that he is no longer living to reap the just fruits of his useful and important labours. His ingenious little tract on Scepticism, which appeared in the year 1801, we had particular occasion to notice in our xixth vol. p. 26, and we thought ourselves justified in strongly recommending it the notice of our readers. The present publication also deserves our praise, though upon a subject much more copiously treated by other distinguished and eminent writers. Mr. Hare's object is, to compare the acts of the Almighty in his treatment of mankind with the celebrated display of his attributes, Exodus xxxiv. 6, 7: from which he argues, that his beneficence towards man has been conspicuous through the whole of his proceedings; and never interrupted but by man himself, in the abuse of his free agency. He argues strongly from the first part of the character of the Deity in the passage referred to, against the arbitrary decrees of Calvin; and yet, to avoid the opposite extreme into which the *rational* Christians would hurry us, of referring every thing to the mercy of God, he ably insists upon the other feature so strongly expressed, that "he will by no means clear the guilty;" thus laying the proper foundation for the great scheme of Christian Redemption. Mr. H. is careful to distinguish between those followers of Calvin who approve and those who *reject* his doctrines of Election and Predestination. He inclines to think the latter compose the majority of his disciples, and he highly applauds *their* general morality and piety.

As this performance of the worthy and respectable author must already be in the hands of so many persons, it is almost unnecessary for us to dwell at all on its merits; and we shall feel that we have discharged our duty to the public by giving it a place in our Monthly Catalogue, in testimony of our respect for the memory of a writer, whose learning and whose zeal in the best of causes we had a former opportunity of praising and admiring.

ART. 33. *A Sermon on the prevailing Corruptions of the Age, preached in the Parish Church of Fulkam, by the Rev. W.*

*Potzbett, Rector of Fairsted, in Essex, and Domestic Chaplain to the Lord Bishop London.* 8vo, 24 pp. 1s. Hatchard. 1809.

This is a very short discourse upon a very important subject, and might rather serve as a text or argument for a longer sermon, or a distinct treatise. The topics hinted at would bear to be enlarged upon greatly, and we could wish that the Rev. Author had gone much further into the subject. The corruptions of the age are very generally to be traced to a sad abuse of blessings and benefits, which render them the more lamentable, and the more deserving of exposure and correction. Some of these abuses Mr. P. has touched upon, under distinct heads, and ably shown how continually we ought to be upon our guard against those evils to which the best things are liable to lead. The liberty of the press, for instance, (so noble a privilege and blessing in this land of freedom) is, as he justly observes, too commonly applied to the basest purposes of malice, envy, and censoriousness. Courage and enterprise are continually the occasion of unprovoked insults, and an undue confidence in "the arm of flesh." Even industry has its dangers; for, by producing plenty and abundance, it naturally leads either on the one hand to avarice, or on the other to luxury and sensuality. We cannot, in justice to the author himself, bring forward any extracts from so short a sermon. The whole deserves to be attentively read, and we must again repeat, that we wish it had been longer, as the subject was worthy of it, and the method of treating it particularly good.

ART. 34. *Six Sermons on Baptism, Confirmation, the Vows of Baptism and Confirmation, and the Lord's Supper.* By John Scott, A. M. Vicar of North Ferriby, and Lecturer in the Holy Trinity Church, Hull. 12mo, 132 pp. Hull, Seely and Hatchard. 1809.

We have great pleasure in recommending these six sermons to the notice of the public. The language of them is peculiarly chaste, plain, and perspicuous, and the doctrines such as have our most entire assent and approbation. As illustrative of our admirable Liturgy and Offices, nothing can be more useful and more intelligible, while some points are handled in a masterly manner, very particularly those treated of in the Fifth Sermon on the Lord's Supper. The importance of this holy sacrament, not only as a commemoration, but as a valid and direct proof of the scriptural doctrine of *atonement*, is admirably set forth in the following terms.

"But certainly the *mode* of celebration is yet more surprising. In the first place, it is by a *feast*, not by a *fast*. It is a celebration of praise and thanksgiving, not of mourning. This is remarkable, if the death of our Saviour carried in it nothing of a higher nature than the death of any holy martyr.

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“ But secondly, of what *kind* is this feast? of what *nature* is this celebration? It purports to be a feast upon the *body* and *blood* of him whose death is commemorated. ‘ This is my body; take, eat. This is my blood; drink ye all of this. The cup of blessing which we bless, is it not the *communion of the blood of Christ*? The bread which we break, is it not the *communion of the body of Christ*? ’

“ This, assuredly, is the most singular commemoration of a highly-venerated deceased character, that was ever heard of in the world, much more that was ever practised among the civilized part of mankind. Familiarity with the *ceremony* has laid our attention to it asleep: otherwise it must certainly appear most extraordinary. Deny the great doctrines of the atonement, and of the communion of the soul with the Saviour by faith, and I conceive such an observance is absolutely inexplicable; but admit these doctrines, and all is easy, all is natural, all is, in the highest degree, significant. Admit that Christ hath ‘ made reconciliation for iniquity,’ by ‘ the sacrifice of himself,’ and ‘ brought in everlasting righteousness,’ for the justification of every penitent sinner that believes in him; and we may well celebrate his death, though with contrition for our sins, yet with everlasting joy and praise to him, ‘ who hath loved us,’ and ‘ redeemed us to God with his blood.’ ‘ Christ our passover is sacrificed for us, therefore let us keep the feast.’ ”

We could add much more to the same effect, but the book is not costly, and the whole of its contents most valuable.

### MISCELLANIES.

ART. 35. *The Tarantula; or the Dance of Fools, a satirical Work. In two Volumes. By the Author of the “ Rising Sun,” &c. &c.* 12mo. 12s. Holmes and Whitteron. 1809.

Wide-printed pages of pert inanity, with a scratched and daubed frontispiece at the head of each, serve to class these volumes with some that we have seen and forgotten, such as the “ Ship of Fools,” the “ Rising Sun,” mentioned in the title, &c. &c. The first volume begins with an invocation to critics; but we will venture to say, that no person who had any title to that name, could possibly read it to the end.

ART. 36. *The Calendar, or Monthly Recreations; chiefly consisting of Dialogues between an Aunt and her Nieces, designed to inspire the Juvenile Mind with a Love of Virtue, and of the Study of Nature. By Mrs. Pilkington.* 12mo. 268 pp. 3s. 6d. Harris.

The name of Mrs. Pilkington frequently appears in our indexes, and always annexed to works of utility combined with amusement,

amusement, for young people. Dr. Aikin's well-known "*Calendar of Nature*" has evidently suggested this work; which, however, is enlivened, by throwing its materials into dialogues between some young ladies and their aunt. Mrs. P. very fairly acknowledges her obligations to Dr. A. In fourteen dialogues, she here conducts her young readers from January to December, (January and February having two each) connecting the whole by an easy chain of narrative, and throwing in such observations on the natural productions of each month, as must infallibly lead them to remark the progress of the seasons, and its usual effects. A few short pieces of familiar poetry are introduced in different places, and now and then a quotation, illustrative of the subject, from some established English poet. We doubt not that Mrs. P.'s *Calendar* will be very acceptable to many mothers, and other instructresses of youth.

**ART. 37.** *A Biographical Index to the present House of Lords, corrected to October, 1808. By the Author of the "Political Index to the House of Commons," to which Work this Volume is intended as a Companion.* 18mo. 666 pp. 12s. or 12s. 6d. bound in red. Goddard, &c. 1808.

When a good thought is hit off by one publisher, it is ten to one that a sequel to it is produced by another. This seems to be the case here. The "*Biographical Index to the present House of Lords*," is not said to be a companion to the "*Biographical Index to the House of Commons*," but to another production, with a trifling change of title. That "*Political Index*" we have not seen, but it is of little consequence; one will probably answer the purpose as well as the other. This is perhaps a little forestalled by the "*Biographical Peerage* \*;" but so much is biography the fashion at present, that all forms of it appear to be acceptable. This compiler sometimes introduces, with success, anecdotes of past times.

**ART. 38.** *A Biographical Index to the present House of Commons, corrected to February, 1808, containing correct Notices of the Lives, the Family, and Party Connections, Parliamentary Conduct, and other Particulars, relative to all the Members of the Commons House of Parliament, intended as a Companion to Debrett's and Kearsley's Peerage, closely printed in one large Volume.* 18mo. With Plates. 12s. or 12s. 6d. bound in red. Phillips. 1808.

The first edition of this publication appeared in 1806, and then was said to be carefully compiled by Joshua Wilson, M. A.



Why the compiler's name is withdrawn in the second edition, we are not informed. The biographical accounts are short, but, in general, as correct as can be expected in such a work.

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## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

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#### ACKNOWLEDGMENTS TO CORRESPONDENTS.

To *Clericus Salopienfis* we are earnest to say, that we regret, as much as he can do, the accidental circumstance, which he mentions, and shall devise means to set it right. We cannot but think, however, that he is rather hasty in his determination, after sixteen years acquaintance.

We are obliged to *Rusticus* for his letter, and are happy to say that there is no material difference in opinion between him and us. We think also with him, that his letter is full *long* for the occasion.

#### LITERARY INTELLIGENCE.

We are informed of a new edition, being the *seventh*, of the *Laboratory, or School of Arts*, which is to contain the most material improvements, and to be illustrated with 40 plates. It will appear very early in the new year.

Dr.

Dr. *Clarke's Travels* are very nearly finished at the press.

A new edition of the *Athenæ Oxonienses* is in great forwardness.

*Spence's Palymetis* will speedily be re-published.

The *County History of Wiltshire*, by Shaw, is proceeding to its accomplishment.

Major Samuel Dales has in the press, in an octavo volume, an *Essay on the Study of the History of England*.

*The Works of Gawin Douglas, Bishop of Dunkeld, with Dissertations on his Life and Writings, Notes, and a Glossary*, by Lord Glenbervie, will shortly be published in four octavo volumes.

A Translation of Mr. De Luc's *Geological Travels in the North of Europe*, will be published in a few weeks.

*The Life of Tasso, with his Letters, Illustrations of his Writings, and Memoirs of some of his Literary Contemporaries*, will speedily be published in two quarto volumes.

Mr. William Wilkins, Author of the *Antiquities of Magna Græcia*, proposes to publish, in the Spring, a Translation of the *Civil Architecture of Vitruvius, with Engravings by Loxery*, in an imperial quarto volume.

A fourth edition of Mr. Faber's *Dissertation on the Prophecies, relative to the great Period of 1260 Years*, will be published in the course of this month.

Dr. Duigenan is about to publish a Pamphlet relative to the present State of Ireland and the Catholic Question.

A thirty-third edition of *Tooke's Pantheon*, with a new Set of Plates from original Drawings, will be ready for publication in February. The work has been revised throughout, and the language altered in order to avoid offending the most delicate ear, and to adapt it for the use of female as well as classical seminaries. To each section is subjoined a Series of Questions, to ascertain the progress of the pupil, with a view of easing the preceptor, on a plan recommended by the late Dr. Kippis.

Mr. Jephson Oddy, the Author of *European Commerce*, is engaged in a Work on the political, commercial, and local Interests of the Country, particularly as they will be promoted by the intended Stamford Navigation, of which he was the projector.

*Travels through the States of the Empire of Morocco, in the Year 1806*, by Dr. Buffa, Physician to the Forces, will be published very shortly in one volume, octavo. The Correspondence with that Court relative to the Interests of Great Britain, including a Letter from the Emperor of Morocco himself to the King of Great Britain, is prefixed to it.

The

The third Canto of the *Pursuits of Agriculture* will be ready in the course of the present month.

A new edition of Mr. Headley's *Select Beauties of Ancient English Poetry*, with a Biographical Sketch, by the Rev. Mr. Kett, of Oxford, will appear in the course of the month.

*English Comedy*, in six volumes; a *Collection of Classical Dramas*, separated from the licentious productions of Farquhar, Congreve, Centlivre, &c. &c. will be published in January.

A new edition of the late Dr. Dodd's *Beauties of Shakspeare* is nearly ready for delivery.

Mr. Hamilton's *Travels in Syria and Egypt* may very soon be expected.

*The Favourite Village*, with an additional Poem never before published, by the late Poetry Professor of Oxford, Dr. Hurdis, will be published in a few weeks.

Shortly will be published, *Poems, &c.* selected from the posthumous Papers of *John Dawes Worgan*, late of Bristol, and a Sketch of his Life and Character, by an early associate and friend, with an introductory Preface by Mr. Hayley.

Mr. J. J. Stockdale has in great forwardness the *Covent Garden Journal*, containing a complete history of the late competition in regard to the rise of the prices of admission to that Theatre. With numerous plates.

*The Ecclesiastical and University Annual Register for 1809*, will be published in February, with various improvements.

Dr. Latham has in the press, *Facts and Opinions concerning Diabetes*.

The work in answer to the *Improved Version*, two specimens of which appeared in the *British Critic*, is now in the press. The author is the Rev. Edward Nares, of Biddenden, whose excellent Bampton Lectures we long ago noticed.

#### ERRATA.

In our review of *the Christian Code* there are a few typographical errors, which pervert the sense. It is therefore requested, that in

Page 258, line 22, and passim, for anti-mundane read ante-mundane

— 259, — 5, for hypothetically read hypostatically

— 264, — 28, for what generated read what is generated

— 266, — 7, for into read in

— 345, — 4, — even — our

— 352, — 7 from bottom, for as read or

— — 3 — — — prefix not before that the many

iyw670

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